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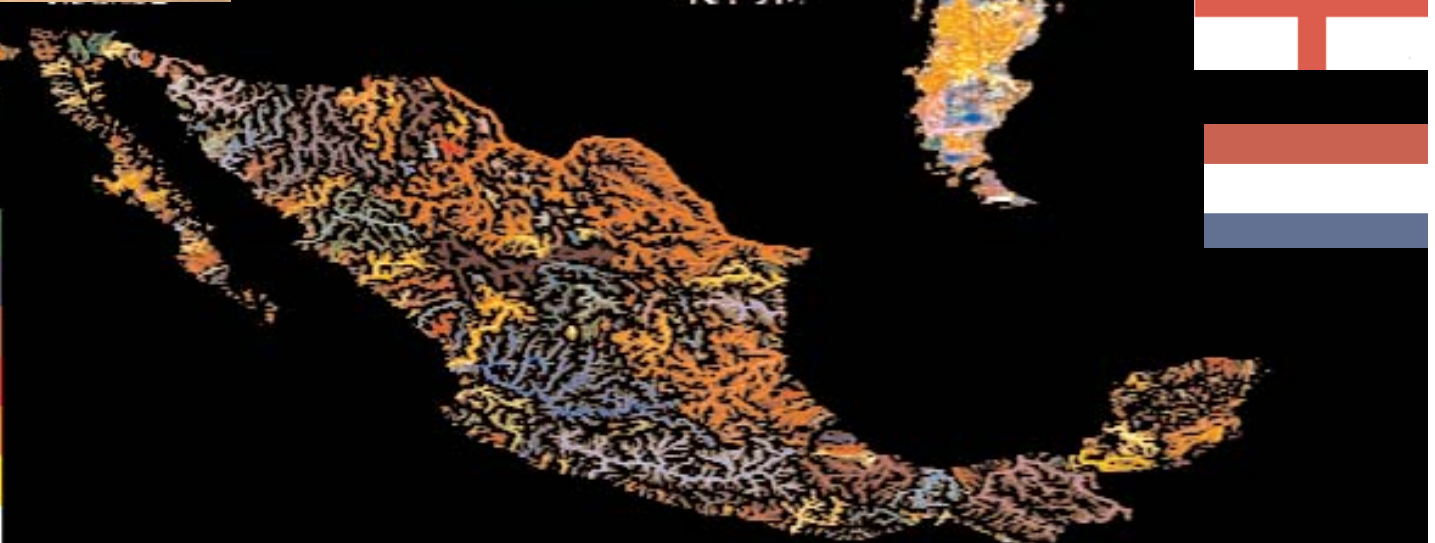
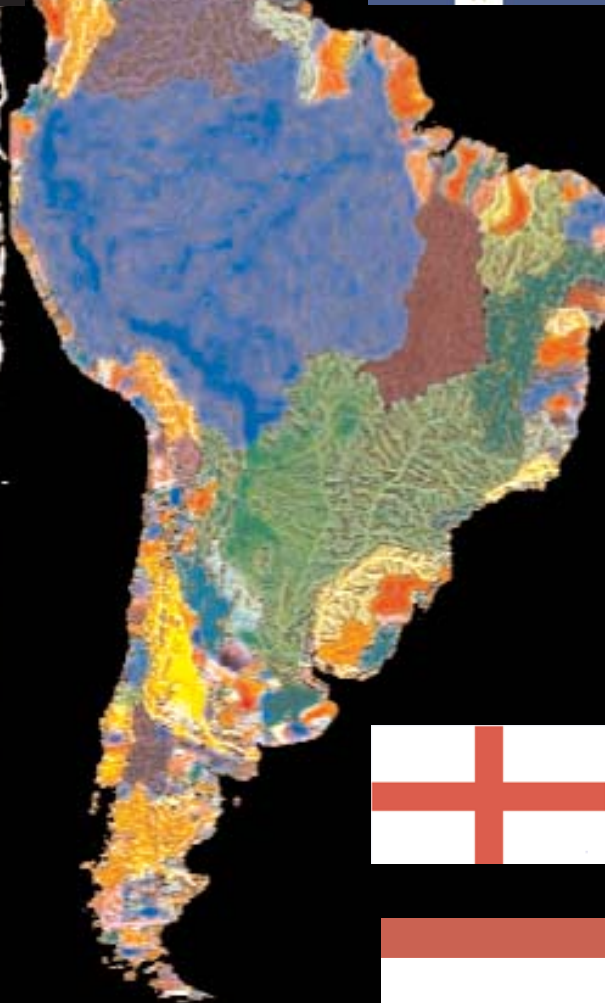
ABYA YALA

CENTRAL AND SOUTH AMERICA

POST COLOMBIAN



PAQUET





Vasco de Gama



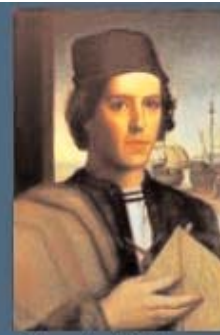
Alfonso de Albuquerque



Henri le Navigateur



Christophe Colomb



Vicente Y. Pinzon



Amerigo M. Vespucci



Vasco N. de Balboa

The first great European sailors

Spices have long been sought by man, first to hunt insects (funeral rites), then in medicine or as food preservatives, before being used as aromatics in the culinary arts. Its trade was based, at first, on barter, then it gave rise to monetary exchanges

(1) The term "cash payment" comes from "payment in kind". Both words have the same Latin root: species, which in the plural means both "spices" and "goods."

Spices enter modern history with the great navigators pushed by merchants and princes to seek less expensive and safer sea routes than the "Silk Road" routes. From this moment on, spices will dominate western navigation until the 19th century through the discoveries, the installation of counters and later colonies, the creation of the great Indian Companies and the naval battles for the conquest of distant lands.

Indeed, until the middle of the fifteenth century, only the Chinese, the Indians, the Arabs, the Byzantines, the Genoese and the Venetians began to venture into the sea. New, but so adventurous, maritime routes that, step by step, will lead them to Africa, then to India, to Malacca, to the Persian Gulf, and finally to the islands where cinnamon and cloves, pepper, ginger, vanilla, nutmeg, sandalwood, etc. grow.

Mention will be made of Gil Eanes de Lagos (who was the first to round the formidable Cape Bojador in 1434, cf. Journal des Savants, Institut de France, 1841), Diégo Caô (who crossed the Equator and reached the mouth of the Congo in 1482), Bartholomeo Dias (who discovered, in 1488, the Cape Tormentoso or Cape of Storms, better known by its current name of Cape of Good Hope, cf. Bulletin of the Geographical Society), Vasco de Gama (who also ten years Later, he crossed the Cape of Good Hope, then went up the eastern coast of Africa, stopping in Mozambique, then in Kenya and, after 23 days of sailing without seeing land, he reached the Malabar coast where he anchored off Calicut or Kozhikode the May 20, 1498...had just opened the Route to India).

Then it was the Spaniards who, pushed by Prince Enrique -known as Enrique the Navigator- set off in the opposite direction, the western route ("Search for Levante by Poniente"). It was Christopher Columbus who sailed into the sunset and in 1492 discovered a continent that he firmly believed to be India, Cathay (China) and Cipango (Japan) at the same time, in a word, the fabulous India described by Marco Polo.

POST-COLOMBIA AMERICA CLAUDE PAQUET

Latin America

Christopher Columbus (in Spanish, Cristóbal Colón) convinced the Spanish rulers to support him in his crazy plan to reach Spice Asia by sailing west across the Atlantic Ocean. With their support and thanks to the material help of two shipowners, the Pinzón brothers, he was able to equip a carrack, the Santa María, and two caravels, the Niña and the Pinta.

The departure takes place on August 3, 1492. After a stopover in the Canary archipelago, a Spanish possession, the flotilla heads southwest following the trade winds, the crews soon worrying about the lack of land. On October 10, they are exhausted and on the verge of mutiny. Finally, after 36 days of navigation (instead of the expected 15), the Pinta watchtower screams forever: Land!...

On Friday, October 12, 1492, after two long months at sea, Christopher Columbus set foot on an island in the Bahamas. The Genoese navigator believed in good faith that he had reached the Asia of spices and for this reason he called the first natives he encountered "Indians" (inhabitants of India). The ships do not delay and continue towards what will later be known as the island of Cuba. A homonymy of names convinces Christopher Columbus that he is at the gates of the Chinese empire of the Great Khan.

The boats dock on a small island. It is by right baptized San Salvador ("Holy Savior") by the Spanish. The sailors, when they go ashore, are overwhelmed by... the nudity of the peaceful Tainos, Indians of the Arawak group.

Despite or because of their nudity, indigenous women attract them. This will be worth them to bring back to Europe, without knowing it, a terrible venereal disease, syphilis. In exchange, the Europeans bring to the inhabitants of this New World diseases such as measles that will decimate them in a few years, more surely than arquebuses and swords.

The Hispanic Festival

Every year on October 12, the people of Spain and the Spanish-speaking communities in North and South America commemorate this event. It is the day of Hispanidad (or "Hispanidad"), also called Día de la Raza ("Day of the Race"). In the United States, the discovery of the New World is commemorated each year with a non-working day, Columbus Day ("Day of Columbus"), on the

second Monday in October.

Christopher Columbus finds Hispaniola

The first permanent settlement on Hispaniola, named Nueva Isabela in homage to Queen Isabella of Castile, was destroyed in 1502 by a cyclone and rebuilt under the name of Santo Domingo de Guzmán, this time in homage to Santo Domingo. Hence the names Santo Domingo and the Dominican Republic, the latter now sharing the island with the Republic of Haiti.

Haiti's name comes from Ayiti, or Land of the High Mountains, a name given to the island by its first inhabitants, peaceful Taino Indians, of the Arawak group. All of them tragically disappeared in a few years, victims of European colonization (forced labor, persecution, disease) and even more so of the invasion of the terrible Indian cannibals from the Caribbean group of neighboring islands.

num copia salubritate admixta hominū : quæ nifi
quis viderit : credulitatem superat . Huius arbores
pascua & fructus / multū ab illis Iohannē differūt .
Hæc præterea Hispana diuerso aromatis genere /
auro metallisq; abundat . cuius quidem & omnium
aliarum quas ego vidi : & quarum cognitionem
baheo incolæ vtriusq; sexus : nudi semp incedunt :



Arrival of Christopher Columbus to the Antilles
De insulis nuper inventis
Christopher Columbus,
Basel, 1493.

Woodcut

BnF, Reserve of Rare
Books, RES 4-OC-95, f. ee
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France

This clumsy engraving
accompanied the navigator's
chart published on his
return in 1493.



The project and the four voyages of Columbus

Columbus's project was part of a fever of discovery that had spread throughout Europe in the years 1470-1480. The idea of a connection by sea between Portugal and Asia agitated humanist circles in Italy, Germany and Portugal. In 1474, a great Florentine scholar, Paolo del Pozzo, better known under the name Toscanelli, in correspondence with a Lisbon canon, expressed his confidence in a sea route to the land of spices. In a famous letter, actually a small scientific treatise, he evoked, to reach Asia by sea, the existence of a direct route and another that passed through the islands of Antilia and Cipangu (Japan). He added that "in these unknown paths there is no great course of sea completely devoid of land", so many affirmations that we will find in Columbus.

Columbus benefited, in preparing his expedition, from a double geographical and psychological advantage. On the one hand, it minimized the dangers and duration of his journey, and on the other hand, he created islands in his path to prevent him from feeling the anguish of empty spaces. To estimate the distance that separated him from China, Columbus had to first try to know the length of the Earth's circumference. The estimates of the Greek geographers were highly variable on this point, ranging between 33,000 and 44,000 of our kilometers. By virtue of who knows what miscalculation, Columbus found an even lower result, reaching 26,600 kilometers. "I say, then, that the earth is not as big as the common people imagine it to be," he wrote. Then he had to assess the importance of Eurasia. Here again, he chooses the most favorable result for his project, giving it 291° width, where Ptolemy gave it 180°. Consequently, the sea lane was only 69°, and only 60° if it started from the Canary Islands. These 60° correspond approximately to 4,440 kilometers. The distance is actually 12,000 miles, more than four times what he had thought.

The discovery of America

Globe said "Globe vert" or "de Quirini": North and South America - Martin Waldseemüller, Saint-Dié, around 1507.

Manuscript and illuminated globe on two hemispheres of plaster-coated cardboard; diameter 24cm

BnF, Maps and Plans Department, CPL GE A 335 (RES)

© National Library of France

This globe owes its name to the blue-green color of the oceans. World map and globe designate for the first time the new lands recognized by Christopher Columbus under the name of America, in homage to the Venetian traveler Amerigo Vespucci (1454-1512). He was the first to identify the newly discovered lands as a new continent, a New World.

The islands occupy an important place in the imaginary geography of Columbus. On several occasions he tried to count them and to prove that the hard-to-identify peoples and countries whose names he had written down in the books were actually islands or archipelagos.

He dedicated himself to investigating all the strange and fabulous lands of Marco Polo, beginning with the Isle of Men and the Isle of Women where the two sexes only met three months a year.

The four voyages of Columbus

Columbus made four voyages between 1492 and 1504, never doubting that he had reached Asia. It touched American soil for the first time on an islet in the Bahamas, on October 12, 1492, after having slightly changed its course to the south, attracted by flocks of birds that were a sign of the proximity of a land. Had he followed his initial course, very strictly west, he would have landed in Florida and the Spanish would have conquered North America. He touched the South American continent, in Venezuela, near the island of Trinidad, during his second or third voyage, but kept some mystery about its topography because, apparently, he had sighted pearl oyster beds that interested him. We know that he recorded his day-to-day itineraries on a map that he eventually communicated to the pilots of the ships that accompanied him. Unfortunately, none of these documents have been preserved. Only the notes taken by Las Casas to write his History of the Indies twenty or thirty years later survive from Columbus's own diary .

The result of his discoveries is considerable. He recognized most of the Antilles, the Bahamas, Hispaniola (now Haiti), the southern coast of Cuba, part of the coast of Venezuela and Panama. That is an area 3,000 kilometers wide by 500, in incredibly harsh conditions that navigation off the African coast, not even in the worst moments, had ever reached. Only the first trip enjoyed acceptable conditions, until the moment of return. Then, the Santa María having run

aground on the sands, it was necessary to abandon 39 men, whose bodies were only found less than a year later. Later, La Niña and La Pinta, poorly caulked and leaking water, barely survived a storm. Thinking that his last hour had come and anxious that his discovery not be stolen, Columbus threw into the sea a barrel in which he had locked up, protected by oilcloth and a layer of wax, a letter in which he recounted his journey. Another bundle, like the first, was tied to the top of the mast. His ship, without sails, making water everywhere and unable to govern itself, arrived, pushed by the winds, at the Portuguese coast.

During the fourth voyage, which Columbus undertook with his twelve-year-old son, an even more dramatic episode occurred. After a terrible storm, he remained shipwrecked in Jamaica for seven months with a hundred hungry, sick and mutinous men, exposed to attacks by the Indians, while a companion tried to reach Hispaniola by canoe. He had to show, once again, a heroic strength of character of which we will give only one example that has become classic. To impress the Indians, he staged a staging that Tintin fans know well, since he "predicted" that God would show his wrath through a terrible sign, the lunar eclipse of February 29, 1504.

Columbus has rightly entered the legend. But he had not found the ideal land of his dreams. Their exhausted crews had gotten nothing from their expeditions but frustration and bitterness. His companions had been jealous of him and had risen up against him. He had turned the Indians into brutally persecuted slaves, for which he was greatly reproached. This New World, yet nameless and mapless, had known only the greed and violence of European civilization.

Vespucci

Amerigo Vespucci (1454 - 1512)

In the shadow of Christopher Columbus

Amerigo Vespucci the Florentine, discoverer and conqueror of the land of Brazil. Because the New World took his name instead of Christopher Columbus, the number and dates of his voyages remain in dispute, and the accuracy of his accounts, Amerigo Vespucci is often considered an impostor. It's unfair... Because he was the first to take the full measure of the discovery. Unlike Columbus, who until his death remained convinced that he had reached the eastern-most part of Asia, Amerigo Vespucci was the first to feel that America was a continent in its own right.



The farewell of Christopher Columbus to the Spanish sovereigns Isabella of Castile and Ferdinand of Aragon, *Grands Voyages*, *America pars quarta*, engraving, Théodore de Bry, Frankfurt, 1592, BnF, Paris.

The meeting with Columbus

Now a confidant of the Medici brothers, Vespucci was sent to Seville in 1492, then the most important economic center of Castile. There he became an agent for the Florentine banker Gianetto Berardi, who financed the armament and supply of Spanish ships as well as the slave trade.

Contact with the sailors and their fascinating stories immediately sparked his interest in sailing. In all likelihood, Berardi was involved in financing Columbus's first voyage across the Atlantic. On this occasion Vespucci met the Genoese navigator and on his return from the West Indies accompanied him to Barcelona where he was solemnly received by Ferdinand of Aragon and Isabella of Castile.

During the following months, Vespucci participated in the preparations for the second voyage of Columbus. The Florentine discovers a vocation for exploration and hopes to go personally to the newly discovered lands.

In April 1495, Berardi obtained a contract to send twelve caravels to the Indies, divided into three convoys, whose departure would be staggered between April and September, in order to supply the colony of Hispaniola founded by Columbus. But the delays accumulate and the shipowner dies eight months later without any ship having set sail.

As executor, Vespucci is responsible for fulfilling the contract. In January 1496, a first fleet set sail for India. Unfortunately, as soon as they set out, the four caravels fell victim to a storm and sank. The entire cargo is lost but fortunately only three sailors perish.

Vespucci was forced to liquidate Berardi's trading company and now went about his own business. Eager to draw on his experience in supplying equipment for maritime expeditions, the Florentine decided to become a sailor.

Vespucci, first to land on the American continent?

In May 1499, Vespucci obtained a position as astronomer and cartographer in an expedition headed by Alonso de Ojeda, former lieutenant of Columbus, which set sail from Cádiz. The Spanish reached the South American coast not far from the Orinoco delta, in present-day Venezuela. The route then followed by the fleet is rather vague. He would have led Vespucci along the Brazilian coast, a year before Cabral, to the mouth of the Amazon, where the Florentines would have lingered and discovered heavenly flora and fauna. Vespucci's ship would then descend to Recife before heading northwest.

Arriving at Lake Maracaibo, the Spanish discovered a village of straw houses on stilts, among which the indigenous people circulated in canoes. They baptize this region Venezziola (Venezuela), liter-



Amerigo Vespucci having to face the natives of the island of Ity (perhaps near Bermuda), on his first voyage to the New World, as described in his Letter to Soderini in 1505. Engraving by Théodore de Bry, 1592, Museum of History of Miami, Florida.

ally "little Venice".

Vespucci would then have arrived at an island populated by giants and that seems to correspond to Curaçao, before joining Hispaniola where he stayed for two months. The expedition returned to Cádiz in September 1500, the ships loaded with pearls and especially slaves.

At the service of Portugal

While preparing for a new voyage, the navigator sees his plans frustrated by a decision of the Spanish sovereigns that prohibit the embarkation of foreigners on discovery expeditions. However, Vespucci did not admit defeat and went to Portugal, where, based on his experience, he convinced King Manuel I to entrust him with three ships.



Panoramic view of Lisbon, illumination from the Chronicle of Dom Afonso Henriques by Duarte Galvão around 1500.



MAGELLAN

It is then that Ferdinand Magellan (or rather Fernão de Magalhães in Portuguese) enters the scene. Of minor Portuguese nobility, probably born in 1480 in Saborosa (north of Portugal), he grew up in the illusion of great discoveries: he was eight years old when Bartholomeo Dias discovered free passage between the Atlantic and Indian oceans to the south of the African continent. He was twelve years old when he learned that a new continent had just been discovered by Christopher Columbus, he was eighteen when he saw Vasco da Gama return from India with a shipment of these coveted spices. Therefore, the young Fernão dreams of becoming a sailor in his turn. In this way, together with another young man of the same age, Francisco Serrão, he managed to embark, in 1505, on one of the twenty ships that sailed that year from the port of Belem (at the entrance to the Tagus) bound for India. Ocean. The fleet has a double mission: to bring spices but also to conquer the Far East. His discovery of the "road to India" earned him injuries during this campaign, which cost many men. Thus Magellan participated, arms in hand, in the Portuguese colonization in Asia.

Magellan is appointed, time later, Captain of one of the galleons of the "flotta da India" of Lisbon. This brings him back to Malacca in 1511 to besiege the port which the Portuguese seized and turned into a trading post. At that time Albuquerque (1453-1515),



governor of India, thought only of the Moluccas, these islands located to the east of Malacca, reputed to be very rich and which, according to the Treaty of Tordesillas, were on the line of separation between the two Iberian kingdoms (la Raya) in competition, but he died in 1515 without having reached the Spice Islands.

Furthermore, when Magellan returned to Lisbon in 1512, he had in mind to carry out Albuquerque's plans and seize the Spice Islands. But he leaves to participate in an expedition on the coast of Morocco, during which he injures his knee (he will limp all his life). He returned to Portugal, accused of illicit traffic with the Moors. He tries to justify himself to King Manuel, but the latter only partially believes his version of events and refuses to increase his pension. Magellan, it will be understood, is no longer in a state of grace.

Forced to stay in Lisbon, Magellan hangs out in the offices of the "Casa da India e da Guinea", which is a kind of chamber of commerce and institute of navigation in Lisbon. There he meets very recent documents published in Nuremberg by the cartographer Martin Behaim who, on a map of 1492, indicated a gulf whose bottom could not be seen at the height of 40 degrees south latitude. How did this cartographer know this? The mystery still remains.

But then, Magellan thinks, wouldn't it be a passage that would allow to go to the Moluccas avoiding the continent discovered by Columbus? Then he tells King Manuel, who drives him away again. Dissatisfied at not seeing his merits recognized in Portugal, Magellan then decided to offer his services to the King of Spain, the future Carlos V (then only 18 years old). Introduced to the "Casa de la Contratación or Casa del Oceano" in Seville, the Spanish equivalent of the "Casa da India". Magellan demonstrates to the King, balloon in hand, that the Moluccas are, by the Treaty of Tordesillas, property of Spain and that they must be seized as soon as possible. The Council of the Indies studied a contract and, on March 22, 1518, Carlos I (future Carlos V), signed the "Yo el Rey..." contract, which gave Magellan command of a fleet of five ships (Trinidad, San Antonio, Santiago, Concepción and Victoria) to conquer "the lands in the ocean area that have been assigned to us".

The contract grants him: the monopoly of the discovered route for a period of ten years; their appointment as governor of the lands and islands they will find, with 5% of the net profits from them, one-fifth of the earnings of the trip, the right to take a thousand ducats from future trips, paying only 5% on the surplus, the concession of an island, except the six richest, of which he will only receive a fifteenth.

These are five old ships in poor condition that are entrusted to a shipyard on the Guadalquivir. Everything had to be redone: hulls, decks, masts and ropes. Eighteen months will be necessary. Magellan supervises the preparations himself and watches over the good work of the carpenters and caulkers. Once in good condition, the ships are armed for a long journey. Spare equipment is put on board: spare rigging, sails and masts, as well as anchors and navigational instruments. Not to mention 62 pistols and many small arms. For food, ten tons of crackers, 6,000 pounds of salt pork, 500 barrels of wine, barrels of oil, canned salted anchovies, charcuterie, cheese and boxes of quince were shipped. We do not forget the water in barrels that will be so precious, nor the cows that will give them

milk and meat (and the necessary hay for their food). We also send firewood for the kitchen stoves. Finally, to come into contact with the indigenous populations, small gifts are planned: 20,000 bells, 500 pounds of glass beads, 400 dozen German knives, mirrors, fabrics, sheets, hooks, etc.

The five carracks are armed. The sailors embark with their bags and chests. There are 43 on board the VICTORIA (28x3.5x2 m). The crews are made up of all kinds of men, good and bad, all attracted by adventure and fortune, mixed Spanish, Portuguese, German, French, English and Italian. None of them are sure to return. They agree to live in squalid conditions, crammed into a tiny space, woken at any hour to hoist the sails, repair the sails, and do the maneuvering.

On the navigation side, 24 parchment nautical charts are carried, including the Martin Waltseemüller chart (1) dating from 1513, 6 compasses and 35 magnetic needles, 21 wooden quadrants, 7 astrolabes, 18 water clocks, etc. .

(1) Note that it was this German geographer who, for the first time, indicated the name of America on a map of the "new world", it was in 1508.

Magellan's fleet left the port of Sanlúcar (at the mouth of the Guadalquivir) on August 10, 1519. It was commanded by Magellan embarked on the Trinidad, while the other four ships were commanded by Spanish captains.

TRINIDAD - Carraca of 110 tx - 62 sailors - Captain General Magellan (Portuguese)

SAN ANTONIO - 120 tx carrack - 55 sailors - Captain Juan de Cartagena (Spanish)

SANTIAGO - Carraca de 75 tx - 31 sailors - Captain Juan Serrano (Spanish)



Printed overview map of Waldseemüller 1507
The disputed New World
Iberian and Eldorado monopolies

The first colonial America was, in the center and south of the continent, that of the "Conquest". By concentrating its forces on the search for the route to India, Portugal had let America escape. Spain took advantage of the opportunity offered to it. Without ceasing to

search for the passage that would open the way to the Indies, thereby encouraging Magellan's voyage without believing too much, he exploited without waiting for the territories that he had been recognized as the owner of, and established a regular maritime line with them. Connection. Abandoning for the moment the extensions of virgin land, immense to the point of vertigo, he turned primarily to the most populated regions, suitable for providing labor: the Antilles, New Spain (Mexico) and Tierra Firme (Colombia, Peru).

CONCEPCION - Carraca of 90 tx - 44 sailors - Captain Gaspar de Quesada (Spanish)

VICTORIA - Carraca de 85 tx - 45 sailors - Captain Luis de Mendoza (Spanish)

They do not know: of these two hundred and thirty-seven men who swore allegiance to the King and to "Lord Captain General and Master", only twenty-two will return three years later, without Magellan, and in the only VICTORY.

Sailing in the Atlantic

The crossing of the Atlantic is marked by storms and an insurrectionary climate maintained by the Spanish officialdom. The atmosphere on ships is heavy. The Spanish General Staffs suffer from being commanded by a Portuguese; especially the Captain of the SAN ANTONIO, Juan de Cartagena, hidalgo, placed there by the King to represent his august person when the fleet should signify a conquest in the name of the King of Spain. The proud Hidalgo does not admit to being under the orders of this little Portuguese nobleman. The rest of the crews are uncertain, recruited - as was done then - on the docks and in the taverns with the promise of getting rich. But, cautiously, Magellan was careful to surround himself with a few followers, about thirty, more or less allies of his family and Portuguese to boot.

Life on board is hard. Only the captain has a small cabin in the aft garage. Whatever the weather, the crew sleeps on deck, on a straw mattress and wrapped in coats or tarps. In good weather we cook on a small stove on the deck, in bad weather we eat cold biscuits and smoked meat, sometimes full of worms. Overcrowding, seasickness, deficiency diseases such as scurvy and beriberi, a diet without diversity and sometimes composed of food in poor condition, hot flour and meat full of worms, insist on the condition of the sailor, the time that it passes too slowly, with no water but seawater to wash off, the dead thrown into the sea, fights over nothing, the crew knows too

little joy and too much pain. He is led down the difficult path, but he finds it normal and his only revenge is sometimes to be able to rebel by drawing his dagger knowing the high price to pay for a failed revolt: the whip, the irons, abandonment on a desert island, the gallows.

On December 13, 1519, the flotilla anchored in the bay of Rio de Janeiro to replenish water, rest the crews, and find fresh food. Pigafetta describes the natives there as being well built and eating the flesh of their enemies following a ritual that will cause this land to be called the "land of cannibals". The journey continues, a new anchorage in front of the mouth of a river that will later become the Río de la Plata ("River of money", due to its color). The sailors, who remember that a Spanish captain would have been devoured in these places by cannibals a few years before with the sixty men of his crew, are very cautious. Two rollers, the smallest, are sent in reconnaissance upstream of the immense mouth. Ten days later they return and confirm: the Plata is a river and by no means the expected crossing. The ships then continue reconnoitering the coast, probing each bay, each river, hoping in each of them to discover free passage...

At the end of March 1520, the fleet went down to a bay (which they called San Julián and which could be located between the Valdés peninsula and Cabo dos Bahías) to recover and rest during the southern winter. But, when Magellan imposes this wintering on the Argentine coast, it is without consulting his captains, we stay there for five months of boredom and cold. Magellan will then have to face a plot mounted by the officers of the other ships and known as the "Easter Mutiny". On the morning of April 31, his ship was surrounded by the boats of the other carracks. Magellan took control of the situation thanks to a few faithful who took the crews by the hand and chained the officers.

And it is by virtue of his right of life and death that the King has delegated to him that Magellan judges the mutineers and dictates sentences: Gaspar de Quesada and Luis de Mendoza (captains of CONCEPCIÓN and VICTORIA respectively); others, including the priest Pedro Sánchez de la Reina, are abandoned on a desert island with a sword and a little bread; Juan de Cartagena, a trusted man of the King, captain of the SAN ANTONIO, is chained like a common sailor; cosmographer Andrés de San Martín and others suffer the painful torture of strappado. Juan Sebastián Elcano and other mutineers are amnestied... it was necessary to keep some superior officers to continue the trip.

Discovery of the passage

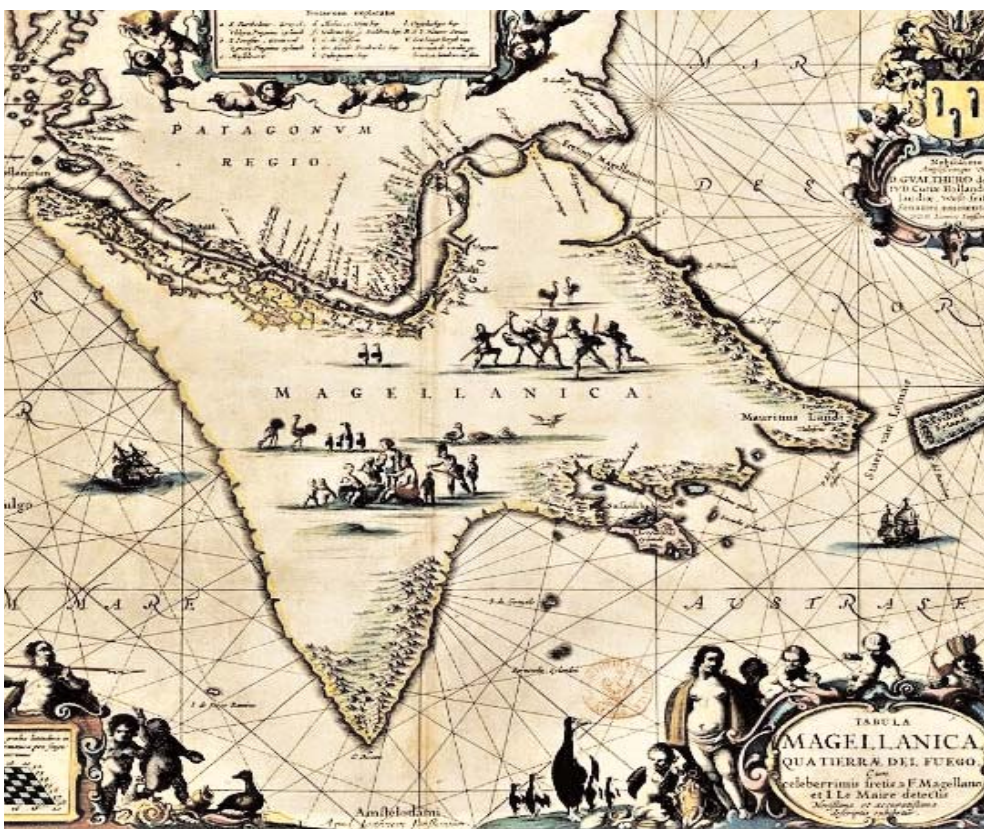
The flotilla sets sail again and, finally, the end of the world appears: the "land of fire". Unfortunately, sent on reconnaissance, the SAN-TIAGO broke down on the rocks and had to be abandoned. Magellan then meets inhabitants of the end of the world: the Patagonians, gigantic Indians with big feet shod in skins, whom Antonio de Pigafetta will bring back... without a doubt much exaggeration. The name of Patagonians is given to them in view of these feet. "Pata de goa": feet of giants or "pata de coa": feet of dogs.



Concepcion, Victoria et Trinidad crossing the strait

The remaining four rollers return to increasingly dismal waters. The crews are scared by the ice and the cold. On October 21, 1520, Magellan sighted Cabo Vírgenes, which marked the entrance to the strait. The ships SAN ANTONIO and CONCEPCION are sent in recognition. They advance, one day, then another, get entangled in a strait, follow a tortuous path, and finally emerge into open water. The passage between the two oceans is finally discovered... (October - November 1520).

It was at this time that the staff and crew of the SAN ANTONIO deserted and headed for Spain. This defection leads to the loss of most of the fleet's supplies. There are three ships left in the passage: the TRINIDAD, the CONCEPCION and the VICTORIA (see engraving above). The crews of the three ships were really able to admire the superb landscape of the glaciers falling into the sea and the marine animals gathered on the beaches... probably not so much the navigation must have been terrible because of the pain and hardship. The ships cross the strait in October-November, cold and windy months: the particular winds of these places, the "williwaws", are violent and sudden winds that fall from the mountains. Sailing ships can be capsized in seconds if the sails are not furled quickly. Because of these violent winds and opposing currents, it will take 38 days to traverse the 114-league-long channel (about 550 km, with the definition of a nautical league at the time). Despite the difficulties, on November 28, 1520, Magellan's fleet emerged into the Pacific Ocean. Having discovered this passage prevents Magellan from being the discoverer of Cape Horn and, later, the Strait of Magellan will turn out not to be the best sea route for sailboats due to currents and winds.



Strait of Magellan

Circa 1635. - Watercolor engraving

BnF, Department of Maps and Plans, CPL GE DD-1198, p. 253

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Tierra del Fuego and the Strait of Magellan are among the high places of cartography in the Dutch atlases.



Terre Austral, Tierra del Fuego and Strait of Magellan

World cosmography

Guillaume Le Testu, Le Havre, 1556.

Illuminated manuscript on paper, 118p. including 57 plates, 53 x 36 cm

Vincennes, Department of Defense History, Library, D.1.Z.14, f. 39v

© Defense Historical

Tierra Austral extends west to Tierra del Fuego and the Strait of Magellan. It was as a result of this double discovery in 1519 that the theory of a southern continent, as a counterweight to the lands of the northern hemisphere, really took shape and that cartographers presented it as a plausible hypothesis.



Sailing in the pacific

For fear of falling into the hands of the Portuguese - we must not forget that Magellan does not know what the other side of the world is made of - it is in "justice", but also taking advantage of the carrier currents, that the squadron crosses the ocean despite the lack of food and water on board in its holds because, as we have seen before, the main food reserves left with the SAN ANTONIO!

The journey will last three months and twenty days. A terrifying journey through hardship, disease and despair that hits the sailors. Scurvy is furious.

"Our men's upper and lower gums swelled to such an extent that it was completely impossible for them to feed, and they died. Nineteen men succumbed to this disease, as did the Patagonian giant." We went three months and twenty days without any fresh food, living only on old biscuits reduced to dust, infested with vermin and impregnated with rat urine. We drank yellowish water that had been rotten for a long time.

We also ate the ox skins that covered the upper part of the main yard to prevent it from rubbing against the shrouds and which had hardened considerably from the sun, rain and wind. We leave them to soak in the sea for four or five days, then place them on the coals for a few moments before eating them; and we often ate sawdust. The rats were sold for half a ducat each, and even at that price it was impossible to get them."

Magellan's death

The three ships have just crossed the South Sea, our Pacific Ocean, renamed the "Pacific Sea" by Magellan because of its attractive appearance. The flotilla linked South America with Asia after an ocean crossing of some 16,000 km, with no stopover other than an anchorage off the current island of Guam, which Magellan baptized for the first time as "the island of sails", "by Having encountered

sailing canoes, a name quickly changed to "ile des Ladrones" (Island of Thieves), following the looting of its fleet.

On March 28, 1521, Magellan's slave, Henrique, who listens to the natives of Sarnar speak, declares that he understands them... It is a language similar to his own... Thus we went around the world (for memory, the earth was known to be "round" since Eratosthenes, 3rd century BC). Finally, at the beginning of April 1521, the fleet anchored in a port on the island of Cebu, an island located to the south of the archipelago that today corresponds to the Philippines (name given in 1543 by Villalobos in homage to Philip II of Spain). This is where, for Magellan, the drama will unfold.

Indeed, when it anchored, Captain General Magallanes ordered the cannon, blank, which attracted the local kinglets. Greeted with kindness and showered with small gifts, they bow and pay honor and homage to the distant king of Spain, Carlos V, a sovereign whom Magellan describes as the greatest monarch in the world. The sound of gunpowder inevitably went in its own way to inspire respect for this monarch. Only one sovereign refuses to recognize the Spanish king, it is that of Mactán, a small island (one of the 7,000 in the Philippine archipelago) located south of Cebu (capital Lapu Lapu). Faced with this refusal to admit the hegemony of Charles V and subject this native king to obedience, Magellan mounted a repressive operation on April 7, 1521 and landed on the island of Mactan sixty armed and helmeted men at the head of which he is putting himself. Greeted by a hail of arrows, they retaliate with their firearms. While trying to save one of his injured teammates, Magellan sustains a cut on his left leg with a stab wound. Having fallen ashore, it was completed by the natives under the watch of the Spanish captains who remained on board and...let it happen. In Philippine history, this battle is called the "Battle of Mactan".



His slave Henrique relates these moments: "I was with Magellan when he died. I fought at his side against Chief Lapulalu's three thousand warriors, and did not flee until they gathered around my dead master, like flies on a lump of sugar. , to plunge their bamboo spears into his body. Where were the Spanish captains then? Safe aboard their ships, smoothing their mustaches and giving each other knowing glances."

On the beach of Mactan ends, for the great navigator, an adventurous existence that has just given Spain new lands. Fernao de Magalhaes, or Hernando de Magallanes, is much better known to us as Fernand de Magellan. It is surprising that a Portuguese commanded a Spanish fleet: we must not forget that at that time the notion of homeland and border did not exist and that their services were unscrupulously sold to the best-paid princes. This is what Magellan did, but also other sailors such as Vespucci or Cabo who sailed under flags other than those of their homelands.

Magellan dies at the age of forty-one, two-thirds of the way around the world, the first of its kind. He died discovering a new route for the spice trade, the one dreamed of by Christopher Columbus before being stopped by the continent of the "new world". Magellan dies in all his glory for being the first to dare such a journey.

The return trip

The Captain of Elcano then took command of the three ships: the VICTORIA, the CONCEPCION and the TRINIDAD. He is a good sailor, very capable. Juan Sebastián de Elcano (on the opposite page) is in fact a Spanish Basque captain, hired as a non-commissioned officer on the ships of the Invincible Armada after an embezzlement of the King's assets. He was appointed captain of La Concepción by Magellan after the revolt. When Magellan died, he became leader of the expedition with the remaining three ships, but only brought a single ship and a handful of survivors to Spain. Elcano will starve during another expedition to the Pacific Ocean.

Elcano remains in the archipelagos of the Spice Islands for some time, the priests evangelizing the populations. They visit Brunei, Borneo, Mindanao, Moluccas and Sulawesi.

Sailors find on these islands everything they need to refuel, Pigafetta reports elsewhere: "In the Moluccas, we find cloves, ginger, sagu, which is their bread made of wood (breadfruit), rice, goats, geese, chickens, coconuts, figs, almonds, sweet pomegranates, oranges, lemons, honey and little birds like ants (they are bees), sweet canes, melons, sugar, pumpkin, coconut oils Pigafetta also makes some interesting comments about Moluccans have good manners and "disrobe both men and women" They ritually eat human flesh...

Before embarking on the return trip, Elcano, who lacked the crew to equip the three ships, had to burn the CONCEPCION at the Boho stopover. Load the remaining two ships with spices, sugar cane, fruits, grains, and live animals. And this is the apparatus for the return route. But the TRINIDAD, which escapes, must return to the Moluccas where it is captured and destroyed and its crew taken prisoner (only four of them will be able to return to Spain).

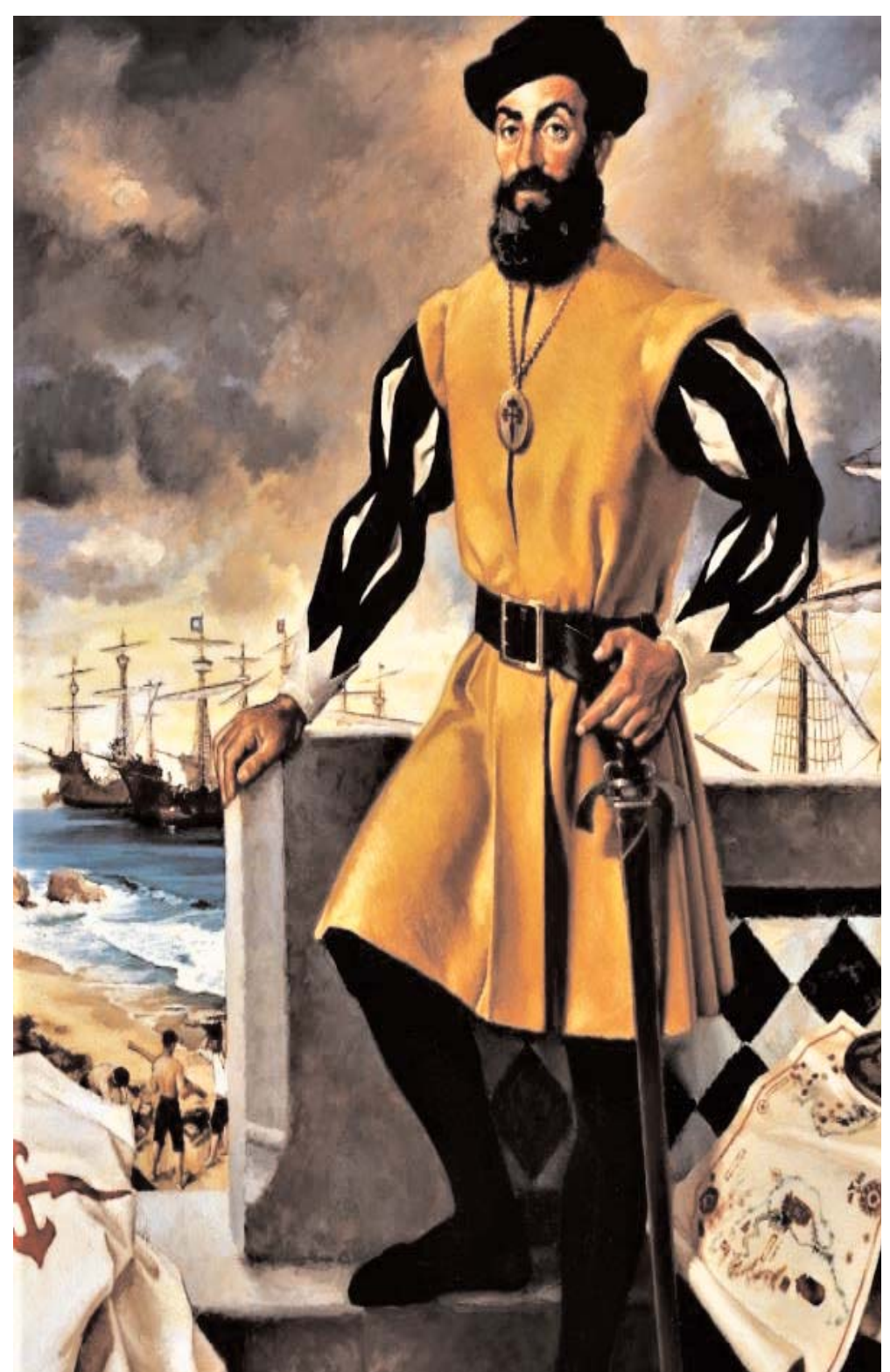
Again, you have to navigate directly without touching the ground. The VICTORIA reaches, far out to sea, the Cape of Good Hope. However, he had to make a stopover in the Cape Verde Islands to stock up and leave the sick fooling the Portuguese authorities thanks to the few Portuguese who were on board.

It was during the stopover in Cape Verde that a strange phenomenon was observed: the date entered in the log book was one day behind the local calendar. On the wind of discovery, without explaining it, that there is already a constant time shift when on the tour of the land and that it will compter a day of plus or moins selon le sens de la route pour rattraper ce déplacement .

Finally, on September 6, 1522, the VICTORIA returns to Sanlúcar with only 17 men and Captain Elcano, who is still the only officer who has circumnavigated the world. The announcement of the return of the VICTORIA spreads like wildfire in Spain and throughout the world.

The feat is extraordinary but it was very difficult. It cost dearly in sacrifices and men: of the 237 on board, only 22, or one in ten, completed this first all-in-one that had lasted 3 years and 29 days. Finally it was shown that the earth was round, that the continents were not connected to each other, that navigation, despite the immense dangers, was possible in all latitudes, that the spice trade could be diverted and oppose the Portuguese hegemony in this famous route. establishing a transpacific trade between the coasts of the New World and Asia.

After Magellan, all that remains is to perfect navigation methods, cartography, and knowledge of our world. The route through the Strait of Magellan was used for some time by sailing ships, but as soon as Willem Shouten and Jacques Le Maire discovered Cape Horn in 1615, the passage through the Strait of Magellan was abandoned for faster navigation but more dangerous. the terrible Cape Horn.





Sébastien Cabot's world map
Sebastian Cabot, Antwerp, 1544.
watercolor print

BnF, Department of Maps and Plans, CPL GE AA-582 (RES)
 © National Library of France

Sébastien Cabot, a native of Venice and son of the navigator Jean Cabot (who explored Labrador and Newfoundland), sailed successively on behalf of Henry VIII of Anglet erre and for Spain, as "sen-

ior pilot" of his majesty Emperor Charles V. He explored South America. Sur and described the Rio de la Platà, while looking for new sea routes to the Moluccas; late in his career, he tried to find the Northeast Passage in the Arctic Ocean, north of Muscovy.

In this planisphere printed in 1544 (probably in Antwerp or Augsburg), the knowledge of navigators and explorers joins another form of cartography, more erudite and erudite than that of the handwritten portolan maps. Composed of four sheets of parchment, the map represents the world in the form of an ellipse 111 cm high and 148 cm wide, with a latitude and longitude grid. Like nautical charts, it is also covered in thumbnails and explanatory text.

The title of the map specifies the author and the sources: "In this figure extended in plan is contained the entire terrestrial globe, the islands, the ports, the rivers, the gulfs, the shores and the reefs that have been discovered until today of today, with their names and the names of those who discovered them, as can also be seen in the tables of said figure, together with everything that was previously known and everything that Ptolemy had written, provinces, regions, cities, mountains, rivers , climates and parallels, latitude for both Europe and Asia and

Africa. And you should note that the earth is located according to the variation that the compass makes with the polar star, so you can find it in the second table.

Many notices also refer to ancient authors, reminiscent of certain ancient wonders ("men with ears so large they cover their entire bodies").

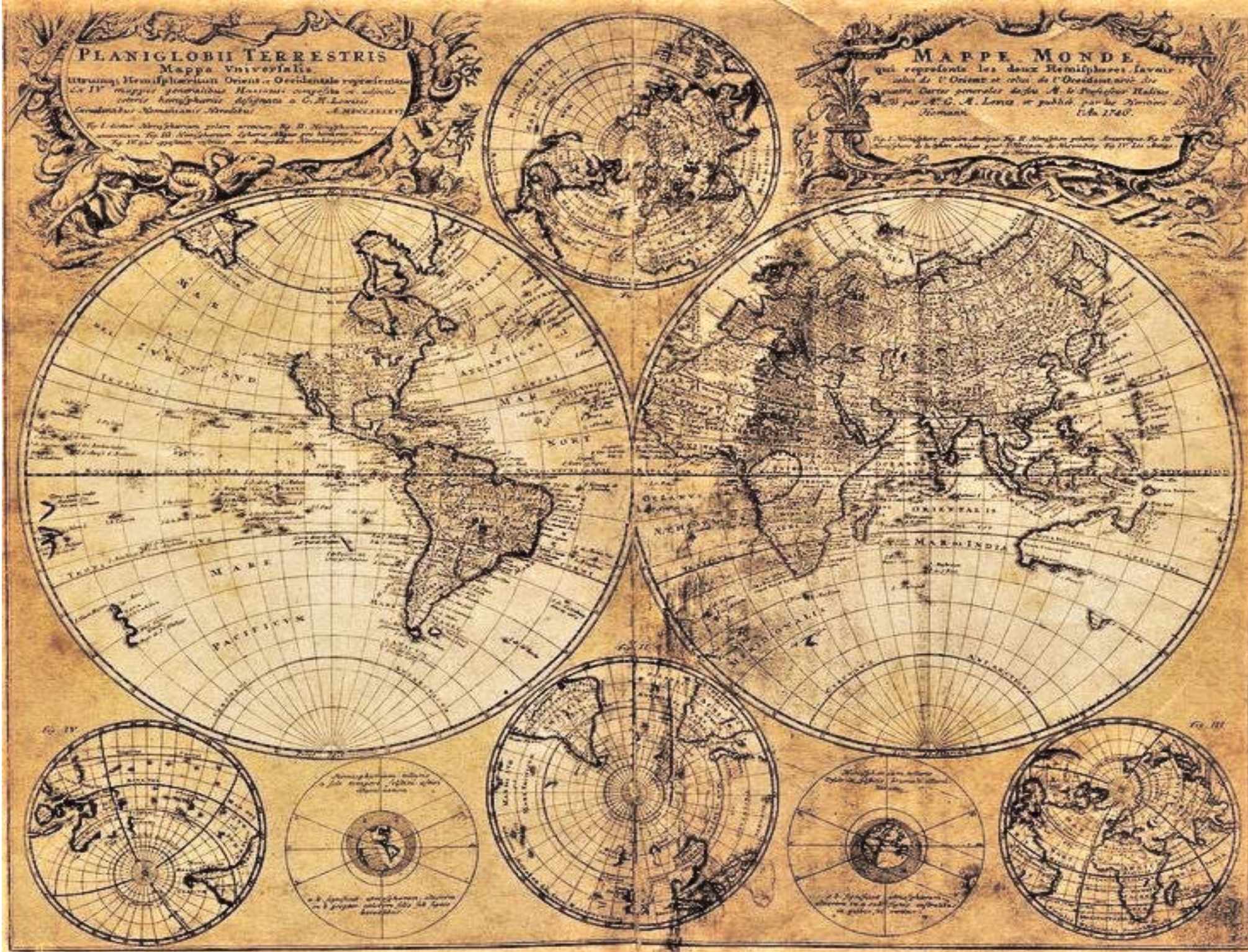
Mappa Universalis

Utriusque Hemisphaerium Orient. & Occidentale representat
 Ca IV major generalibus Nationum compedita et adhibita
 coloris hemisphaerium delineata a G. H. Linnæo.
 Consuetudine Americanae Nativitatis. A. MDCCLXXVII

L. luteus Myzophorum polare arcticum. Sp. B. Myzophorum polare
arcticum. Sp. B. Myzophorum sylvaticum alpinum per hunc modum. Brund.
Sp. B. per hunc modum. Brund. per hunc modum. Brund.

MAPPE MONDE

qui représente les deux Hémisphères savoir
celui de l'Orient et celui de l'Occident avec les
quatre Cœurs généraux de la M. le Professeur Rallier.
Paris par M. G. A. Lenoir et publié par les Bénédictins
Romain. 1740.

[illegible]



Large commercial vessel

Universal cosmography (detail)

Guillaume Le Testu, Le Havre, 1556.

Illuminated manuscript on paper (118 p. of which 57 pl.), 53 x 36 cm

Vincennes, Department of Defense History, Library, D.I.Z.14, f. 49v

In Guillaume Le Testu's magnificent atlas of maps, the land territories are decorated with a large number of characters in various costumes, more or less fantastic animals, civil or military buildings, forest landscapes of all kinds. The immense maritime spaces are dotted, in a much less dense way, with representations of ships that, although they do not constitute documents of rigorous architectural realism, are nevertheless important testimonies of the naval architecture of the mid-16th century. between medieval naval architecture where the cannon only appeared late and very occasionally, and that of the Modern Age where the cannon arranged in one or several superimposed batteries is now king.

The ship that sails to leeward under its foresail, its mainsail and its topsail (the Latin mizzen is hidden), belongs to the vast family of great merchant ships whose names vary according to the nations and, within them, according to the regions. considered. Among the "architectural signatures" of the mid-16th century, one can note the highly developed spur that extends the bow or the pronounced ridge (curvature) of the rear castle bridge. Another very visible "architectural signature", but of medieval tradition, is that of the so-called (tied) mesh windshield intended to increase the surface, from below, of the foresail and mainsail.

Conquest: Europe in the New World

Once the misunderstanding of the first travelers who thought they were in Asia had been dispelled, it took a few decades for the Europeans to discover that America was a totally strange world: a new continent, populated by various indigenous societies, inhabited by tropical nature, whose flora and fauna were largely unknown to them.

The first realization concerned its status as a continent. Europe had not been spoken of until after the fall of Constantinople in 1453; from Africa only after Vasco da Gama eluded him. By naming the United States, Waldseemüller revealed it to the scientific community; from 1560 geographical maps showed it clearly separated from Asia, proof that it was a continent in its own right.

The West Indies Sea Route

Spanish maps of the 16th century no longer had to refine the layout of the sea route to the West Indies, the famous "Carrera de Indias". Dependent on winds and currents, it was however immutable and borrowed a wide corridor of approximately 500 kilometers. Columbus had intuitively discovered it in 1493, and those who had since tried to deviate from it had paid with their lives. As Pierre Chaunu demonstrates, two convoys, the New Spain fleet and the Tierra Firme fleet, left Seville, later Cadiz, in early May for the Canary Islands. After a stopover to stock up on food and water, we let ourselves be carried, on the outward journey, by the trade winds that led us directly to the Lesser Antilles. From there, Spanish ships headed for Vera Cruz in New Spain-some stopping en route to Hispaniola or Cuba-others to Cartagena or even Panama. For the return, all the ships met in Havana, more convenient than Santo Domingo. The return route always ran to the north, benefiting from the counterflow. We took advantage of the westerly winds off the Bahamas, running the risk of encountering September cyclones along the way. In the second half of the 16th century, we learn to avoid them by going out no later than August 20. Despite this, the

bottom of the Caribbean Sea and the Gulf of Mexico are littered with remnants of the Golden Fleet.

The time for small expeditions was over. The ships traveled in convoys that could reach hundreds of units. They thus gained greater security in case of shipwreck or pirate attack and compensated for the lack of experienced pilots. Precious metal shipments had to be protected from the greed of English, French or Dutch buccaneers and corsairs by means of warships. The rate of rotation of the convoys was of the order of fourteen to fifteen months in the best conditions, with a lot of dead time. The traffic between Spain and America, between 1504 and 1650, was calculated at 17,967 round trips, not counting the voyages of discovery. America was also the graveyard of the old ships of Europe: their old corpses, even ruined, still made the colony happy and served as currency.

Religious cartographers

In less than half a century, Spanish America had reached its dimensions. But cartography provided few details about this conquest. Despite often deep penetration, land use was extremely flexible. The colonizers were also particularly jealous of the secrecy of their topographical surveys. They tolerated, for example, only belatedly the presence of missionaries from maritime nations, thus causing an unusual concentration of religious Germans, Hungarians and Bohemians. In many colonies around the world, monks were often the first, if not the only, cartographers. The distribution of Jesuit maps - the most geographically oriented order - was hampered in America by the Spanish government, which prohibited their engraving and printing.

Only a few, sent to France and Germany, came to the attention of the public. And while the first printing press was established in Mexico in 1539, scientific maps were never printed in that country during the entire colonial period, not even those drawn by Humboldt in the 19th century.

First maps of Latin America

Further south, in the Amazon region, mistrust was exacerbated by the rivalry between Spain and Portugal, except between 1580 and 1640, when the two countries were united under a single crown. The work of a monk, Father Cristóbal de Acuña, although devoid of maps, having made the Spanish court fear that the Portuguese could not, thanks to him, find the way to Peru, was destroyed. But the Jesuits composed for their personal use river guides or "routers" that were used in 1689-1691 for a famous map of the Amazon established by Father Samuel Fritz. The original manuscript of this map, with Spanish subtitles, was brought from Quito to Paris by La Condamine in 1752, on his return from a famous scientific expedition, and is now part of the collections of the National Library. This scholar particularly admired the map of Fritz, who had been an authority until the establishment of his own map.

In Mexico, where he spent thirty years, only one Jesuit father truly possessed the art of cartography. The intrepid Father Kino (1644-1711) multiplied reconnaissance trips to northern California without any help from the Spanish government. He would have traveled more than 40,000 kilometers in this way. In 1701 he was able to produce a map showing the peninsular California that a whole series of cartographers -including the Frenchman Nicolás Sanson- considered an island. Maintaining the community of scholars despite everything attached to the insular conception, the King of Spain Ferdinand VII considered it useful to proclaim, by edict of 1747, that California was not an island.

Maps of Latin America, blurred and mysterious, thus confirmed the magic exerted by precious metals and should not reveal anything of

the secret of their origin. Of the conquest of Hernando Cortés in Mexico, only a small map of Mexico City was known in Europe, sent to Carlos V in 1520. And in Peru, which, thanks to the silver mines of Potosí discovered by chance in 1545, remained for two and a half For half a century the heart of the Spanish possessions in South America, the illiterate Pizarro and his successors were in no way tempted by the progress of geography.

The maps, therefore, essentially show us coastlines enclosing large schematic rivers, some mountains on mounds of sand, and sometimes mythical cities. This is how it was mentioned, until the end of the 18th century, on the borders of Guyana and at the foot of the mountains that separate Brazil from Venezuela, the legendary country of El Dorado, with the city of "Manoa del Dorado", a fabulous city. with gold roofs where the last Incas of Peru would have taken refuge. Recounted at the end of the 16th century by the English gentleman Walter Raleigh, who inherited it from a Spanish hidalgo, this legend represented the Inca, entrenched in his garden of pleasure located on an island, in turn located in the middle of an imaginary lake. On feast days, the gold dust that was blown on his previously anointed body transformed him into a golden statue and thus he became "the Man of Gold", El Dorado. This myth had a long life: Milton, in *Paradise Lost* and Voltaire, in *Candide*, alluded to it again.

The lure of gold gave wings to the conquerors. Everything has been said about his cruelty, his greed and his barbarism. Thirty years were enough for them to get the best out of the fragile Amerindian civilizations. The infernal cycle of the slave trade began with the conquest. As early as 1495 in Santo Domingo, where Columbus instituted tribute, as Pierre Chaunu wrote, "the turning point is reached: exploration leads to colonization, then colonization leads to conquest. Everything is sacrificed to gold." Between 1503 and 1660, 300 tons of gold and 25,000 tons of silver left America for Spain.



This image of a ship, taken from a pilot's manual, that is, from a nautical practice document, is that of a large warship, heavily armed and sailing all flames to the wind, related to the architectural family of galleons or carracks. The false perspective of the representation perfectly highlights the shape of the so-called stern shield (with a flat back) whose important and cut elevation, with vault and counter-vault, is indicative of the naval architecture of this time.

The hull, longitudinally reinforced by several precincts, is characterized by its primer battery - four large caliber guns arranged on the same level of decks throughout the ship. This battery announces that, composed of ten or fifteen cannons, of the tall ships of the following century. The "warrior" dimension of the building is reinforced by the proliferation of small caliber cannons arranged both at the level of the flat rear (withdrawal cannons) and at the level of the front and rear castles. The four-masted rig, the two at the bow with square sails on two levels and the two at the stern with lateen sails (mizzen and counter-mizzen), is at the height of these great war units.

Great warship

Piloting manual for use by Breton pilots (detail)

Guillaume Brouscon, [Le Conquet], 1548.

Illuminated manuscript on parchment, 29 sheets, 17.5 x 14 cm

BnF, Department of Manuscripts, French 25374, f. 28v

The Dutch Conquerors of the Seas

Their successes in the East Indies prompted the Dutch to turn their greed to the West Indies as well and take their share of American wealth. The Portuguese empire had just shown its fragility in the Indian Ocean; therefore, the Dutch were tempted to experience their resistance on both shores of the South Atlantic as well. Sugar plantations gave Brazil a new economic importance, with hundreds of sugar mills built by the Portuguese in the center, north and south of the country. The route to the East through the Cape of Good Hope was, to the Cape, the same for all. It skirted the African coast, then veered west to avoid the calm zone, then passed very close to the Brazilian coast. The Dutch began by engaging in occasional raids in both Africa and Brazil, and their expeditions often took on the accent of a Calvinist crusade against the papacy.

At the beginning of the 17th century, those excluded from the Treaty of Tordesillas, the English, French and Dutch, found themselves in rivalry on the other side of the Atlantic. Europe was reborn in America and, in less than twenty years, the nucleus of the future North American colonies was founded: Virginia, New England, New France, New Holland, the Antilles, Louisiana.

The West India Company.

In 1621, the States General authorized the creation of a West India Company that concentrated most of its forces in Brazil, considering activities in the West Indies and on the northeastern coast of America as secondary. In 1624 the capital of Brazil, San Salvador, was taken, and in 1628 the Dutch completely seized the cargo of the Spanish fleet, a feat without precedent and without future.

The arrival in Recife in 1637 of Maurice de Nassau as governor of Dutch Brazil gave hope of a lasting settlement. Fascinated by this country, Maurice de Nassau commissioned scholars and artists to study and draw the flora and fauna. The Dutch soon occupied much

of Brazil's northeast coast, straddling Pernambuco. And since there was no possible Dutch Brazil without black slaves, they took over on the African coast, Saint-Georges-de-la-Mine, on the Gold Coast, in Guinea, and Saint-Paul-de-Loanda, in Angola. .

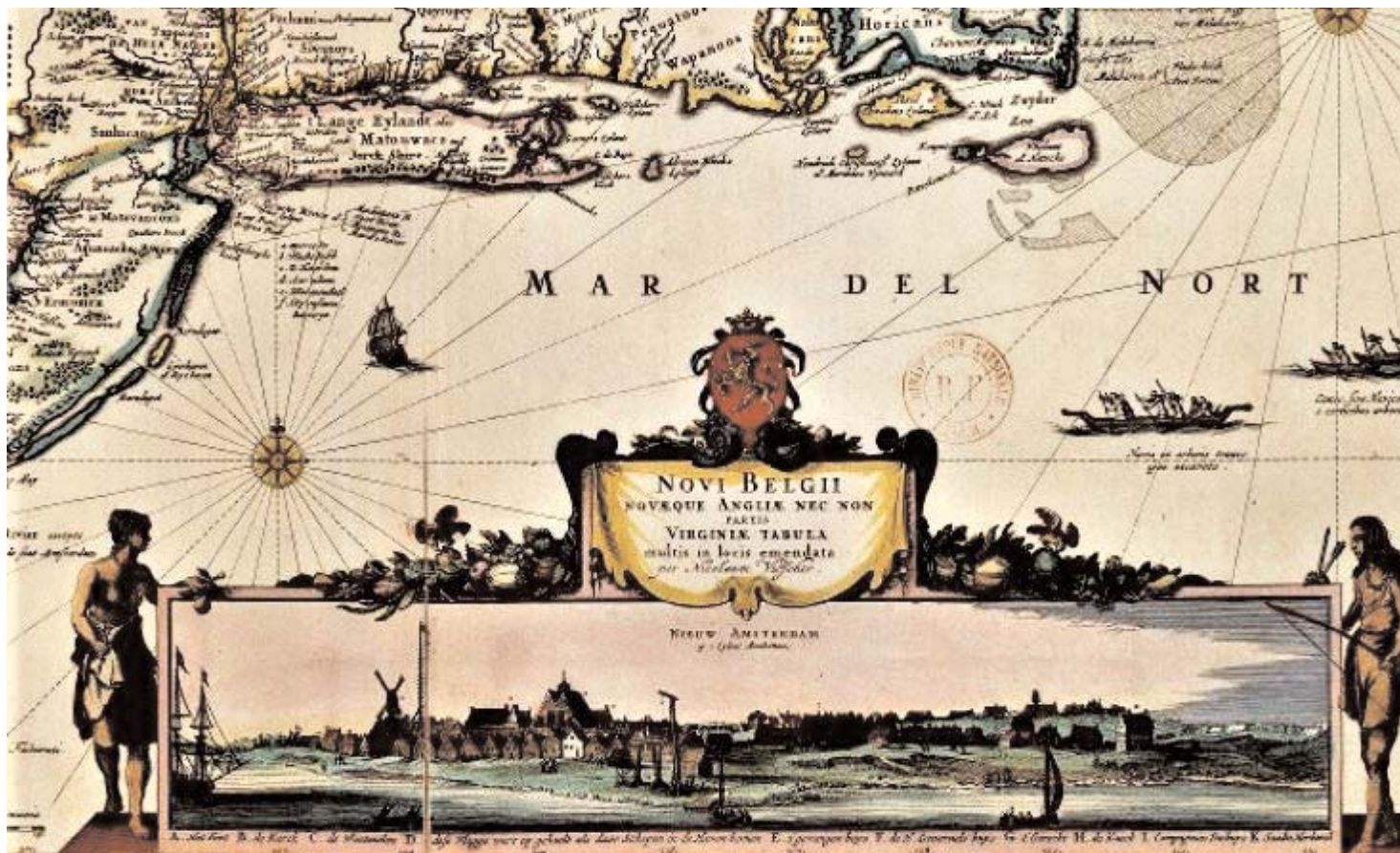


Coast of Africa from Cap Blanc to Gambia

Circa 1690 - Pen and watercolor, 65 x 97.5 cm

*BnF, Department of Maps and Plans, CPL GE SH PF 111 DIV 2 P 1
- © French National Library*

Maps that evoke the slave trade are practically non-existent. We see here, anchored on the Senegalese coast, a French ship, with a white flag, and a Dutch ship, with a tricolor flag.



*Nieuw Amsterdam, on cardboard over a map of New Belgium
Nicholas Visscher, 1655.
watercolor print*

*BnF, Department of Maps and Plans, CPL GE DD-691, pl. 98
© National Library of France*

Future New York, New Amsterdam is a Dutch foundation from the 17th century. Here it looks like a small port in the Netherlands. Further north, at the current location of Wall Street, a wall protected the city from enemy attacks.

The view of Manhattan, as shown on a beautiful map by Nicolas Visscher drawn in 1653, evokes Dutch landscapes. Not far from the port, a windmill, a double-roofed church, some wooden houses, another, more important, for the governor, but also an inn, a prison

and a well-regarded gallows, near the dock. The slave quarters, mentioned in other documents, are not shown here.

It was to formalize this takeover that Peter Minnewit (or Minuit), one of the leaders of the Dutch West India Company, and the first Governor General of the colony, bought Manhattan Island from the Indians in 1626 in exchange for some tissues and sixty guilders. Settled on the southern tip of the island, where they built a fort, the Dutch, along with thirty Walloon families, engaged in considerable trade with the natives, bolstered by various counters established along the Hudson. The bartering of beaver pelts and foodstuffs brought by the

Indians in exchange for European goods was well advanced. It was supplemented by logging and tobacco farming, as New Holland also strove to become a settlement.

The West India Company was not as strong as its old East India Company. His cartographic achievements were also less extensive. From the middle of the 17th century, it allowed its commercial monopoly to begin. The shipping company gradually lost importance until the company no longer had its own ships. Its sole monopoly remained the slave trade until 1734.

Failure in america

Along with this decline, the exploitation of Brazil proved costly and dangerous. After an inconclusive war, the Portuguese officially recovered all their possessions in 1661. Later, in the Peace of Breda

in 1667, the English ceded Suriname to the Dutch in exchange for New Amsterdam, the future New York.

The despotic governor, Peter Stuyvesant, who had founded Fort Beversrede, later Philadelphia, in 1648, annexed neighboring New Sweden to strengthen his position against the English colonists who were in greater numbers. However, the situation proved untenable because England wanted to establish a link between its colonies in New England and Virginia.

Rejecting the control that the Dutch shipowners wanted to impose on him, a bad-tempered Hudson returned to the service of England for one last expedition that took him, in 1610-1611, to the strait that would later bear his name. He entered an immense bay (now Hudson's Bay) of which he recognized the eastern shore. A very rigorous wintering in the small bay of Saint-James, to the south, which nevertheless gave hope of finding the long-awaited route, accentuated the exasperation of his crew, hungry and exhausted by fatigue. Hudson paid with his life for his intransigence: the mutineers abandoned him and his son in a canoe by the grace of God. However, some survivors informed London of the discovery of the bay, the bearer of hope. The following year the sponsor of the expedition created a new trading company, the "Company of London Merchants Discoverers of the North-West Passage"; but, in twenty years of searching, their ships found no trace of the disappeared, nor of the northern opening of the bay.

In 1664, a siege was laid against New Amsterdam, whose 1,500 inhabitants immediately capitulated. In 1667, the entire colony passed to England.



Long-term "lights"

Towards the middle of the 18th century came the age of sea travel, known as "scientific". It is not that previous voyages were conducted by ignorant people, on the contrary, we have seen the prodigious advance of naval techniques in three centuries. But certain voyages of the period approximately from 1750 to 1850, those that are described as "great", despising "useful" voyages, insistently proclaimed themselves "scientific", as if their only objective had been the progress of science in all its aspects. Romanticism or hypocrisy? Idealism or intoxication? Certainly a sign of the times, this ambiguity.

Cartography accompanied these foundations step by step, both in their development and in their tribulations. The discovery of virgin lands was followed by the search for resources in men, water, minerals, then the division and allocation of territories with a view to their exploitation, finally the defense of these new conquests claimed by the Indians or coveted by enemy powers. More than in the other continents invaded by Europeans, cartography was the essential tool of the settlers of North America, because their relationship with the land was closer there than elsewhere. Thus, it diversified across the Atlantic as it had in Europe, and each of its artisans, be they surveyors, hydrographers, fortification engineers, missionaries, etc. allows us to discover a different facet of this new America.

The "Enlightenment" had also invaded the world of the sea. After the settlers and the spice merchants, the contemporaries of the philosophers intended to send "enlightened" navigators to distant oceans charged with enriching their knowledge and their libraries, and no longer simply to fill their coffers. This noble objective did not exclude, moreover, competition between the nations that were risking their prestige. The struggle for scientific primacy is also a form of war. The real war, however, did not end. Scientific voyages only occupied moments of respite and we must not forget that most

of the sailors of this time continued embarking either to fight or to transport merchandise.

A new kind of naval officer

From 1750, it is true, a new type of naval officer was born, trained in astronomy and hydrography, with access to a whole new panoply of scientific means, but also animated by an equal curiosity in all aspects of knowledge. Most of the great navigators could no doubt have written these lines from Dumont d'Urville: "I discovered that nothing was nobler and more worthy of a generous soul than to dedicate one's life to the progress of science. That is why my tastes pushed me more towards the discovery navy than towards the purely military navy...human groups of a new type, with often divergent interests. Between the scholars, sometimes conceited, who wanted to increase the scales and observations on land, and the officers worried about the safety and progress of the expedition, friction was not uncommon, Lapérouse wrote in a letter: "these so-called scholars are fiendish beings who furiously exceed my patience", and whose officer - even enlightened - was not tempted to throw overboard the vessels of a cumbersome astronomer or the greenhouses, dried flower presses and plant boxes of a nosy naturalist?

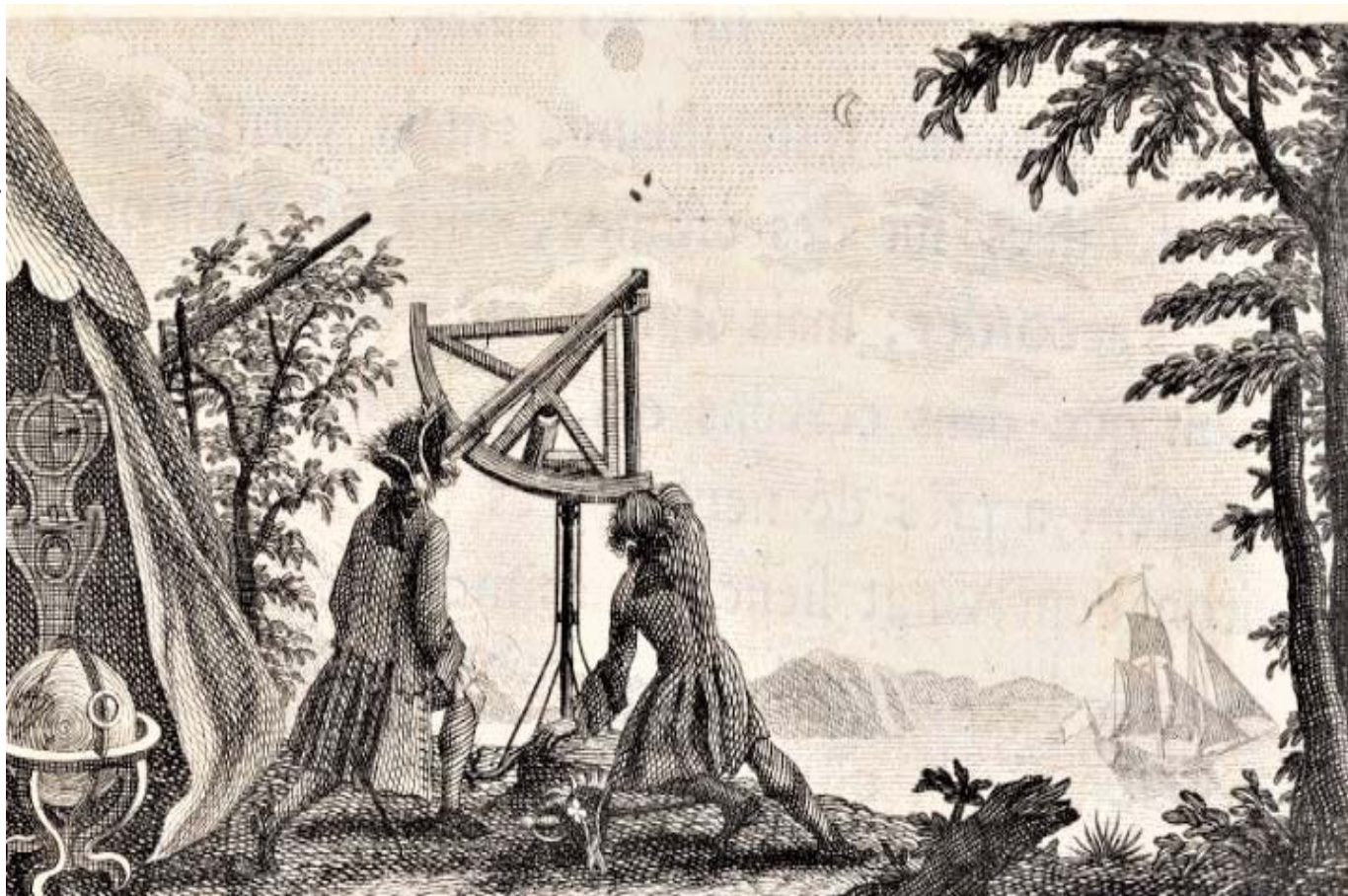
These disciplines, however, reflected the concerns of European and particularly French society, where provincial academies and scientific societies formed a network of study centers that were very stimulating for intellectual life. In Dijon, for example, geography was at the center of the concerns of the enlightened bourgeoisie. The president of the Burgundian parliament, Charles de Brosses, distinguished himself there by publishing, in 1756, his monumental History of Navigation in the Southlands, which directly inspired Bougainville's voyage. His success was even greater in England, where he strongly influenced Dalrymple during the preparation of a great English expedition to the Pacific for which, at the last moment, Cook was preferred to Dalrymple.

In 1752, the Académie de marine, an informal branch of the Académie des sciences, was founded in Brest, dealing with disciplines as varied as naval architecture, ship maneuvering, nautical astronomy, hydrography, etc.

Thus, officer training continued to improve throughout the century. In 1683 three companies of marine guards had been created at Brest, Rochefort and Toulon for the instruction of young men who wished to serve the king at sea. Only knights "recognized as such without dispute" were accepted there. From 1761 Choiseul, and after him the Minister of Castries, emphasized scientific training. Sometimes considered too theoretical, it was even supplemented, from 1773, with swimming lessons. This progress was part of the general framework of the renewal of the Royal Navy, an effort that intensified from 1776 and whose results appeared during the French participation in the American War of Independence (1778-1783).

Scientific voyages and expeditions of discovery

It is this better-educated navy that provides scientific voyages with the men and equipment for government-sponsored expeditions. This is a new fact in the eighteenth century, because the political powers, apart from certain Portuguese and Spanish sovereigns, had never invested much in discovery expeditions.



Astronomical observation

List of the trip made by order of the king in 1750 and 1751 along the coasts of America, detail of the cover

Admiral Chatert.

Recorded

BnF, Department of Maps and Plans, CPL GE FF-8628, p. 1

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Naval officers of the Enlightenment were trained to make astronomical observations during their voyages. England set the example, followed by France. Anxious to exercise their fleets in times of peace and to bolster their prestige, the sovereigns went on scientific voyages, public relations operations. It was for them sometimes the opportunity to erase the memory of defeats, sometimes the way to prepare for future rematches without seeming so.

These trips could secure new naval bases, refreshment stops, and identified countries that could provide lumber, tar, and other essential materials to keep squadrons in place away from the mother country. From there really flowed the foundation of Australia, the contacts with New Zealand, New Caledonia, etc. For the sake of economy, it also happened that certain expeditions received a double objective, both scientific and political, such as that of Bougainville, which thus lost precious time in the Falklands.

State support was also exercised more indirectly through institutions such as observatories and science academies. Thus began an international debate, in the early 18th century, about the shape of the earth. "Pear or apple, date or onion", it was necessary to check whether it was flattened at the poles, which was disputed by the great French astronomer geographers of the Cassini family. Therefore, the Academy of Sciences sent two groups of astronomers to measure the value of a degree of latitude at the equator and at the pole. Bouguer and La Condamine traveled to Peru (1735-1744) and Maupertuis to Lapland (1736-1737), demonstrating the indisputable flattening of the Earth at the poles. Voltaire would have said, "I congratulate you, sir, for flattening the Earth and Cassini."

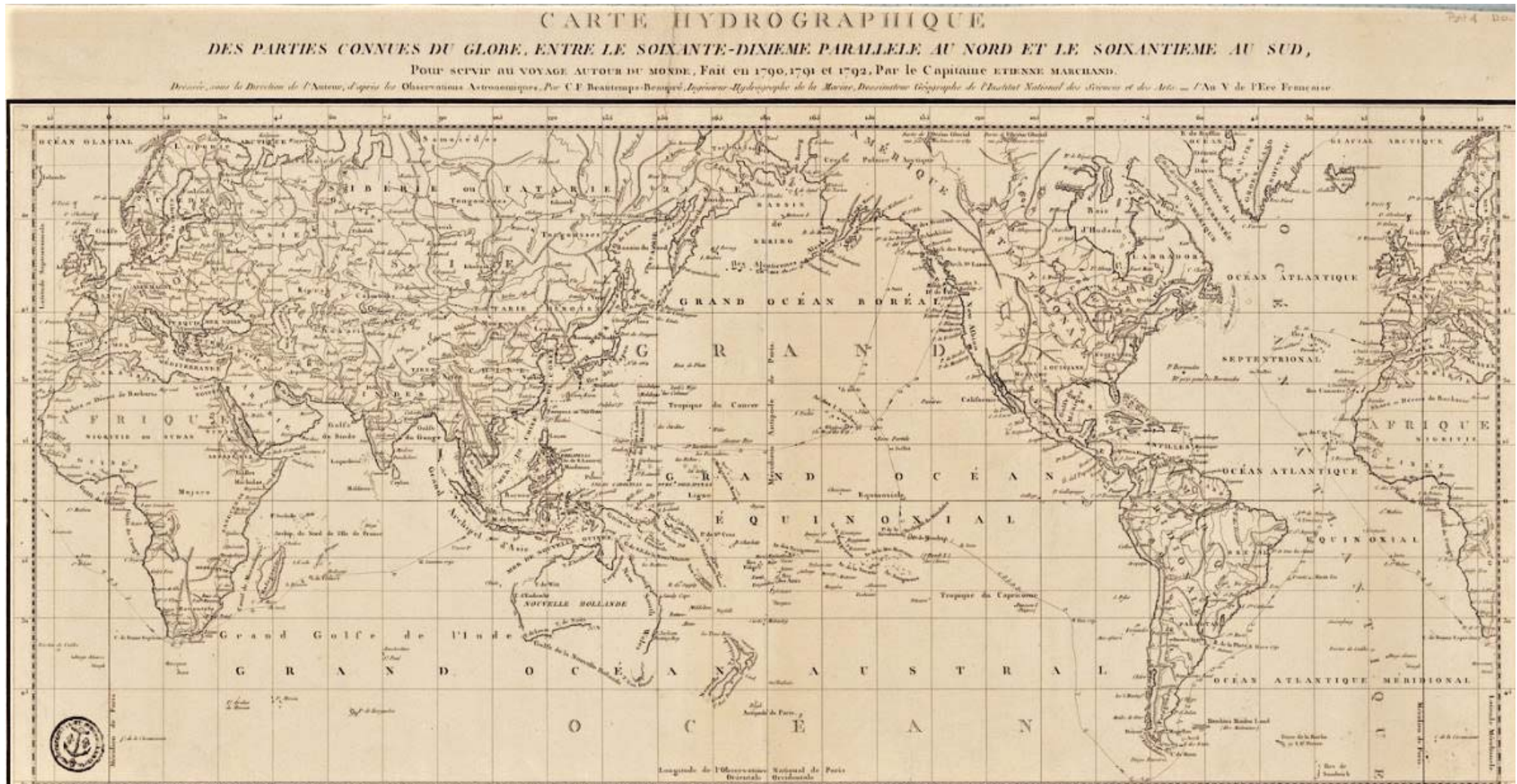
The foundation of the General Deposit of Maps and Plans, Diaries and Memories on Navigation

To further the progress of nautical charts, European states created one hydrographic office after another. In France, Colbert had been at the origin of the first centralization of the naval archives, still very artisanal, because entrusted to a single man who kept the letters in his house. In 1720 the "General Depository of Maps and Plans, Diaries and Memoirs on Navigation" was officially founded. This Depot became, in 1886, the Hydrographic and Oceanographic Service of the Navy, the SHO.M. who, currently based in Brest, continues to improve French nautical charts. His old collection of maps is kept in the National Library.

Some centralization became necessary. Previously, both at sea and on land, Old Regime officers were required to personally obtain their maps as well as their instruments. Therefore, they bought them with their own funds, or had them copied and, once the campaigns were over, they kept them in their library or passed them on to a member of their family, without the community benefiting from the contributions they had been able to make. do. .

This practice changed when the State took part more and more in the preparation of the expeditions and especially at the time of the Revolution, when new men agreed to military responsibilities. The state services then gradually became the main providers of cards. The monopoly of nautical cartography in France, a guarantee of secrecy and a source of income, was officially attributed to the "Depot" in 1773. Until that date, private publishers could still market nautical charts and atlases. This was the case for Après de Manneville, hydrographer for the Compagnie des Indes and author of the *Oriental Neptune*, published in 1745.

In France, the Marine Depot, soon imitated by other European countries, was organized in the image of the hydrographic offices of the Compagnies des Indes. A hydrographic engineer - most famously Joseph-Nicolas Bellin, Jean-Nicolas Buache de la Neuville and Charles François Beautemps-Beaupré - archived the best charts and oversaw the establishment of new ones, which were completed using navigation logs and reports reported by Browsers had no right to keep these documents.



Beautemps-Beaupré, Charles-Francois (1766-1854). Cartographer Hydrographic chart of the known parts of the globe between the 70th parallel in the north and the 60th in the south, to serve for circumnavigation of the world, made in 1790, 1791 and 1792, By Captain Etienne Marchand. Drafted, under the direction of the Author, according to astronomical observations, / By CF Beautemps-Beaupré, Navy Engineer-Hydrographer; Written by Besançon; Engraving by Bouchet

Beautemps-Beaupré (1766-1854) was arguably the Depot's most notable hydrographer, joining at the age of seventeen. Following his lead, engineers now carried out reconnaissance and inspected map locations previously limited to drawing in their Paris office. During Entrecasteaux's voyage in search of Lapérouse (1791-1796), Beautemps-Beaupré perfected new surveying methods, measuring angles using the circle of reflection and immediately plotting them on rib views captured on site. His principles, set out in a work he published on his return, were soon adopted by all navies.

AMERICA'S GREATEST EXPLORER Alexander von Humboldt (1769 - 1859)

An outstanding character for his culture, his achievements and his physical resistance, the German Humboldt marked his century and the history of science traveling the world. Nothing, however,



seemed to herald this exceptional destination...

A genius ? Rather the despair of his family! Born in 1769 into an aristocratic Berlin family open to the spirit of the Enlightenment, the young Alexander paled in comparison to his brother Wilhelm, a brilliant mind who would become one of the founders of modern linguistics.

However, trained with the same care, the youngest disappoints and turns to an administrative career until the click occurs with the discovery of his favorite fields: botany, chemistry and others.

Looking for a playground

In 1796, the death of his mother finally gave him the freedom and money to travel the world, and he did not hesitate.

Europe was his first field of adventure: there he multiplied his contacts with the greatest scholars, frequented libraries and carried his measuring instruments everywhere.

Inspired by Georg Forster, the naturalist who accompanied Captain Cook on his second round-the-world expedition, Humboldt quickly grew tired of his job as a mine consultant. According to him, "the only profession that can combine science, emotion and adventure is that of the explorer-naturalist".

And what does it matter if the expedition that the explorer Bougainville had offered him to join cannot be carried out, he has already gone elsewhere in the company of Aimé Bonpland, his double and friend for life.

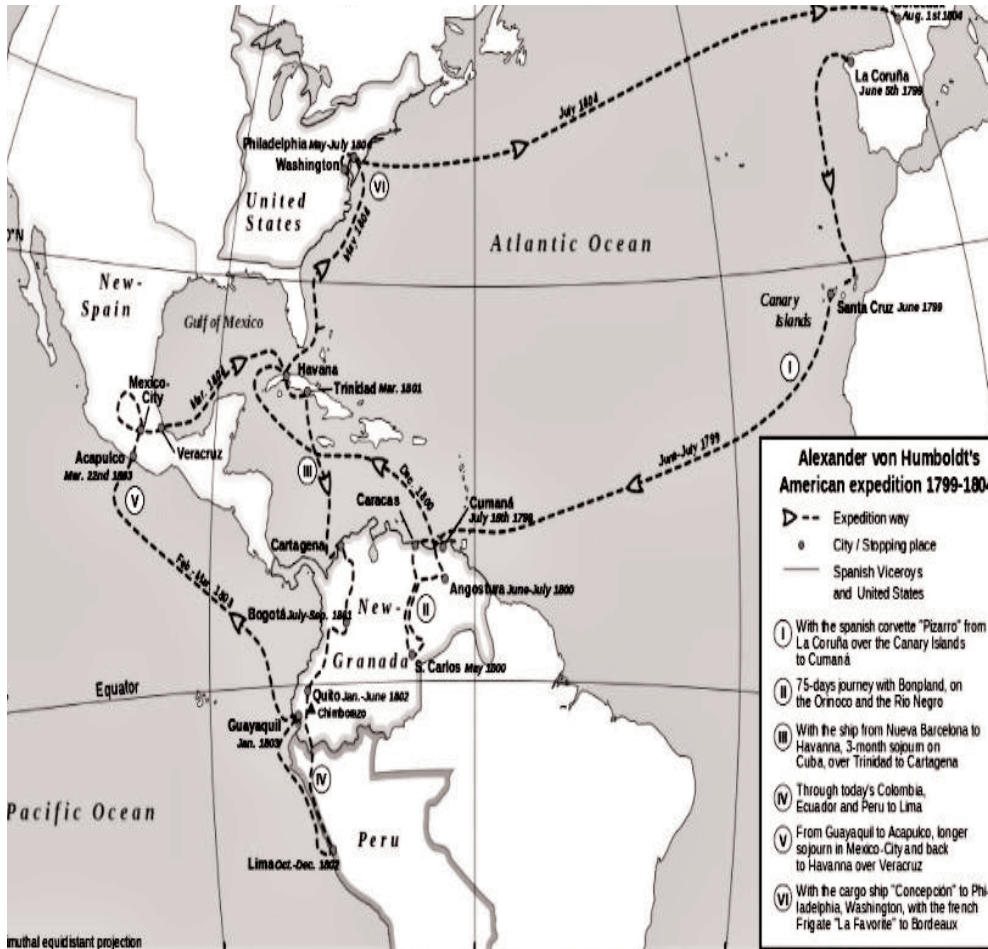
Faced with such enthusiasm, the King of Spain can only grant the two young adventurers the key to their American colonies for a scientific mission that will last no less than five years.

America under the magnifying glass

In 1799, Humboldt set sail for the New World. There he will spend five years exploring Latin America on behalf of the Spanish government. *La nouveauté, la variété et la beauté de ses rencontres naturelles - formations rocheuses, climat, vie animale et végétale - vont le convaincre d'une chose: que les branches du savoir scientifique sont bien plus enchevêtrées que ce qu'on avait pu conjecturer jusqu' 'then.*

For 5 years, the duo toured Latin America, from the Amazon jungles to the peaks of the Andes. They accumulate sightings and harvests while climbing volcanoes and paddling rapids. Humboldt immerses himself in the terrain he studies and in the sensory experience he makes of it. In 1802 he attempted to climb the Chimborazo volcano in Ecuador. It will not reach the summit, but having reached more than 6,000 meters, it wins the altitude record of the time.

Bound for Venezuela, and after a stopover in the Canary Islands, they arrived on July 16 at Cumaná in Venezuela, east of Caracas. On June 5, 1799 they embarked, in La Coruña, aboard the corvette "Le Pizarro". While sailing, Humboldt made astronomical, meteoro-



logical, magnetic, temperature, and chemical measurements of the sea.

In America, he feels a deep disgust for the way slaves are sold and valued, although it is in the Spanish possessions that they are least treated. Chateaubriand will say of him in his 1827 edition of *Voyages en Amérique*: "In America, the illustrious Humboldt painted and said everything."



Upper Orinoco

Humboldt and Bonpland explore the tropical forest to try to confirm the presence, considered impossible, of a natural channel between the Orinoco and the Amazon, the Casiquiare Channel, and locate the exact place of the source of the Orinoco. They collected many specimens of unknown animals and plants, and Humboldt meticulously recorded the temperature of the river, the soil, and the air, and the atmospheric pressure, magnetic inclination, longitude, and latitude.

In Calabozo, in March 1800, Humboldt captured electric eels (*Electrophorus electricus*) to continue his study of electricity in the animal world. In San Fernando they take canoes with a pilot, and Indians to row. Some crossings must be carried out by taking the canoe through the forest. Mosquito bites, which all species take turns feeding on throughout the day, make them suffer cruelly.

On May 31 they explore the regions of the native tribes, the Maypures and the Atures, the latter of whom had recently disappeared.

Humboldt and Bonpland in the Amazon jungle.

They leave the muddy Orinoco towards the Atabapo, a tributary of clear and limpid waters, then pass through narrow channels through the jungle. They take their canoe seven miles to a tributary of the Amazon. Twenty-three Indians are needed for three days. Thirty-six days took them to reach the Amazon packed in their canoe and harassed by parasites of all kinds.

Humboldt decides to go up a tributary of the Amazon towards the Casiquiare channel, whose position he rigorously records. Humboldt and Bonpland were not the first Europeans to take this route, but the rigor of their surveys and descriptions left no doubt about the existence of a navigable passage between the Amazon and the Orinoco. The course of the Cassiquaire lasts twenty days, during which insects are omnipresent.

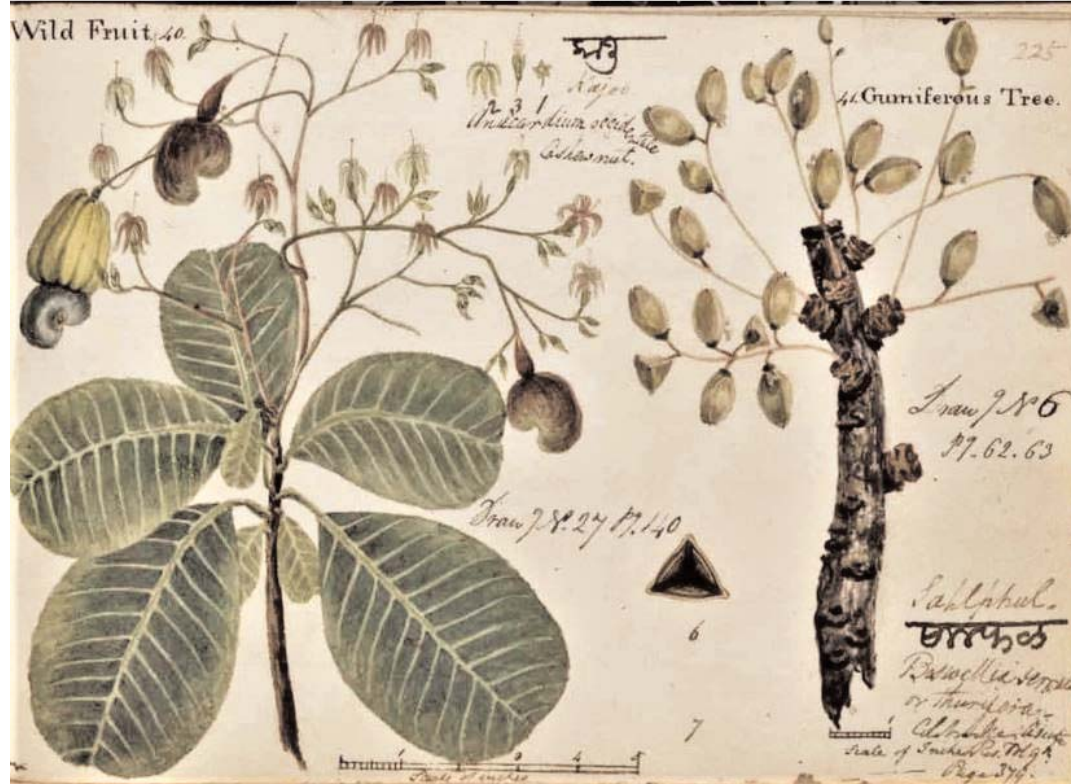
From Havana to Quito

On November 24, 1800, Humboldt and Bonpland set sail for Cuba. During the first part of this expedition, which lasted a year, they collected many animals and 20,000 botanical specimens. A third of his crop is destroyed by moisture and insects, but the death toll is still considerable. They ship their collections divided to make sure some pieces arrive. One series will be sent to the bottom, another captured

by the English (later returned to Humboldt by a buyer, years later).

On January 6, 1802, they arrived in Quito, where they met the young Creole Carlos Montúfar, who would follow them on many trips to come.





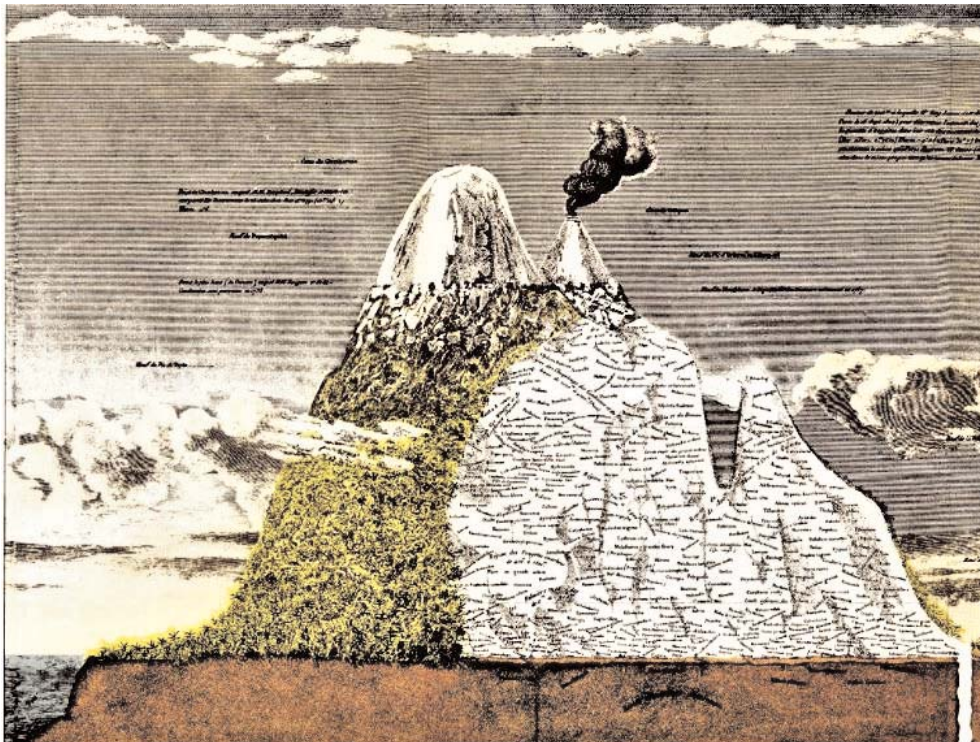
The Andes

Humboldt learns that Baudin has left France and will arrive in Lima, Peru. To avoid the lack of trade winds, Humboldt and Bonpland decided to go overland along the Andes. They spend twelve months in height through the volcanoes. Their feet are bloody, but they still refuse to do like the local aristocracy: let themselves be carried away by Indians on chairs fixed to their backs.

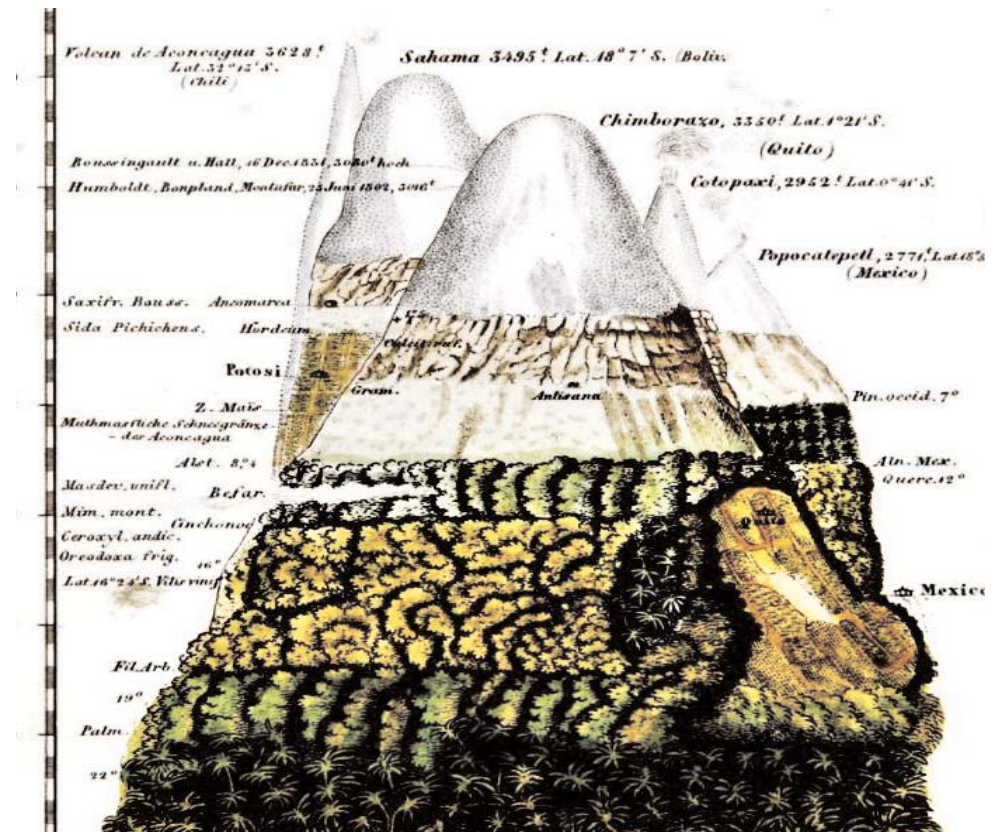
Like his contemporaries, Humboldt believed in the power of collection and classification. During his trip between Venezuela and Mexico, through the Andes Mountains, he filled notebook after notebook with measurements, sketches and other observations. Inspired by the economic graphs that were beginning to be all the rage at the time, he designed a new type of map capable of synthesizing the thousands of factual elements that he had been able to collect, a total picture, to use his words, aimed at "disclosing the action simultaneous and vast sequence of forces that animate the universe".

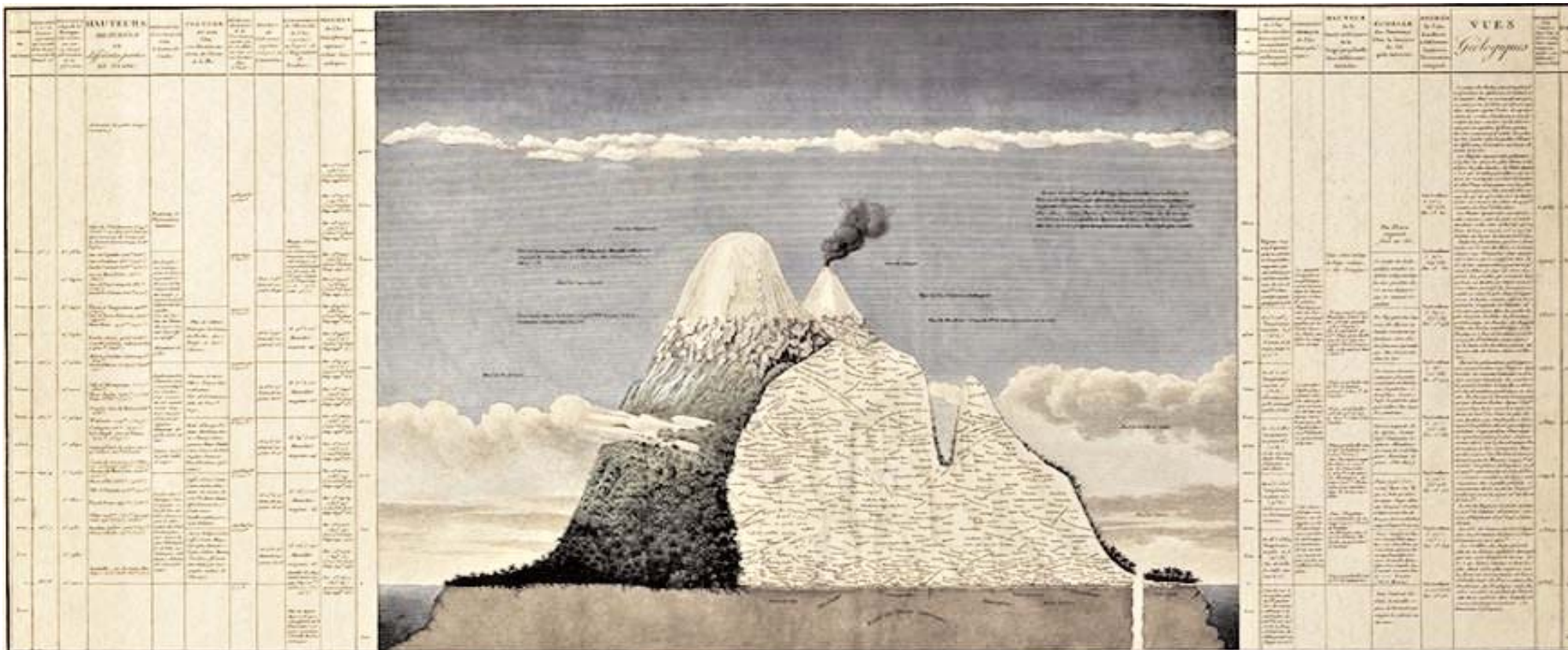
For example, the first map below, which Humboldt recorded in 1807, shows a section of Mount Chimborazo, a volcano in the Andes. The scientific names of terrestrial and subterranean plants are placed at their exact altitude, associated with a set of data on zoological life or temperature. As Humboldt collects in the first volume of his travel diary, with this map his objective was to gather, in a single image, all the physical phenomena of the area:

"vegetation, animals, geological relationships, culture, air temperature, the limits of perpetual snow, the chemical constitution of the atmosphere, its electrical tension, its barometric pressure, the decrease in gravitation, 'intensity of the blue color of the sky; the weakening of light during its passage through the layers of air; the horizontal refractions, and the degree of boiling of water at different heights".

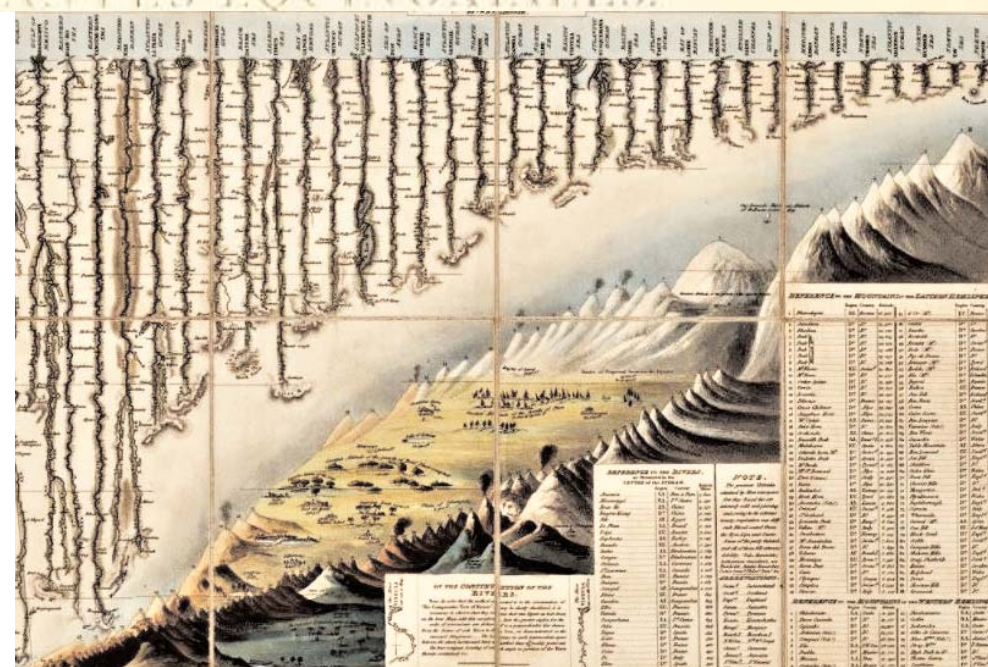
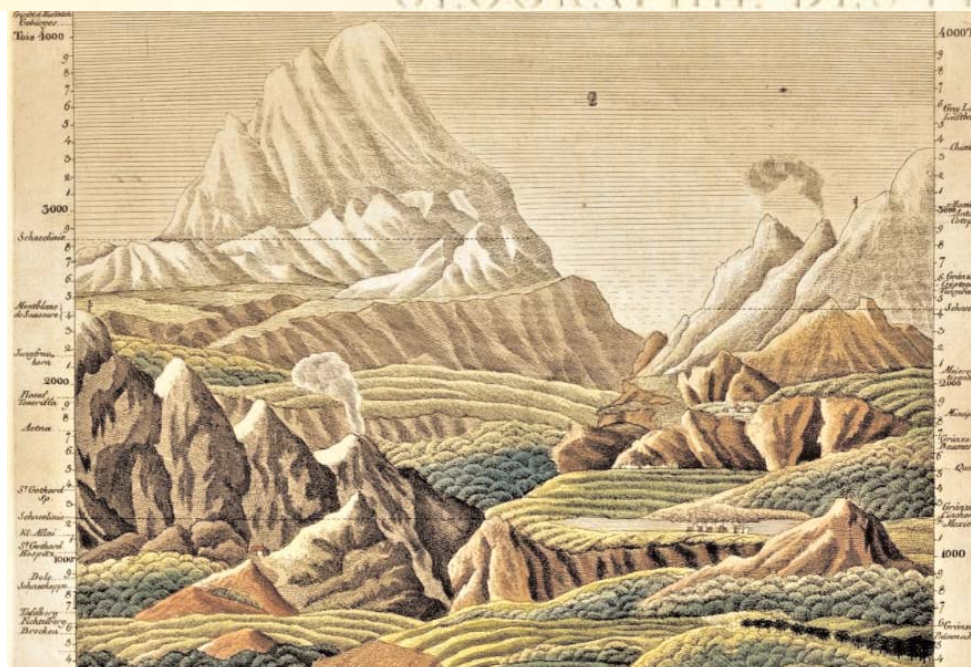


Alexander Von Humboldt. Essai sur la géographie des plantes. 1805





GÉOGRAPHIE DES PLANTES ÉQUINOXIALES.



Going up rivers in canoes, making their way through virgin forests, climbing the highest mountains, Humboldt and Bonpland accumulated observations, readings and samples throughout the 15,000 km of their journey.

They will thus revolutionize the knowledge of Latin America, which they study in its smallest details: geological, geographical, but also historical with the rediscovery of the Mayans, or even political.

Because if on June 23, 1802 Humboldt did not hesitate to climb the slopes of Chimborazo (6310 m) in the name of science, becoming the tallest man in the world, he also knew how to take an interest in the local populations. of which he draws an unpublished portrait due to its precision and timeliness.

Exploring Venezuela, Brazil, Colombia, Ecuador, Peru, Cuba and Mexico, his nomadic laboratory is subject to the vagaries of travel. Several times the work of explorers is lost or destroyed on the way... Despite the difficulties of such an expedition, Humboldt completely falls under the spell of the tropics, from the way of life to the vegetation. In one of the letters he wrote to his brother in 1801, he said: "I was made for the tropics, I never felt so good."

Humboldt gained world fame by climbing Chimborazo, a peak considered at the time to be the highest in the world. Chimborazo is the furthest peak from the center of the earth, although its elevation above sea level is significantly lower than that of the Himalayas, for example. This is due to the flattening of the Earth which makes it not perfectly spherical and the fact that Chimborazo is very close to the equator. The ascent to Chimborazo began on June 23, 1802. They could not reach the summit, as they were stopped a few hundred meters away, both due to a deep crack and lack of oxygen. However, they rose to the highest height that had been reached then: they reach 5,878 m, culminating in Chimborazo at 6,310 m.

return will publish a vegetation map of the volcano. Deduce from

the alignments of the volcanoes that the mountain ranges formed along fault lines. Former disciple of the Neptunians, a theory that says that rocks were formed from liquid sediments, he radically changes his mind and converts to plutonism.

Learning that Baudin will not stop in Lima, Humboldt, Bonpland, and Montufar set out for Peru. They make a short pass near the sources of the Amazon and then join the Andes. The expedition returned to Lima on October 22, 1802.

Humboldt collects guano for analysis in Europe. It was he who introduced its fertilizing properties to Europe and North America.

Humboldt and his companions left South America and spent the year 1803 touring Mexico: on March 23 they landed in Acapulco, after a most stormy journey; in April, they are in Mexico City. Humboldt will write his Political Essay on the Kingdom of New Spain, the first essay on regional geography, in which he only makes a brief account of his travels.

Then he embarked for Havana to recover his collections deposited more than three years ago.

Eastbound direction

Humboldt and Bonpland's five-year expedition cost Humboldt a third of his capital. It is one of the most remarkable scientific expeditions, with a harvest of data of even greater scientific value than the specimens they were able to bring back.





"Carte de la partie orientale de la province de Verina, entre l'Oronooko l'Abura et le Rio Meta compilée à partir d'observations astronomiques et de matériaux collectés sur place par Alexander Humboldt." Carte sur cuivre, 16,8 × 26 cm. Du vol. 3 du *récit personnel de Humboldt des voyages dans les régions équinoxiales du nouveau continent, au cours des années 1799-1804*, trad. du français par Helen Maria Williams (Londres : Longman, Hurst, Rees, Orme et Brown, 1818) [Rare Books Division].

Carte de Humboldt de certaines des régions reculées du Venezuela que lui et Bonpland ont explorées au début de leur expédition de cinq ans.



« Vulkanischen erscheinungen der Erdoberfläche » (planche 12). Carte lithographique, avec ajout de couleur, 20,2 × 28 cm. Extrait de l' *Atlas zu Alex de Traugott Bromme . v. Humboldt Kosmos dans zweiundvierzig Tafeln mit Erläuterndem texte* (Stuttgart: Kraiss & Hoffmann, [1851]) [Division des livres rares].

L'atlas a été publié en tant que volume complémentaire au *Kosmos* de Humboldt, avec quarante-deux cartes et planches thématiques de Bromme et un texte explicatif tiré de Humboldt et d'autres. Cette carte se concentre sur l'activité volcanique dans le monde : les éruptions (points rouges), les régions (cercles verts) et les plages (lignes bleues) - la plupart nous semblent familières aujourd'hui. Les cartes en médaillon mettent en évidence l'Italie/la Sicile, Java et l'Islande. L'éruption catastrophique (1881) du Krakatoa en Indonésie est dans trente ans, mais le grand cercle jaune autour de l'Indonésie et d'une partie de l'Australie montre la portée destructrice de l'éruption explosive du mont Tumbora le 11 avril 1815. Sa magnitude a reçu un 7 sur aujourd'hui indice d'explosivité volcanique, la cote la plus élevée de toute éruption volcanique depuis l'éruption du lac Taupo (Nouvelle-Zélande) vers 180 après JC.



"Carte des différents canaux par lesquels les métaux précieux circulent d'un continent à l'autre." Carte sur cuivre, 15 × 28,7 cm. Tiré du tome 4 de Humboldt's *Political Essay on the Kingdom of New Spain*, traduit du français par John Black (Londres : Longman, Hurst, Rees, Orme et Brown, 1811) [Livres rares Division].

En raison de sa propre expérience minière, Humboldt montra un intérêt particulier pour les matières premières du Nouveau Monde et consacra une grande partie de son examen des archives statistiques au sujet des métaux précieux. Il fournit de nombreux tableaux de données dans l'ouvrage, et l'un des nombres étonnants qu'il calcule est la valeur totale de tout l'or et de l'argent expédiés d'Amérique en Europe depuis l'époque de Christophe Colomb :

En prenant aussi les 186.000 marcs d'or qui sont passés en butin entre les mains des conquérants à 25 millions, il s'ensuit que la quantité d'or et d'argent importée d'Amérique en Europe, entre 1492 et 1803, s'élève à cinq mille quatre cents quarante-cinq millions de piastres, ou à vingt-huit mille cinq cent quatre-vingt-six millions de livres tournois

. 3, p. 431–32].



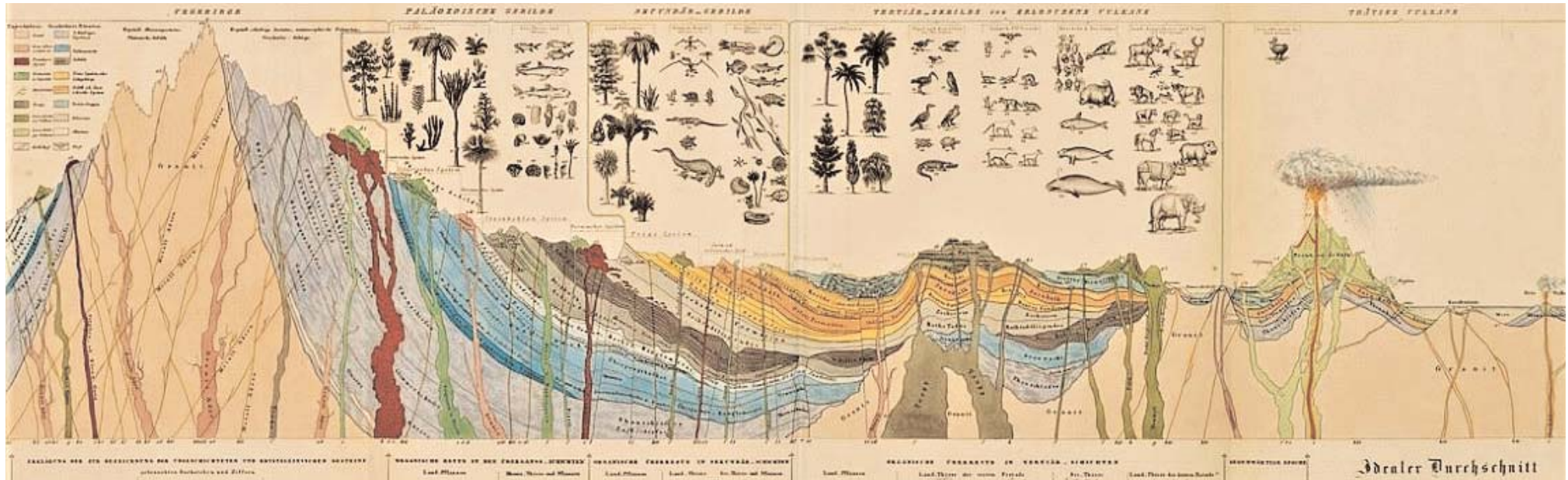
Glimpses of plant geography

This map is a simplified illustration of the geographical occurrence of plant species and is entitled "Outlines of Plant Geography, containing: 1) the distribution of plants according to principal relationships. A. von Humboldt's statistics on the families of plants and the most distinguished groups of plants, the twenty-five phytogeographical empires of J. Schouw, range of the palm family, the genus spruce (*Pinus*) and the genus heather (*Erica*) 2) Distribution of plants in vertical direction in climates warm, temperate and cold zones, etc. - 3) Relationship curves of mono- to dicots in the Swiss Alps - 4) Graphical statistics of excellent plant families - 5)



Geographic distribution of animals

This world map attempts to capture and geographically affect the animal world on one map and is entitled "Three Maps for an Outline of the Geographical Distribution of: A. Four-Handed Mammals, Quadrumana: Monkeys and Half-Monkeys. B. Beeches, Marsupialia and toothless animals, Edentata. C. Pachyderms, Pachydermata." [Kosmos I: II, i p. 178-188]



Ideal average of the formation of the earth's crust

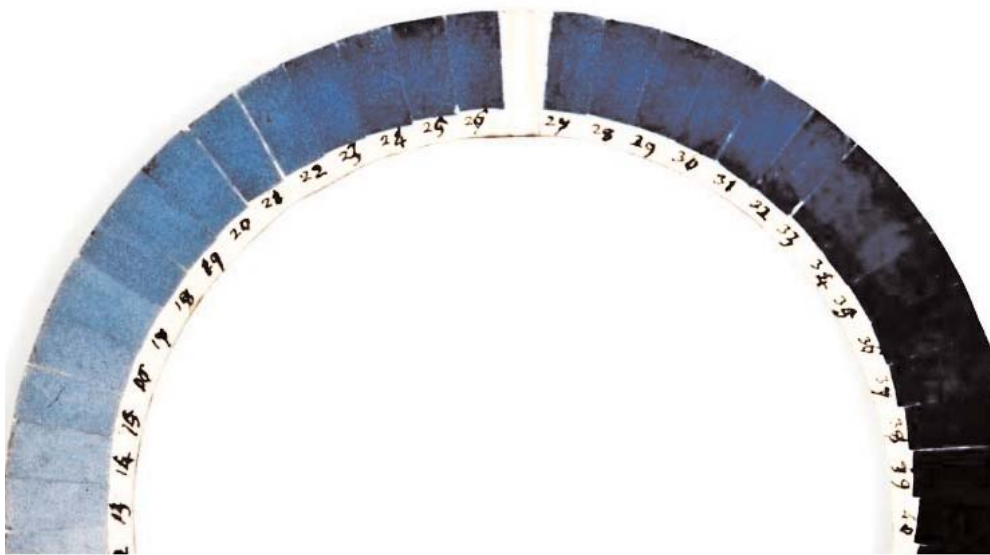
This profile section is an idealized illustration of plant and fossil deposits from past geological ages and is entitled "Ideal Average Portion of the Earth's Crust." Written by Thomas Webster FGS, etc. Plants and animals according to Dr. Buckland's selection and arrangement, drawn by Joseph Fischer." [Kosmos I: II, af p. 79-157]



Geographical distribution of the human races.

This historical map classifies human ethnic groups according to their geographical distribution and is entitled "Geographical distribution of the human races. Summary of population and food density in cultivable countries and some elements of the human physique ." [Kosmos I: II, i p. 178-188]





through the different shades of blue in the sky (through a cyanometer of which Humboldt is the inventor: a color chart designed to evaluate the intensity of the sky). Humboldt is recognized by the greatest scientists of his time.

To condense his discoveries and his measurements on landscapes, Humboldt creates what he calls "Naturgemälde", these "nature paintings" are heavily influenced by Goethe's investigations at the cross-roads of philosophy and botany. For Goethe, nature is a whole that transcends apparent diversities. Humboldt's maps reveal at a glance unprecedented sets of correlations and interconnections fauna "that in school, he travels on foot through the United States dreaming of discovering Latin America as well. Stranded in California due to health problems, he falls in love with Yosemite Valley and begins to study the region in detail while working on ranches, sawmills or as a shepherd.

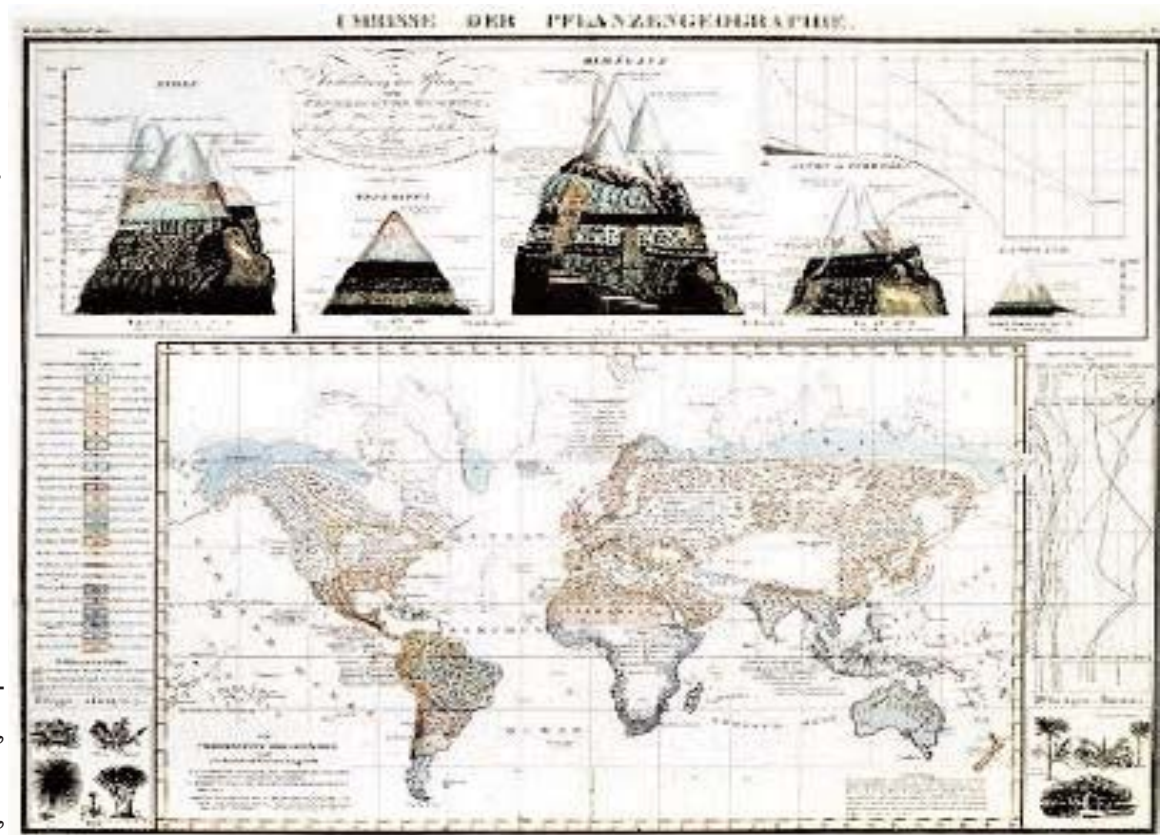
Back to europe

Covered with honors, Humboldt tirelessly continued his activities as a scholar but also as a popularizer of science on his return to Europe.

Back in Europe, Humboldt published his work and quickly became famous. A fame that he owes, to quote his translator Helen Maria Williams, to his "so particular way of contemplating nature in all its fantastic grandeur [and of] elevating the mind to general ideas without neglecting individual facts".

Towards the end of his illustrious career, Humboldt published Kosmos, a collection of lectures designed to set forth everything worth knowing about the physical universe. Readings accompanied by a new atlas of "thematic maps", which synthesizes an extraordinary amount of data on a national and international scale.

Packed with chronometers, barometers, thermometers, telescopes, sextants, compasses, magnetometers, they describe, draw and measure everything around them: from exotic plants to local populations, from historical facts to geology,



Concerned about the impact that human activities have on this ecosystem, Muir is convinced that this place should be a sanctuary by conferring the status. He founded the Sierra Club, an association whose objective is to protect the wild spaces of the planet ("wilderness") and promote the responsible use of ecosystems and resources.

It is a completely new way of studying the landscape, which takes into account the situation, the climate and the soil.

Humboldt said: "Rather than discover new isolated facts, I prefer to relate facts already known. Discovering a new species seems to me

much less interesting than observing the different heights that plants can reach on top of mountain ranges."

Its graphic avant-garde

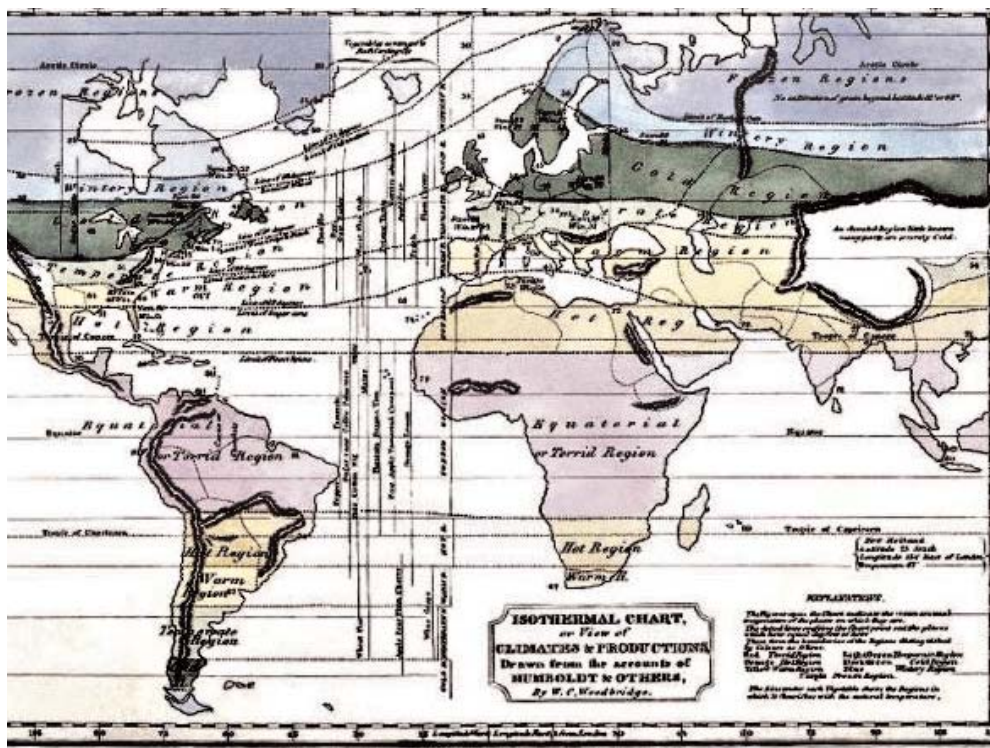
The variety of scientific information that the Naturgemälde offers, as well as its simplicity, is unparalleled. These are impressive images that accompany stories of incredible adventures. Humboldt wants to educate and entertain.

These landscape paintings stand out in the scientific and international world as Humboldt's writings are published in several languages. Widely distributed, this new type of image interests and seduces the general public. Humboldt thus perpetuates the process of popularizing the sciences begun a few decades earlier by the Encyclopedia.

In 1817 he published an essay on the climate for which he designed an unpublished map composed of isotherms. It is a system of synthetic and visual representation of meteorological data that was previously only represented by means of endless lists of temperatures. By spatializing this data on a global scale, it manages to compare them and show different climatic zones.

He is the inventor of "isotherms", those curved lines that surround the globe, which we know thanks to the weather report. Hyperactive, it is itself a point of retransmission, distribution and circulation of scientific information throughout Europe. Recommends and encourages young researchers in all fields. He maintains phenomenal written correspondence with many scientists (more than 30,000 letters in all!) and patronizes French, German, and Scandinavian botanists by lending them his own money to finance their expeditions.





For him, science cannot evolve without exchanging and sharing. Once back from his great expedition, he hardly travels anymore. He asks naturalists in the field and their foreign colleagues to send him impressive amounts of data, which he sorts through a system of thematic boxes before methodically using them to support his publications.

Based in Paris, he wrote his first books in French. Since the Revolution, both the sciences and the arts have enjoyed much greater freedom here than in other European countries. Fluent in German, French, Spanish and English, Humboldt brings an international dimension to his research.

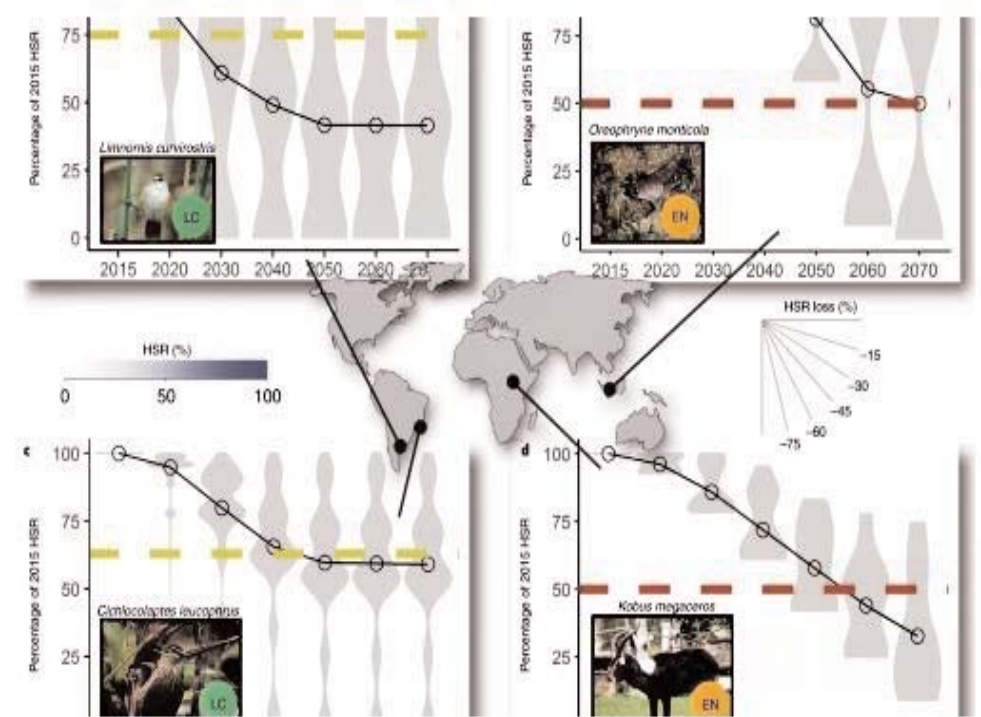
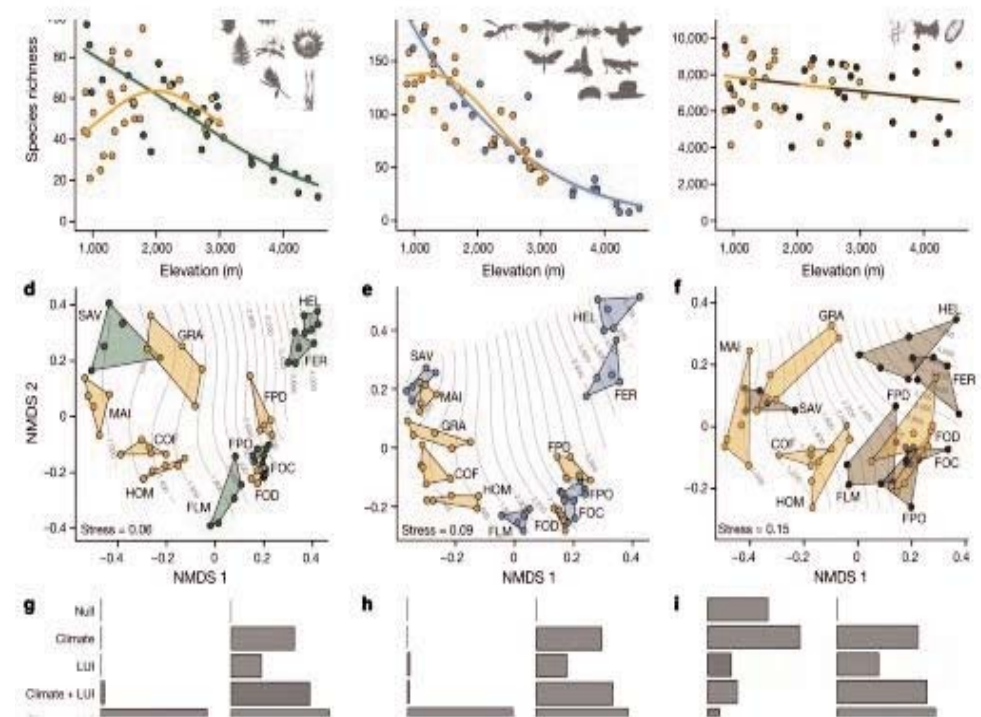
A fervent defender of human rights, Humboldt also influenced the politicians of his time. From very early on he criticized imperialism, racism and slavery. Publicly question the way in which the Kingdom of Spain manages its colonies and abuses its natural and human resources. Jefferson, the president of the United States, was eager to

meet with him to discuss topics such as natural history and ethnography, but also to gain access to Humboldt's priceless treasures of information on Central America.

In Paris, Humboldt met Simón Bolívar with whom he became close friends. His descriptions of Venezuela fueled the romantic dreams of the young revolutionary and his humanistic positions encouraged Bolívar to undertake Mount Chimborazo by measuring the atmosphere aboard his balloon. In 1799, Gay-Lussac had also written a critical account of the report on eudiometry presented by Humboldt to the National Institute. However, their meeting seals a lasting friendship that only ended their lives and is at the origin of several scientific discoveries.

In 1805, Humboldt and Gay-Lussac undertook a scientific trip to Italy to study terrestrial magnetism. They will publish on their return *Observations on the Intensity and Inclination of Magnetic Forces* (1808). Thus, they confirm the law discovered by Humboldt in America according to which the intensity of the magnetic force increases when going from the equator to the poles and the inclinations decrease with latitude in a regular way.

They also perform experiments with water using the eudiometer and note the simplicity of the volume of the two gases combined (2.00) while Fourcroy, Vauquelin and Seguin gave the fractional number 2.05. By extending this property to all gases, Gay-Lussac formulates Gay-Lussac's Law, which is one of the main laws of modern chemistry and earned him an election to the Academy of Science in 1806.



Gay-Lussac and Humboldt also travel to Germany as part of their scientific journey. Humboldt thus finds Berlin in October. He was appointed chamberlain to the king. You work with a team to group, organize, and clean the data you've collected. He makes measurements of magnetism day and night and notices that the needle varies according to the time.

In January 1808, the King of Prussia sent Humboldt with Prince William as an embassy to Paris to reduce the amount of war indemnities. He is working on the edition of his trip, which will not be completed until 1834. The collection consists of fourteen titles and thirty volumes. In 1808, he published *Aspect de la nature*, a popular work that was his most popular book.

Humboldt remains in Paris and can devote himself to his work. Since France invaded Prussia, Humboldt no longer received income from his estates. He lives in Paris in a furnished room he shares with Gay-Lussac, rue de la Vieille Estrapade, then rue d'Enfer, near the Observatory. He never sleeps more than three or four hours a day.

Since 1807, he has been closely watched by the French police because he is German and his private correspondence reflects the political views of the Parisian salons. He writes 1,000 to 2,000 letters a year.

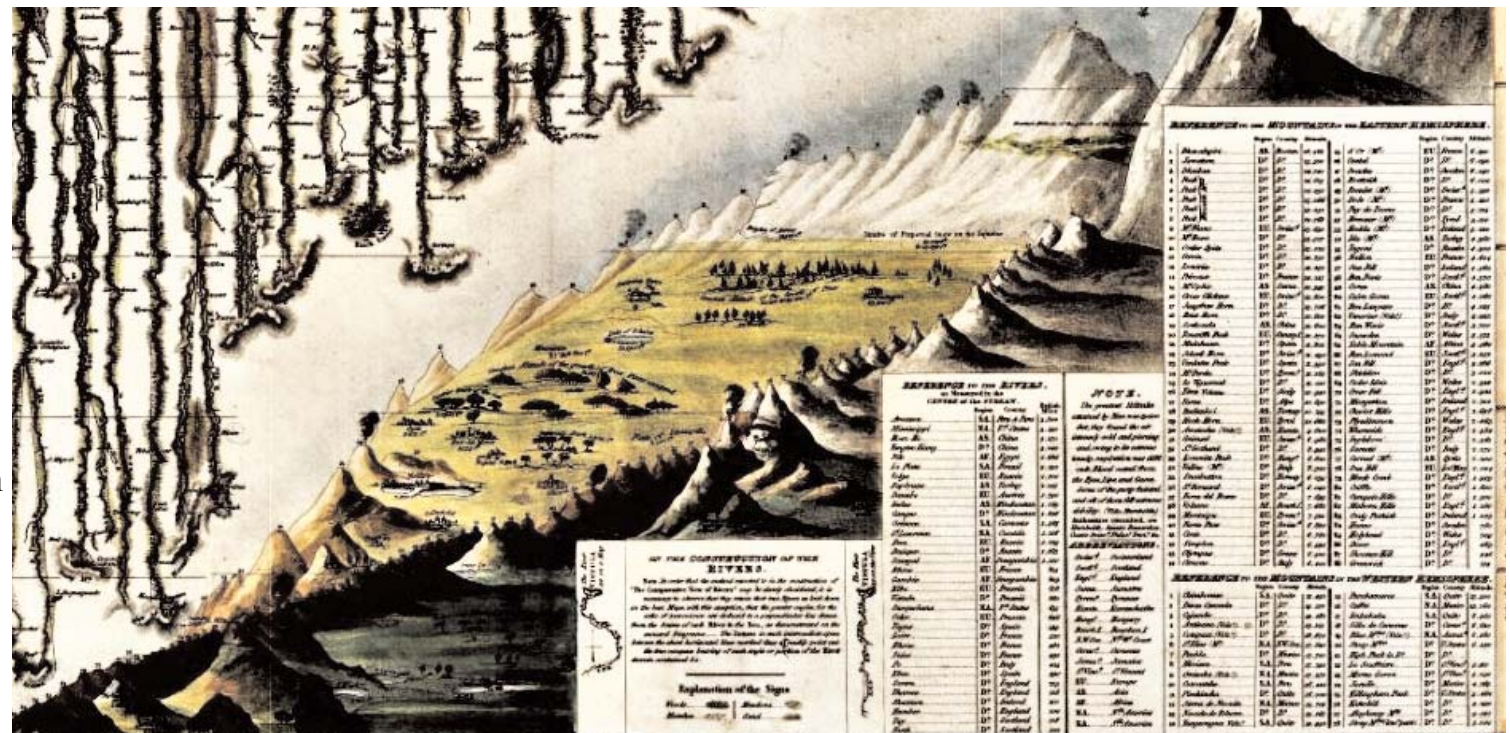
Humboldt and Arago
In 1809 he met François Arago,
fifteen years his junior, with whom
he liked and with whom he
remained a great friend until the
end of his life. They do experi-
ments together at the Observatory.

Diplomatic actions

The fall of the Empire in 1814 caused the departure of Bonpland who returned to America. Humboldt insists on staying in France, which irritates Prince Guillaume. During the occupation of Paris by Prussian troops, he intervened to protect the National Museum of Natural History or to prevent the destruction of the Pont d'Iéna. He rejects the post of Prussian ambassador in Paris because he does not want to support the reactionary policy that prevails in Europe after the fall of Napoleon. He founded with other scholars the Geographical Society in 1821.

BERLIN

In 1826, Humboldt received a letter from the King of Prussia ordering him to leave Paris. Now he can only spend four months of vacation there a year. Humboldt serves as chamberlain for Berlin, where power is very conservative and repressive. Humboldt is highly hated for his liberal ideas and his attachment to France.



In 1827 Humboldt achieved great success lecturing at the university and later lecturing to a larger audience. The scientific community does not hold academic meetings in Berlin, like in Paris, to compare ideas. Humboldt organizes a meeting of the Scientific Association in Berlin, attended by six hundred of the most renowned scientists. Starting from the formatted lectures, Humboldt begins to write the *Cosmos*, an attempt at a physical description of the world.

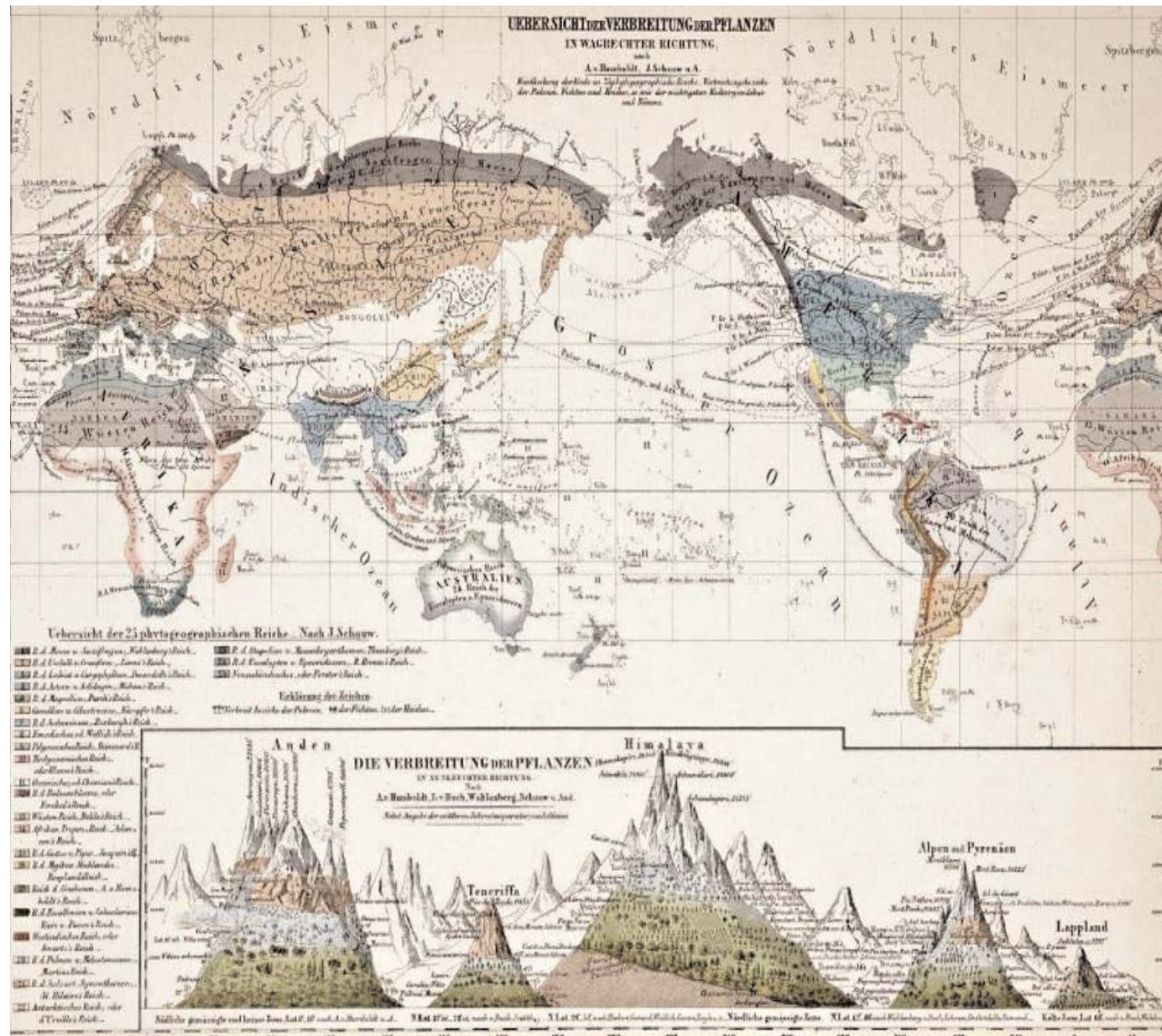
The expedition to Siberia

In 1827, the Russian Minister of Finance asked Humboldt for his opinion on the issuance of coins struck in platinum. The price of platinum being unstable, Humboldt issued an unfavorable opinion and suggested going to study the Ural mines. In March 1829, Humboldt traveled to Russia at the emperor's expense, with Gustave Rose, a professor of chemistry and mineralogy, CG Ehrenberg, a zoologist, and a servant. In Russia, he is received as an important official personality. He shares his meals with the tsar's family. Starting from Moscow, the expedition was reinforced by officials from the mining industry and bureaucrats from local authorities.

Humboldt spends a month studying the mines of the Urals. Thanks to the presence of platinum veins and gold-bearing sands, it predicts the presence of diamonds in the Urals. Humboldt and Rose scrutinize every gold deposit they find under a microscope. It was Count Polier, owner of these deposits, and to whom Humboldt shared his theory, who found the first diamond in the Urals.

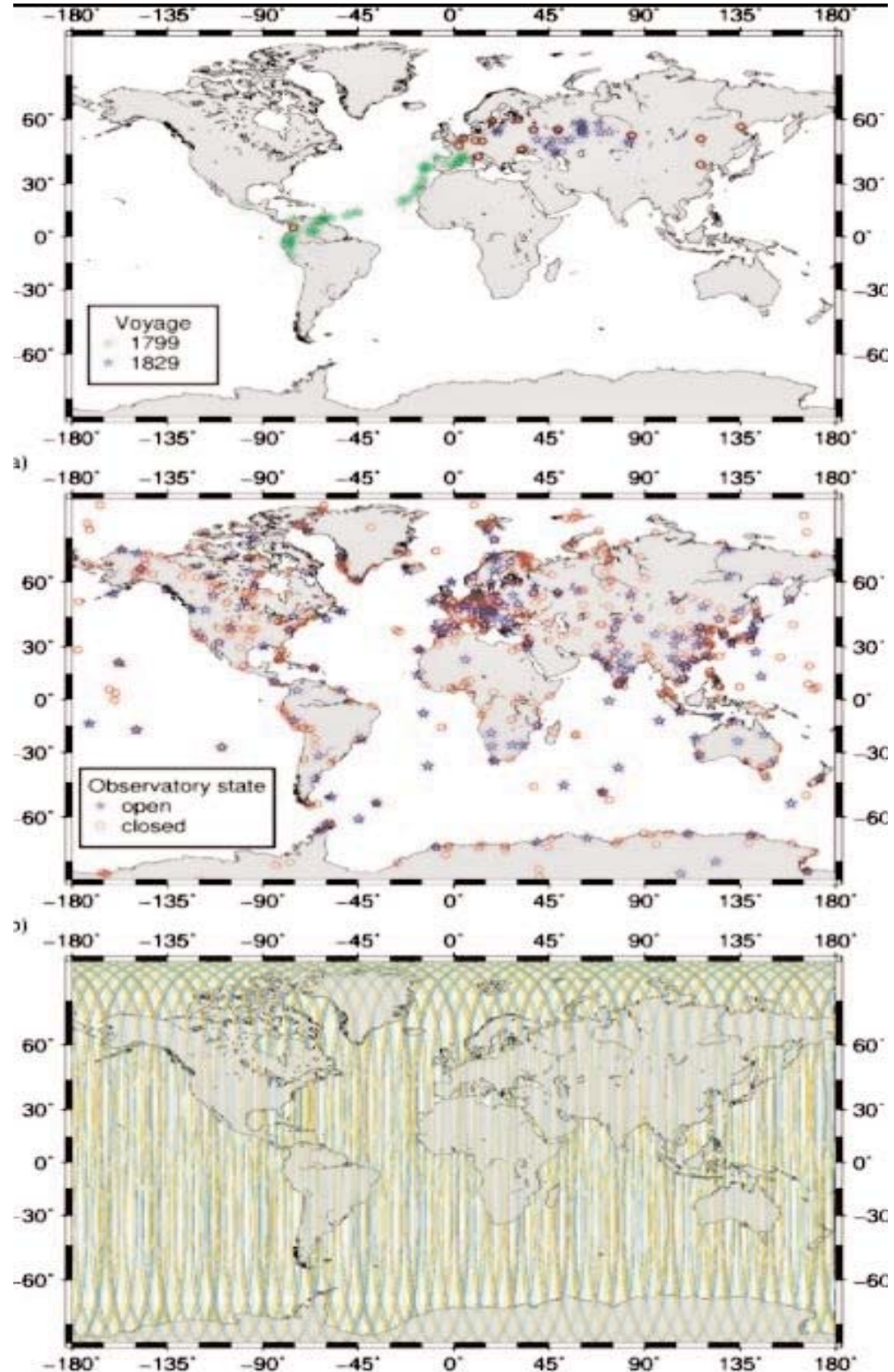
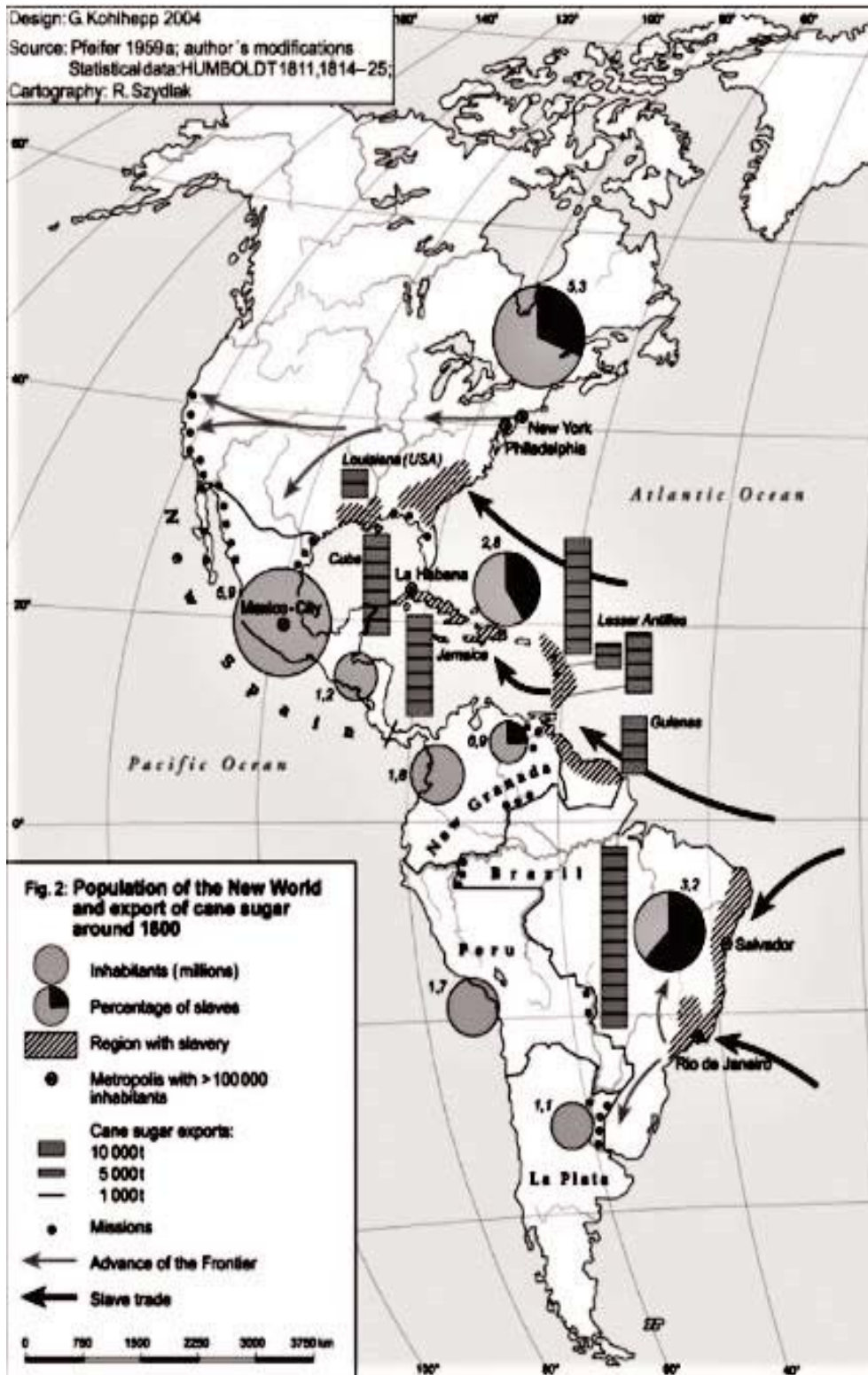
The expedition crosses Siberia to Altai. As usual, Humboldt makes barometric measurements. Humboldt and his companions return after six months of expedition and having traveled nearly nineteen thousand kilometers. Humboldt studied and simulated the establishment of a network of magnetic and meteorological stations

there, making periodic observations and operating with identical devices. He let Rose and Ehrenberg publish the results of the expedition. It was not until 1843 that his Central Asia appeared in three volumes





Design: G. Kohlhepp 2004
 Source: Pfeifer 1959a; author's modifications
 Statistical data: HUMBOLDT 1811, 1814-25;
 Cartography: R. Szydiak



Kosmos.

Entwurf

einer physischen Weltbeschreibung

von

Alexander von Humboldt.

Erster Band.

Naturae vero rerum vis atque majestas
in omnibus momentis fide caret, si quis
modo partes ejus ac non totam complectatur
animo. **Plin. H. N. lib. 7 c. 1.**

Stuttgart und Tübingen.

J. G. Cotta'scher Verlag.

1845.



**Charles Darwin -
A naturalist's journey around the world**

STAGE 1

December 27, 1831

Plymouth, south west coast of England. Blocked at the quay for more than a month due to bad weather, a 240-ton sailing ship chartered by the British Admiralty finally leaves port: it is HMS Beagle (His Majesty's Ship Beagle). On board, 76 crew and passengers, one of whom will revolutionize our view of the living world...



But at the moment, Charles Darwin is just a young man of 22, enthusiastic and completely new. He is the naturalist of the expedition and will collect samples throughout the trip. Royal Navy Captain Robert FitzRoy, four years his senior, is in charge of this round-the-world expedition. The main objective of the crew is not to study flora, fauna or fossils. It is about carrying out cartographic surveys and chronometric measurements initiated during the first voyage of the Beagle from 1826 to 1830. Three very atypical passengers are also part of the adventure. They are "savages" from Tierra del Fuego, the southern tip of the American continent, taken hostage during the previous mission. After receiving a little education in English, they will be taken back to their own!

Darwin, "the philosopher," as the sailors on board quickly dubbed him, got there a bit by chance. A recent graduate of Cambridge, where he studied pastorate, punctuated by courses in botany and

geology, this invitation to travel was not intended for him. But, the initially chosen naturalist having declined, he is thus offered an extraordinary opportunity.

The son and grandson of a doctor, he first embarked on medical studies, which he interrupted due to too much sensitivity. But his taste for nature, biology and geology remained intact. An interest that his grandfather seemed to share. It is demonstrated by his work *Zoonomie* in which we will detect the beginnings of evolutionism. In 1831, this theory according to which species evolved by adapting to their environment was already in vogue thanks to the work of scientists such as Maupertuis, Buffon and Lamarck. But these are still just hypotheses for the scientific community of the time. The voyage on the Beagle will therefore be decisive. Because it is this unique experience that will result, 28 years later, in the publication of the book *The Origin of Species* in which Darwin exposes the mechanism of evolution through his theory of natural selection. This work will cause a real scandal by shaking the religious dogma then in force according to which all living species were created by God and have not changed since then. And to think that Captain FitzRoy had nearly dismissed young Charles on the sole criterion of the shape of his nose, which seemed to him insufficient energy and determination for such an adventure!



But at the end of December, Darwin is far from guessing the revolution it will cause. A young naturalist explorer, a bit of a dilettante but with an eye for detail, has his eyes riveted on the next step, ready to jot it all down in his little yellow notebook. Head to the Canary Islands, west of Morocco.

2ND STAGE

From December 27, 1831 to February 28, 1832

Darwin begins the adventure with a terrible seasickness as the Beagle heads for Bahia in Brazil. On January 6, the ship prepares to dock in Tenerife, the largest of the Canary Islands, off the coast of Morocco. Problem: the local authorities prevent it, fearing that the crew will bring the cholera that is rampant in England. The young naturalist who dreamed of visiting the island is very disappointed. Captain FitzRoy then decided to set sail for the Cape Verde Islands, at the latitude of Senegal. The explorers arrived there on January 16 and dropped anchor at Porto-Praya, on the desolate volcanic island of San-Iago.

It was time for Darwin's first observations, but also for interrogations. In fact, a long strip of perfectly horizontal limestone, situated high above sea level, catches your eye. The shells it contains prove that it was once submerged. How do I get there? If violent volcanic movements were at the origin of this uplift, they would have broken up this long band. The thesis of slow movements, over very long periods, proposed by the geologist Charles Lyell, of whom Darwin is a follower, seems to correspond well to this particular case. It's time to meet some natives and observe some animals...the sailboat is leaving! After two quick stops at the shark-infested Rochers de Saint-Paul and the drought-scorched island of Fernando de Noronha, the Beagle entered the port of Bahia on February 28, 1832.

STAGE 3

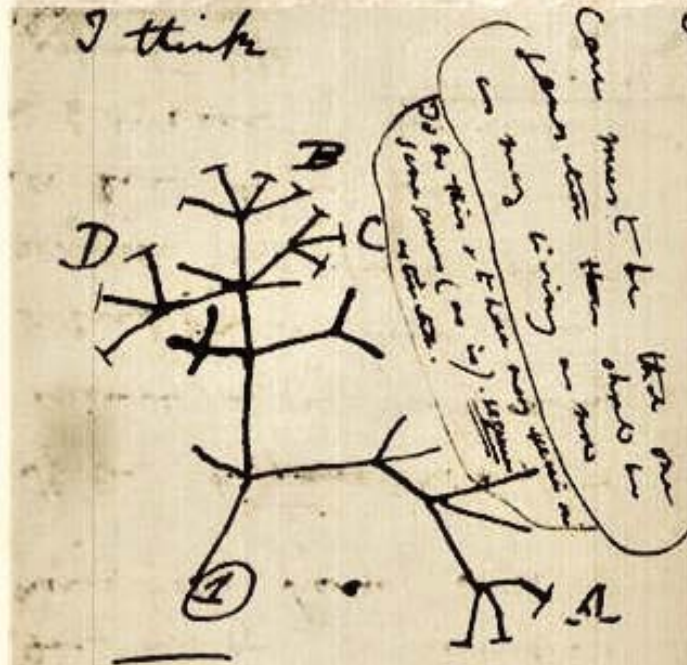
From February 28 to July 5, 1832

Upon arrival in Bahia, Darwin was immediately captivated by the exuberance of the Brazilian jungle. The insects make so much noise that you can hear them from the boat, which, however, has anchored several hundred meters from the shore! Charles takes advantage of this fifteen-day layover to explore the surroundings. He is intrigued by the geology of the place and in particular the granitic rocks. The materials with which they are made suggest a marine origin... A didodon caught near the coast amuses him a lot. This amazing fish has the ability to inflate into a kind of ball! Touching its belly, Darwin causes the secretion of a carmine-red substance and wonders what its nature could be. Instead, the condition of the blacks he met in town amused him much less, unlike Captain FitzRoy who praised slavery. This difference in views leads to a heated argument between the two men. Furious, FitzRoy forbids her from sharing his table in the future! Aware that he has lost his temper, he will quickly lift this ban. His anger is frequent but temporary...

On March 18, the Beagle left Bahia for Rio de Janeiro. Along the way, the sailboat passes the Abrolhos Islands, where the ocean takes on an unusual reddish-brown hue. Studying a sample of this strange water with a magnifying glass, Darwin sees tiny seedlings in cylindrical bundles. Called "sea sawdust" by sailors, they are the ones that generate this particular color over distances that can cover several kilometers.

In early April, the sailboat dropped anchor in Rio de Janeiro. Darwin goes out to explore the surroundings on horseback with some teammates. Under suffocating heat interspersed with torrential rains, a great diversity of plants, insects and other animals gather there. In the forest, it is sometimes necessary to use an ax to clear a passage. Along the way, reception at inns is generally rudimentary. Forks, knives and spoons are not always there. Explorers are sometimes forced to commit suicide.

Pages from Darwin's journals



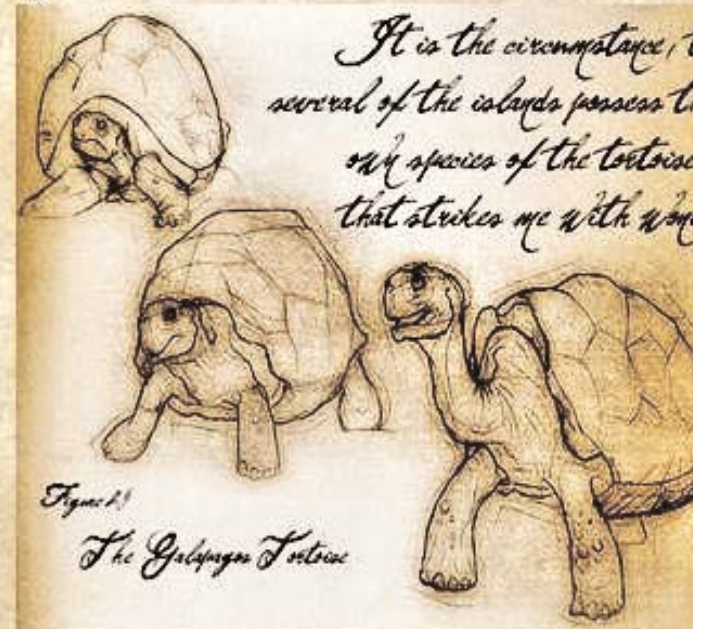
Then between A & B. various
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 rather greater distinction
 than former would be
 formed. - bearing relation



An abstract of an Essay
 on the
 Origin
 of
 Species and Varieties
 through natural selection
 by
 Charles Darwin M.A.
 Fellow of the Royal Society & Trans. Linn. Soc.

London

1859



Ornithology. Galapagos
 rapidly shot up, - flew, & as rapidly disappeared.
 The seeds however lie dormant till the next
 year, buried in the sandy soil. Hence the
 Finches are in number of species & individuals
 far preponderant over any other family of birds.
 Amongst the species of this family, there reigns (to
 an inexplicable confusion. Of each kind, some
 are jet black, a few this by intermediate shades
 to brown; the proportional number, in all the black
 heads is exceedingly small; yet any series of
 specimens would go to show, that, that color is pro-
 portioned to the dark birds alone. - On the other
 hand. Mr. Blythe & Fuller assert, they have each
 a small jet black bird of the female sex.
 Moreover a gradation in form of the bill, ap-
 pears to be to exist. - There is no possibility of dis-
 tinguishing the species by their habits, as they are
 all similar, & feed together (also with Doves)
 in large irregular flocks. - I should have

They even stoned the chickens in front of their dinner! During this short trip, some members of the crew decide to go their separate ways to explore the Macacù area. Three of them will die some time later, probably victims of malaria.

Back in Rio de Janeiro, Darwin stays in a small cabin located in the beautiful bay of Botofogo. Take the opportunity to study the fauna of the environment: planaria-type worms, song frogs, light flies, "runner" butterflies, spiders, ants... He points out that the relationships between certain plants and certain insects are similar to those found in England. , although the species differ. On July 5, the ship set sail for Montevideo, Uruguay.

STAGE 4

From July 5 to November 27, 1832

Porpoises, seals, penguins and natural fireworks mark the Beagle's journey between Rio de Janeiro and Montevideo. Still suffering from seasickness, Darwin was not unhappy when the ship dropped anchor on July 26. A few days later, the local police chief requests the crew members to quell an insurrection in the city. The situation is tense in Montevideo. The young naturalist sent to England his first batch of specimens collected since the beginning of the trip, not without some apprehension due to the interest that British specialists would take in this shipment.

The ship begins to explore the coasts of the region, allowing Darwin to undertake several expeditions in lands full of sometimes strange animals: blind rodents, huge water pigs, stinking deer, mocking-birds, comical flycatchers, diabolical toads, disgusting scavengers, lizard-snakes, swift ostriches, stupid partridges, pumas, llamas... Also meet the gauchos, these local peasants who handle wonderful lassoes and herd huge herds of cattle on horseback across the pampas. He will share with them exotic dishes for an Englishman of the time. On the menu: ostrich and armadillo!

Darwin spends several weeks collecting fossils in Punta Alta, a veritable catacomb of monsters belonging to extinct races. You'll discover huge fossilized bones, including the remains of Megatherium, Megalonyx, Scelidotherium, and Mylodon. Surprise: Some of these huge, unknown prehistoric mammals bear uncanny similarities to today's armadillos. This great discovery will participate in the questioning of the fixity of the species. Interrogation reinforced by Toxodon bones also found at the site. This extinct animal is really strange in many aspects: elephant size, rodent teeth, anatomical characters of pachyderms and aquatic animals. Darwin will be deeply surprised to find within the same animal characteristics of current species that are so different. Another uniqueness of this extraordinary sanctuary is very intriguing. In fact, all these fossils are mixed with shells that differ very little from those of their time. This confirms one of geologist Charles Lyell's theories that the longevity of mammalian species is less than that of mollusk species. In the fall, our adventurer receives in the mail a copy of the second volume of Lyell's "Principles of Geology," a book he has been eagerly awaiting. But at the moment, Captain FitzRoy has a hard time understanding the point of cluttering the ship with all this "junk" that he considers useless.

In early September, Darwin, FitzRoy, and Harris, a local English merchant who served as their guide, stayed at Fort Argentina, a military fortress. The commander of the place receives them with suspicion and in particular this naturalist whose mission he does not understand. Suspecting them to be spies, he orders his soldiers to watch their every move! During these land forays, Darwin was struck by the local vegetation often characterized by vast grassy plains, the famous pampas. What are the reasons for the low number of trees at different points in this region? The force of the winds? The type of drainage?

Unconvincing assumptions. If, as Darwin believes, the presence of forests is determined by the annual amount of moisture, then the area should be covered with them...

In November, passing through Buenos Aires, he was amazed by the European aspect of the city. He took the opportunity to go to the theater, a break from social life in this rough masculine adventure. The beauty of the "senoritas" of this South American port will not leave you indifferent! Shortly before the Beagle leaves for her next big leg, Charles sends his second batch of specimens to England: High Point bones, strange bird, snakes, shells and crustaceans, plants, fish, toads, seeds, beetles... the list is Awesome! On November 27, the sailboat left the port of Montevideo and set sail for Tierra del Fuego, at the southern tip of the continent. The meeting with the natives will be memorable...

STAGE 5

From November 27, 1832 to April 26, 1833

Since November 27, 1832, the ship has headed for Tierra del Fuego, at the southern end of the American continent. The three Fuegians taken hostage during the previous voyage of the Beagle will find theirs. As the boat passes, the natives jump up, waving their rags from

the shore, letting out a long, loud howl...

The reception will be amazing to say the least. To placate the palpable anguish of the indigenous people, the exploiters offer them scarlet cloth that they hastily tie around their necks. The atmosphere relaxes. As a token of friendship, an old man with a feathered head-dress and strangely painted face caresses Darwin's chest as he laughs strangely. But the locals are still baffled by these long-bearded whiteskins. Some of them also encourage one of the former hostages to shave. The latter has almost forgotten his mother tongue and seems quite ashamed of the behavior of his fellows. It must be said that they are miles away from the good morals instilled in them in England. Only a thin layer of guanaco skin, a kind of South American llama, somehow covers their naked bodies! Then the amazement levels up when certain members of the crew begin to dance and sing, amazement that quickly turns to terror at the sight of firearms they seem to know. Surprising peculiarity: the "savages" perfectly imitate the gestures and even certain words of the crew members!



The climate is harsh and restless in this mountainous country covered with inhospitable excavated and partially submerged forests.

The Beagle makes the bitter experience of it sailing the coasts of the many islands of Tierra del Fuego. A succession of storms hit the ship. One of them forced them to rush to the small port of Wigwam Cove near Cape Horn to spend Christmas there. In mid-January 1833, FitzRoy, who had personally invested in the English education of the three Fuegians in the crew, decided to install them at the head of a mission to the edge of the Straits of Ponsonby. The English installed basic dwellings there, plowed and planted two gardens. A few days later, when they were returning from an excursion in the area, a looting took place. The former hostages have a hard time avoiding their comrades' outbursts. FitzRoy's gamble doesn't seem to have been won... Will the three Anglicised Fuegians bring a touch of Western civilization to this remote country? The verdict will fall in the winter of 1834 when the Beagle passes through Tierra del Fuego... But for now, the ship heads east towards the Falkland Islands.

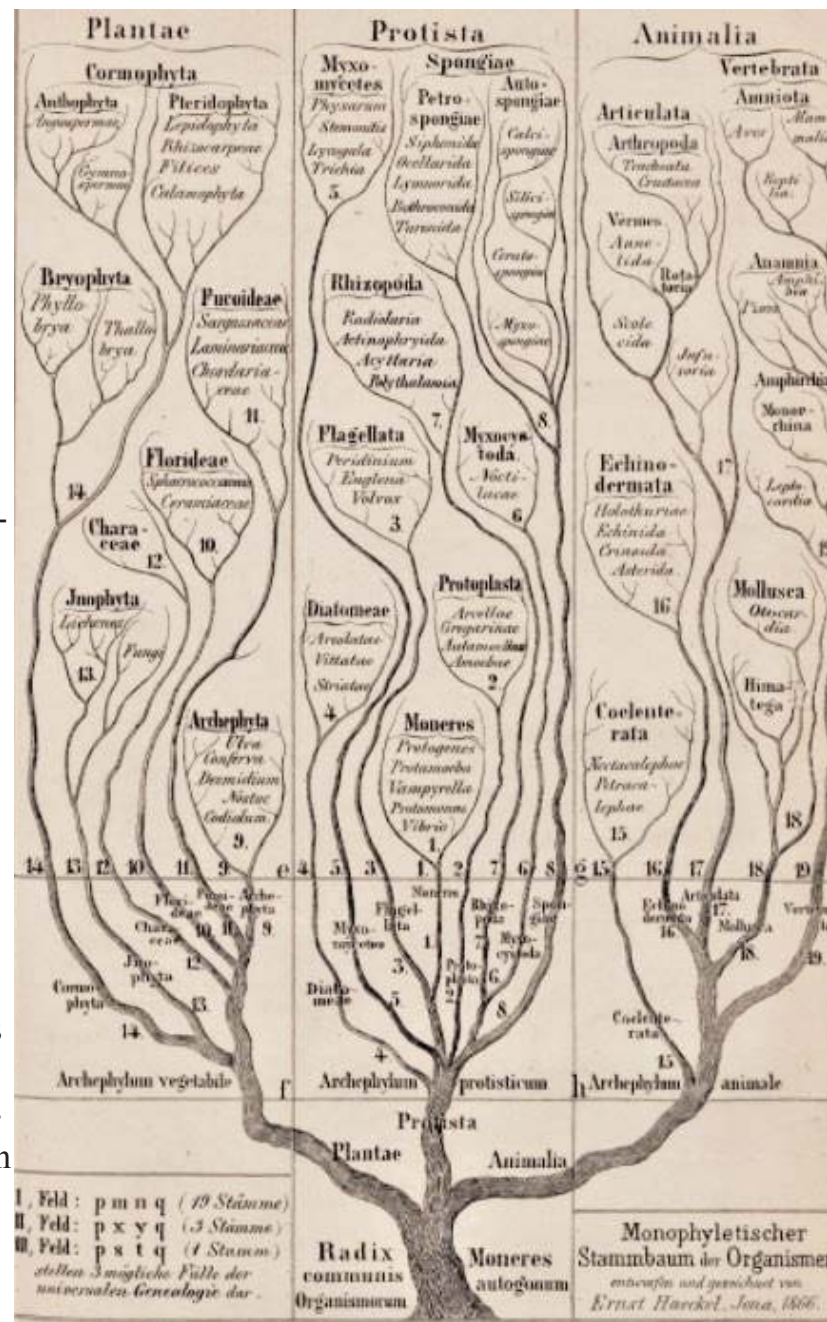
On March 1, the ship dropped anchor at Port Saint-Louis. These desolate islands were at the time under English rule. Surprise: the officer is at the head of a population at least half of which is made up of rebels and assassins! However, the island is much more hospitable than Tierra del Fuego: European animals, fish and vegetables constitute an abundant pantry. During his forays on land, Darwin was intrigued by cer-

tain differences between the Falklands species and those observed on the South American mainland... Careful comparison of the plants, animals, and fossils collected during the voyage would later provide him with great insight. amount of information. of information on how similar species adapt to different environments. During the month of March a schooner called Unicorn arrives at the port. FitzRoy buys it from its owner and renames it Adventure. Objective: to convert it into a support ship for the Beagle for cartographic surveys. He will not report this purchase to his superiors who remained in England. A mistake that will pay later...

On April 6, the Beagle sets sail for the east coast of South America. On April 26, he returned to Montevideo, from where he had left five months earlier.

STAGE 6

From April 26 to December 6, 1833 After several months of adventure between Tierra del Fuego and the Malvinas Islands, the Beagle arrived in Montevideo on April 26. This is the beginning of a long series of land excursions for Darwin, rich in discoveries and adventures. First destination: the town of Maldonado, near which a traveler from Montevideo was killed the day before... No matter, Carlos stayed for several weeks in this region populated by troops of ostriches.



There he provides many species of birds and reptiles as well as various quadrupeds for his collection. A few kilometers from the town, his curiosity focuses on the vitrified and siliceous tubes that form in contact with lightning and sand. Studying their size and number, our naturalist concludes that he passed through a very powerful electric discharge, the spark of which split into separate branches before hitting the ground.

The cultural gap with the locals is striking, judging by the amazement of some at the sight of Darwin's compass. How, who does not know the region, manages to indicate the route to follow to reach this or that point? These natives who confuse England and North America, ask endless questions: is it the Earth or the Sun that moves, is it hotter or colder in the North, where is Spain...? This polite Englishman who produces fire by rubbing chemical matches on his teeth arouses true admiration!

In late July, Darwin sent his third batch of specimens to England, consisting of 80 birds, 20 quadrupeds, numerous skins and plants, geological samples, and fish. To pull off this fundraiser that's gathering momentum, he's enlisted a crew member, Syms Covington, to help him... with the blessing of Captain FitzRoy, the only captain on board! This collaboration with Covington will last until 1839, after the end of the expedition.

At the beginning of August, accompanied by gauchos, the explorer set out to discover the banks of the Río Negro. Charles gets a taste of the life of these "peasant horsemen" and appreciates the feeling of total freedom it provides. But it also has its dangers, the haciendas being sometimes attacked by very ferocious Indian tribes. To defend itself, the government has equipped an army under the command of the despotic General Rosas, whom Darwin meets in mid-August when he arrives on the banks of the Colorado River. But he is shocked by the brutality of these soldiers who do not hesitate to slaughter Indian women and turn their children into slaves. In fact, it is a true war of extermination that then takes place in this country.

Like all whites, our naturalist is a potential target for the rebellious Indians. Therefore, he remains very cautious during his excursions.

During one of his expeditions, Charles is surprised that the animals manage to survive in the muddy, fetid brine of the salt lakes that dot the region. Proof that organized beings are capable of adapting and developing in the most hostile environments.

Political instability is at its height in this corruption-ridden region. In October, Darwin was blocked for a fortnight in Buenos Aires due to an uprising led by supporters of General Rosas against the power there. But that doesn't stop him from working. Thus, during this journey of more than seven months marked by drought and thirst, the naturalist observes numerous animals: armadillos, ostriches, snakes, waders, lizards, fish, scissors birds, vizcachas, parrots, partridges, oxen, owls, barn owls. -necked swans, amphibians... and pumas whose meat you will taste.

The flora is also the object of his careful observations. You will be amazed at the amount of European thistles that have literally invaded certain regions and veritable impenetrable fields of giant thistles. Your taste for the bones of prehistoric animals will also be satisfied: heads of Mylodon and Toxodon, huge skeletons of extinct mastodons, the shell of a gigantic animal strangely similar to today's armadillo, a fossil horse tooth... In addition to the remains of extinct mammals discovered in Punta Alta, all these bones begin to seriously question the religious dogma according to which species have not evolved since their creation by God!

On December 6, the Beagle left Montevideo for good. The wind carries it to the southern tip of the continent, before passing into the Pacific.

EL ARCHIPIÉLAGO DE GALÁPAGOS



13 species of Darwin's finches, including the mangrove finch, wavy albatross, three species of boobies (boobies the blue-footed booby, the red-footed booby and the masked booby), the magnificent frigatebird and the Pacific frigatebird, the flightless cormorant, the Galapagos pigeon and the Galapagos penguin, the only penguin that lives in a warm environment, arrived (like sea lions) by the Humboldt Current. The Galapagos buzzard is also found in the archipelago, the only native predator of hatchling iguanas and tortoises.

The Galapagos archipelago is populated by nearly 1600 different species of insects, including 300 species of beetles, 80 species of spiders, 80 species of land snails, 650 species of shells and molluscs, 120 species of crabs (including the best known are the Galapagos red crabs) and many other small animals.

These islands were discovered on March 10, 1535 by the Dominican Tomás de Berlanga, fourth bishop of Panama. The latter had embarked for Peru with a view to settling a dispute between Francisco Pizarro and his lieutenants. The winds having died down, his ship began to drift for his team to reach the islands. Some traces found in different sites suggest that South American Amerindians had already visited the islands before their discovery by the Spanish.

The Galapagos Islands appeared around 1570 on maps drawn by Abraham Ortelius and Mercator. They were called "Insulae de los Galopegos" (Turtle Islands).

There are 58 species of birds, 28 of which are endemic to the archipelago: four species of mockingbirds (including the Galapagos mockingbird) and



STAGE 7

From December 6, 1833 to June 10, 1834

On December 6, the Beagle left Montevideo for good. One night, off the east coast of South America, the ship was caught in an impressive cloud of butterflies that stretched as far as the eye could see. The sailors exclaim that it is snowing butterflies! Darwin seeks an explanation for their presence so far from land: were they brought by the wind, was it a great migration? He will not decide. On December 23, the ship dropped anchor at Port Desire in Argentina. The fauna and flora suffer from the aridity of the place, which drastically limits its diversity. Only a few cacti, thorns, guanacos, beetles, lizards and birds seem to inhabit these wild lands. While walking there, Darwin discovers an ancient Indian tomb. On January 9, the sailboat called at the beautiful and spacious port of Saint-Julien, located less than 200 kilometers south of Port Desire. But the surrounding countryside seems even more barren. Our naturalist, Captain FitzRoy, and a few crew members go exploring. They will walk eleven hours without finding the slightest drop of fresh water, and no more during their entire stay! Near the harbor, Darwin comes face to face with a skeleton of *Macrauchenia patachonica*, an extinct pachyderm whose neck bones resemble a llama. Charles wonders about the cause that led to the extinction of all the species whose bones he has found since the beginning of his journey. Extermination by man, competition between species, natural extinction... several hypotheses are on the table.

At the end of February, the Beagle reached Tierra del Fuego, at the southern tip of the continent. The moment of truth has come for Captain FitzRoy: have the three natives he raised in England managed to lead the mission built last year and "civilize" their fellow man? On March 5, the ship dropped anchor at Woollya. The mission is empty, it seems that a battle has taken place... An almost naked Fuegian arrives in a small canoe. This is Jemmy Button, one of the three native Anglo-Saxons. He has fully returned to the wild and acts quite embarrassed in front of the crew members. He tells them

that the other two Fuegians educated by FitzRoy fled by stealing their belongings. The captain's wager is lost. The only consolation: Jemmy taught his tribe a few words of English. But he doesn't want to go back to England because now he has a pretty wife by his side.



Farewells are moving... On March 16, the Beagle stopped in the Berkeley Strait, on the eastern island of Malvinas. Cold, windy and snowstorms mark Darwin's excursions into wetlands populated by wild geese, ducks, donkeys, foxes, rabbits and some birds. The naturalist is intrigued by two recently introduced species: cattle and horses. While the former seem to have perfectly adapted to their new surroundings, the latter remain strangely confined to one part of the island and seem to be degenerating.

Young Charles's attention is also drawn by myriads of large, angular rock fragments that form veritable "rivers of stone", witnesses of a seismic event passed into colossal energy. However, there is no trace of such an earth tremor in the historical annals...

On April 13, the Beagle reached the mouth of the Santa Cruz River on the Argentine coast. On the 18th, Darwin, FitzRoy, and twenty crew members set out to explore the mysterious river aboard three whalers. But the current is so swift that the men must quickly dismount to tow the boats with ropes! The adventurers advance very slowly, at the cost of great fatigue, under the sharp gaze of the condors that hover over them. To make matters worse, horse tracks and spears indicate that the Indians are on their trail...

Despite everything, our young naturalist is passionate about studying the geological structures that surround him. His observations convinced him that the cliffs bordering the river, and the Andes Mountains itself, resulted from a slower uplift movement from sea

level, which is faster and more tortuous. FitzRoy decides to backtrack, truncating the goal of reaching the Andes mountains by already making the air frigid. It took seventeen days to go up, the descent will only take three days!

During the second half of May, the sailboat reaches the eastern mouth of the Strait of Magellan that joins the Atlantic and the



Pacific, to the south of the continent. The ship calls at Port-Famine on June 1 when winter arrives. Dark and humid forests cover the slopes of the mountains capped by glaciers. On the morning of June 10, after a very dark night of fourteen hours, the Beagle launched into the Pacific!

STAGE 8

From June 10, 1834 to February 4, 1835

On the morning of June 10, the Beagle empties into the Pacific! After a stopover in the rain-swept islands of Chiloé, the ship headed for the Chilean city of Valparaíso, arriving on July 23. The explorers

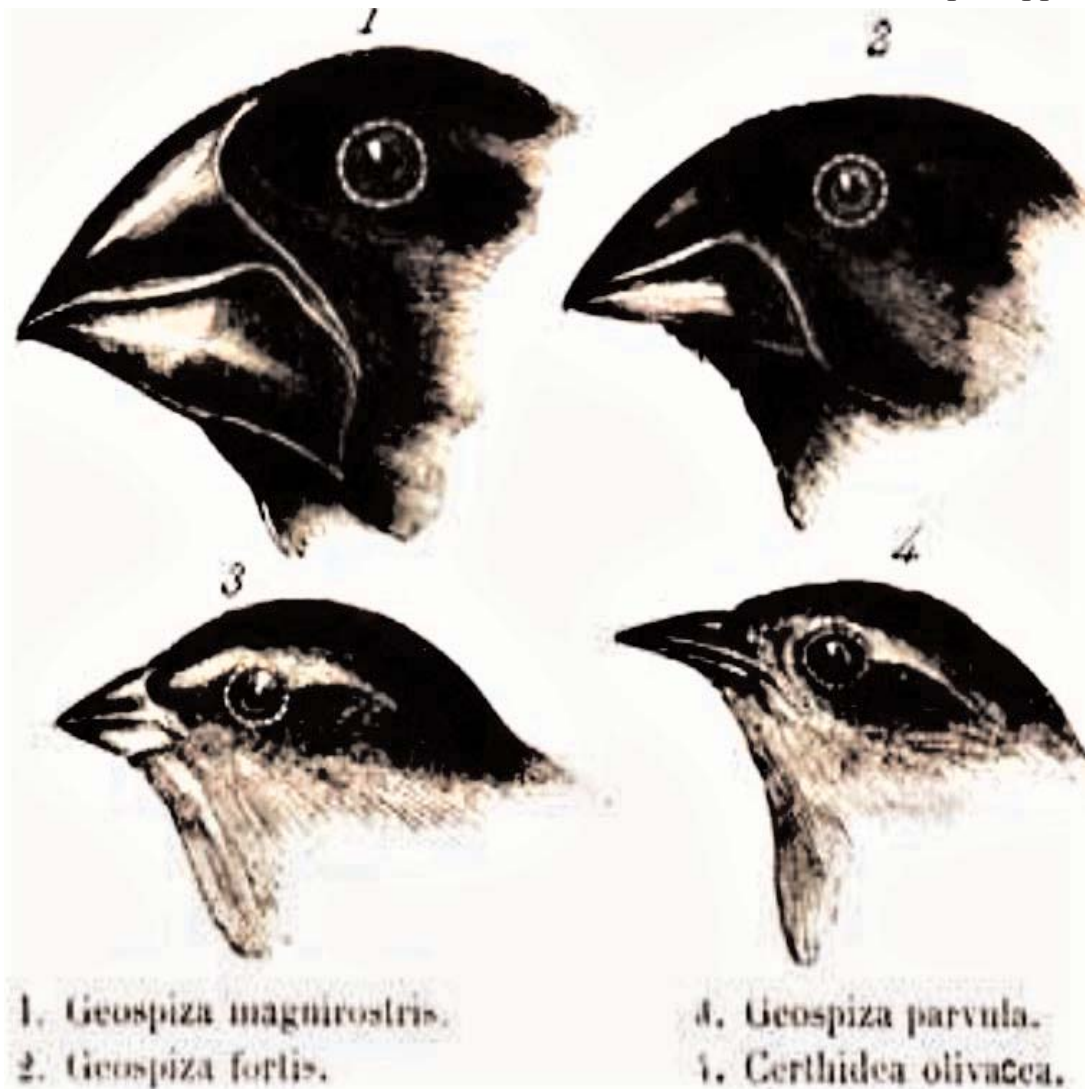
will stay about three and a half months in this part of the Chilean coast. This will be the occasion of many expeditions to the foot of the Andes that will amaze Darwin.

North of the port of Valparaíso, you can see large layers of shells located a few meters above sea level, it is obvious to our naturalist that this entire coastline has been uplifted. The region is also excavated in many mines that testify to the gold rush that ignites the country. In Jajuel and Yaquil, Charles discovers pale-skinned miners who spend all day in these mineral-rich cellars. In this context of extreme poverty, Darwin meets an old man who finds it hard to understand that England is sending a man to Chile whose only occupation seems to be chasing lizards and beetles or breaking stones! The vegetation of the country is very scarce: ugly palm trees, plants that resemble cacti, orchards and some stunted acacias. The fauna is not more abundant. Some birds, however, will amuse Darwin, such as the Tapacolo showing its behind, the ridiculous Turk with deafening screams and a very fast hummingbird. In contrast, cougars are significantly less entertaining. One of them will kill two men and a woman during the stay in these Chilean regions!

At the end of September, Darwin fell ill. The fever pins him to bed, in Valparaíso, until the end of the following month. But still manages to send a batch of specimens to England. Once recovered, he learns that Captain FitzRoy has suffered from depression. Overwork from the Admiralty and the disap-

proval of the Adventure, a reinforcement ship that FitzRoy had purchased without informing his superiors, wore him down. He even ordered one of his lieutenants to take his place at the controls of the Beagle, complete the reconnaissance of the southern shores, proceed to Cape Horn, and then return directly to England! Fortunately, the lieutenant refused. A reverse decision... and the theory of natural selection may never have seen the light of day. Finally, the captain pulled himself together and, on November 10, the sailboat left Valparaíso for a second visit to the Chiloé Islands.

On November 21, the ship dropped anchor in the bay of San Carlos, capital of Chiloé. These storm-battered islands are covered in swampy and often impenetrable forests. A few days later, the Osorno volcano began to spit torrents of smoke... Darwin found very poor inhabitants, including Indians who had converted to Christianity. However, it is rumored that the latter still practice some strange ceremonies during which they converse with the devil in caves... On the different islands of the archipelago, the young naturalist observes the fauna and flora. Discover a species of gigantic wild rhubarb, fragrant laurels, red cedars, larch pine trees, stunted southern beeches and an apparently native fox.



Around mid-December, the boat enters the Chonos archipelago, south of Chiloé. During a magnificent walk, Darwin found traces that testify to the passage of a man through this uninhabited region... The explanation would come a few days later. Indeed, the explorers come face to face with sailors who have defected from an American whaler. They've been wandering the coast for fifteen months without knowing where they are! Their welcome aboard the Beagle saves them from certain death.

The New Year of 1835 will be marked, as expected, by another storm. This dreadful weather did not prevent the brave naturalist from multiplying his acute observations: herds of stinking seals, vultures ready to devour their carcasses, black-necked swans, cormorants, terns, gulls, otters, beavers, barking birds, myriads of petrels, fuchsia fields ...

On January 18 the sailboat is back in the bay of San Carlos in Chiloé. The next day, Darwin witnesses the eruption of Osorno! He will later learn that several volcanoes in this part of South America erupted on the same day and wonder about their possible underground communication. On February 4, the explorers set off for Valdivia on the Chilean coast, where an earthquake awaits them!

STAGE 9

From February 4 to September 7, 1835

On February 4, 1835, the Beagle departed from the Chiloé Islands and arrived four days later at Valdivia, on the Chilean coast. On the 20th, at 11:30 am, the city was suddenly shaken by a violent earthquake. The wooden houses are strongly shaken, the sea rises as if it were high tide and the inhabitants, prey to mad terror, rush into the streets.

Most of the earthquake only lasted two minutes, but the damage was considerable. In the surroundings, the situation is not more enviable. A huge wave has practically erased the town of Talcahuano from the map, the houses of Concepción are in ruins, the entire coast is

strewn with beams and furniture, the rocks break into a thousand pieces, the earth rises... and many dead. are to be deplored.

For Darwin, this is an unexpected topic of study. In fact, see rock fragments covered in marine products that were thrown high on the coast by the earthquake. Making a connection between this phenomenon and the shells he had previously observed high up in the Andes Mountains, he was left with one certainty: these mountains came from a high elevation caused by successive earthquakes of this type, added to an insensitive and very slow ascent. Learning that the volcanoes erupted during the earthquake and that the island of Juan Fernández located 576 kilometers away was also violently shaken, the naturalist also hypothesizes an underground communication.

On March 11, the sailboat dropped anchor in Valparaíso, on the Chilean coast. Charles takes advantage of this to increase his excursions in the Andes. The lack of oxygen and the icy wind make it difficult to climb these peaks covered in eternal snow. But Darwin quickly forgot about this altitude sickness when he discovered high-altitude fossil shells, new proof of the marine origin of the Cordillera. Even more surprising proof: the presence of underwater lava remains at an altitude of more than 2000 meters! You are also surprised by the difference in fauna and flora between the Pacific side and the Atlantic side of this mountain range. In fact, this impassable natural barrier seems to have generated the development of very different species on its two sides.

On April 27, Darwin began a second series of excursions north, from the picturesque town of Valparaíso, to which he would never return. Gold, silver, copper... the region is full of mines excavated by the true "beasts of burden" that are the Chilean miners. During his geological studies, the naturalist is sometimes suspected of searching for precious metals!

The country is strongly marked by drought with desert lands, mostly barren. The few trees and shrubs of central Chile are gradually disappearing in favor of a very tall plant related to the yucca, while the large candelabra cacti give way to smaller models. As regards animal life, guanacos and foxes seem to constitute the greater part of the quadrupeds of the region. In these difficult conditions, getting fresh water, wood and fodder for the horses is a daily challenge.

In early July, Charles joined the Beagle at the foot of the Copiapó Valley. On the 12th, the crew dropped anchor in the miserable and desert port of Iquique, near which Darwin visited a saltpeter mine. Seven days later, the ship arrived at Callao, the port of Lima, the capital of Peru. A revolution shakes the country where a true political anarchy reigns. In fact, no less than four armed parties were vying for power at the time. In this context, inland travel is prohibited, preventing the naturalist from exploring the region. Therefore, Charles changes his tune. Send a batch of copies to England and visit the city and its surroundings. He then comes across the ruins of an ancient Indian village. The remains of houses, sepulchral hills, irrigation works, ceramics, fabrics, jewelry and tools bear witness to an advanced civilization and arouse admiration.

On September 7, the Beagle set sail from the port of Callao heading west towards the Galapagos archipelago. Darwin doesn't know yet, but this next step will be decisive for the further development of his theory of natural selection. But for now, he's just excited to discover these fascinating Pacific islands.

STAGE 10

From September 15 to October 20, 1835

On September 15, the Galapagos Islands come into view. The explorers then set out for just over a month to discover this equatorial archipelago in the Pacific, made up of a dozen volcanic islands topped by thousands of craters.

On the 17th, the Beagle landed on Chatham Island in stifling heat.

The ground is made up of a lava flow of black basalt lava, rough and dotted in some places with small cones of volcanic origin. At first glance, only sparse, stunted bushes, tall, oddly shaped cacti, sickly grasses, and a few acacias seem capable of growing there. But the island is not devoid of animal life. In fact, Darwin is intrigued by royal paths that seem to have been traced by some animal in the direction of water sources. He understands very quickly what the origin is when he comes face to face with two huge turtles! Very numerous, these true Galapagos emblems can provide up to 100 kg of edible meat. This explains why it sometimes takes six to eight men to lift them off the ground! Charles will try several times to keep his balance on his back, but without much success...

On the 23rd, the explorers headed for Charles Island, which had been colonized for six years by a few hundred colored men, exiled from the Republic of Ecuador for political crimes. Like its counterparts, the island is characterized by sparse bushes on the shoreline, soon replaced by greener forests, then beautiful vegetation of coarse grasses and ferns on its summit. Although wild pigs and goats scatter through the forests, giant tortoises are the mainstay of the islanders. Potato and plantain crops round out this popular dish. Darwin meets a man who certifies that he can tell which island a tortoise comes from, just by looking at it. At that time, he pays her little attention...

On the 29th, the ship reached the shore of Albemarle Island, covered in frozen lava and populated by large black aquatic lizards. Up to four feet long, these are the only ones in the world capable of feeding on marine plants.

Another quirk: they'll turn out to be bigger on this island than anywhere else... Darwin also studies a host of hideous, very slow-moving, yellowish-brown lizards that can weigh up to 15 pounds! This terrestrial species feeds on berries, acacia leaves and especially cacti.

On October 8, accompanied by a few men, Darwin landed on James Island, where he encountered a small troop of Spaniards fishing and drying fish. They also salt the turtles and, during this stopover, the naturalist feeds only on the meat of this reptile. The temperature exceeds 40°C on this island, which is also inhabited by yellowish-brown lizards whose holes in the ground are so numerous that they make it difficult to set up tents. On this scorching coastline, only a few leafless bushes manage to grow. But higher up, the air is less suffocating and the vegetation more welcoming, even with some meadows. As in all the islands of the archipelago, the upper parts attached to the clouds are more humid and fertile than the lower ones.

In the end, in just over a month, Charles collected no less than 193 species of plants, 26 species of land birds, 17 species of shells, 15 of marine fish, 11 of wading and aquatic birds, reptiles, insects... But behind these impressive figures hide an even more amazing reality: many of these species are unique in the world. More incredible, some of them exist on one island of the archipelago and not on the others! Thus, each island seems to have generated species that have adapted specifically to their environment. The example of finches is revealing in this regard. These birds, although they present striking morphological similarities between them, are distinguished by various details such as the shape and size of their beak. Darwin will understand that the isolation of these birds on these islands led them, from a single lineage of continental origin, to present variations probably linked to differences in lifestyle and eating habits. This discovery, and many others, will contribute to the development of his theory of natural selection and shed light on the mechanism by which species evolve by adapting to their environment. But for now, it's October 20, 1835, and the Beagle is hoisting sail, heading for

Tahiti!

STAGE 11

From November 15, 1835 to March 14, 1836

After a journey of more than 5,000 kilometers from the Galapagos Islands, the Beagle arrived in Tahiti on November 15, 1835. The coast is full of coconut palms, banana trees, orange trees, bread-fruit trees and various crops. On land, the explorers are enthusiastically greeted by a cheering crowd. Darwin was immediately seduced by this charming town. Accompanied by Tahitian guides, the naturalist sets out to discover the interior of the island characterized by wooded mountains plagued with precipices, impressive ravines and imposing waterfalls. Nature is full of tropical wild plants. This is how he discovers the ava, an intoxicating plant that the missionaries have eradicated from inhabited areas, just as they have prohibited the sale of alcohol.

After a quick passage through Papeete at the end of November, during which the Queen of Tahiti was received aboard the Beagle, the crew anchored in New Zealand on December 21. The most absolute calm reigns in the small towns of the coast, making the welcome very different from that of the Tahitians. Darwin discovers the "New Zealanders" with warrior instincts, dirty and smelly, much less civilized than the Tahitians... Fortunately, the practice of cannibalism seems to be dying out! The interior of the country is very little cleared and therefore almost impenetrable. To make matters worse, nostalgia for England conquers the young Charles. Therefore, with some relief, he leaves this region at the end of December.

On January 12, 1836, the ship docked in Sydney. Darwin falls in love with the Australian capital. Wide, clean streets, big houses, well-stocked shops, roads built according to MacAdam methods. It feels like the suburbs of London. This colony is for him a test of English power...

But New South Wales also presents a less flattering face. Its population is made up in part of ex-convicts brought from England, the race for money seems to be the main motivation, and the natives are decimated by European diseases and alcohols. The arrival of the English settlers also had consequences for the local fauna on which the natives feed. Hunted by greyhounds, wild animals such as emus and kangaroos are becoming increasingly rare. The naturalist will still observe magnificent parrots, white cockatoos and the rare platypus.

On February 5, the sailboat reached Hobart Town in Tasmania, an isolated territory in South Australia. Here, the humidity allows a flourishing agriculture. At the foot of Mount Wellington are thriving crops of wheat and potatoes, gardens full of vegetables and fruit trees, and lush pastures. Another peculiarity: all the natives of the region were deported to another island! On March 6, the Beagle dropped anchor in King George Strait, southwest of Australia. The country is nothing more than an immense wooded plain dotted with absolutely bare granite hills. The explorers don't take too long. On March 14, he heads for the Cocos Islands, lost in the Indian Ocean.

STAGE 12

From April 1 to May 9, 1836

On April 1, 1836, the Beagle came within sight of the Cocos Islands in the Indian Ocean. They were so called because the coconut palm forests are the main resource of these atolls populated by Malays and some English. The rest is made up of quite vigorous vegetation, but with a very limited number of species. Some of them, like the soap tree and the castor, come from Java and Sumatra. Darwin is impressed by these seeds that managed to germinate after traveling distances probably greater than 4000 km! As for fauna, the list of terrestrial animals is even more restricted than that of plants. The naturalist still lists a species of rat native to Mauritius, turtles, some birds, crabs, a small lizard, thirteen species of insects, and many spiders. On the other hand, the surrounding ocean is home to abundant life. See magnificent blue-green fish that feed only on coral, gigan-

tic Chames shells or even many zoophytes of admirable colors and shapes.

But it is the origin of these coral islands that fascinates young Charles. And one question particularly torments him: what are the polyps based on, animals that form the reefs that form these atolls? Indeed, not being able to live at great depths, these particular marine animals must necessarily anchor their constructions on some support... By dint of observations, he will conclude that the polyps develop on land that once emerged, probably sinking very slowly below sea level. Thus, each atoll would be a monument erected on an island that has now disappeared! This subject will interest him to the point of publishing, once back in England, a volume entirely devoted to this subject. At the moment, he is simply captivated by the incessant battle between land and water, as evidenced by the formation of these coral reefs.

On April 12, the explorers left the Cocos Islands for Mauritius, arriving on the 29th. Darwin was immediately enchanted by the harmony of the landscape. In the foreground, the Pamplemousses plain is stained with immense fields of bright green sugar cane. Inland, beautiful white clouds cling to the spiers of the forested basalt mountains. In the center rises an oval plateau formed by lava flows and rimmed by craters. However, Charles does not recognize in Mauritius a charm as great as that of Tahiti. He also wanders through the great city of Port-Louis with its clean and regular streets, quiet Indian population, well-stocked bookstores, and even a pleasant theater. Even under English rule, the French character still permeates the culture of Ile de France, as it was previously called. Although little appreciated by French residents, the English government nevertheless seems to have increased the country's prosperity.

The explorers arrive on May 31, 1836 at the Cape of Good Hope where they discover a depressing landscape. The small town of Simon's Bay has only drab houses, very few gardens and almost no

[illegible]

On June 18, the Beagle set sail for Santa Elena, arriving on July 8. This island lost in the middle of the South Atlantic rises abruptly from the ocean, like an immense black castle. Charles settled near Napoleon's tomb from where he explored the surroundings despite strong winds and frequent rains. His observations favor the theory that this volcanic island is geologically very old, with mountain peaks forming part of a huge crater whose southern face has been swept away by the sea. On the heights, the naturalist enumerates ancient species of terrestrial shells. He attributes their extinction to the pigs and goats whose introduction to the island destroyed the forests that served as their habitat. In the lower parts of the island, many plants imported from England have also invaded the ecosystem.

On July 14, the sailboat heads northwest and anchors five days later on the desolate volcanic island of Ascension. Darwin is interested in rats with different fur and smaller than the common rat. According to him, these are imported species that have become wild and whose characteristics have changed to adapt to the conditions on the island. A new clue about evolution after its discoveries in the Galapagos Islands! He is also very intrigued by the geology of the place and in particular the "volcanic bombs", those masses of lava projected into the air and frozen in a spherical shape. But his enthusiasm reaches its peak when he receives a letter from his sisters telling him that some of his peers would like to see him take his place among the areopagus of important men of science. Full of joy, he starts jumping and climbing the mountains of the island, making the volcanic rocks resonate under his geologist's hammer! For the young naturalist, history is in motion...

On July 23, Captain FitzRoy decided to return to Bahia to complete the chronometric observations made at the start of the voyage. This puzzles some of the crew who now want to return to England as soon as possible. On the contrary, Darwin is overjoyed to see the beauty of tropical nature one last time! It reaches the Brazilian coast on August 1. On the 19th, the crew began their definitive return to

England, which was interspersed with two very brief stops in the archipelagos of Cape Verde and the Azores.

On October 2, 1836, the Beagle entered the English port of Falmouth after a voyage of four years, nine months and five days!

STAGE 14

After the beagle returns

After this extraordinary trip around the world, Charles Darwin moved to London and was married on January 29, 1839. His wife, Emma Wedgwood, bore him ten children. He published his travel diary, known as the Voyage du Beagle, which was a great success, far superior to that of the expedition report written by Captain FitzRoy. This one also conceives some resentment. This success propels Darwin to the position of secretary of the Geological Society.

Suffering from chronic nausea, dizziness, insomnia and weakness, the cause of which was never found, he decided to settle in 1842 in a small town in Kent. There he leads a country life and methodically exploits the material he brings from his trip. As he had become accustomed to on the Beagle, he continues to record his day-to-day observations in a small yellow notebook. Ritual that he will maintain until his death in 1882.

If the idea of natural selection was imposed on him as soon as he returned in 1836, it would take more than twenty years to organize his work. It was in the summer of 1858 that an event accelerated things. Indeed, the naturalist Alfred Wallace sent him a draft article for his opinion in which he set out the essence of the ideas that Darwin had already formulated for a long time without publishing them. This episode precipitated the publication in 1859 of The Origin of Species, which was an immediate success! By exposing the mechanism by which species evolve by adapting to their environment, the book questions the religious dogma of Creation and sparks lively controversy, some of which still shakes society today.

EXPLORATION GEOGRAPHY COLONIAL - TROPICAL

Because of its topographical dimension, the geography of discovery applies to regions of the earth that had hitherto escaped scientific analysis: an identification procedure that places them in a common framework: thus making their most original originality disappear. Those that observation later reveals.

Nature amazes: the exuberance of the humid tropical forests, the parkland landscape of the wooded savannah, the monotonous expanses of the steppe as much as the Atlantic forest of the United States or the boreal forest. Descriptions of unknown animals abound. Travelers in the 16th or 17th centuries who were truly accurate in their descriptions are rare, the Jesuits being an exception. As Bernardin de Saint-Pierre would later say, words are still lacking to capture the landscape and the living forms that inhabit it. It's easier to stick to custom: the men and women you meet behave so strangely that some wonder about their humanity; aren't they naked? Do they not devour their fellow men? Aren't they unpredictable, often cruel?

They do not know the true faith: they are inferior to us in this; if they are really men -and since the 16th century, the Salamanca controversy or the "Anthropophagous" chapter of Montaigne's Essays leave no room for doubt on this point-, the duty of Europeans is to convert them (Montaigne, 1580). Also, are they as bad as they say (Chinard, 1911)? Aren't they ignorant of some of the deadly sins, greed, gluttony? Are we so different and so superior to those we discover, beginning to think independent minds, like Challe, in the seventeenth century)? The myth of the noble savage does not take long to appear. It leads to Bougainville's image of New Kythera (Bougainville, 1771): it charms philosophers (Diderot, 1773).

The progress of the natural sciences is changing the way Europeans see vegetation, living forms and the techniques implemented by

local populations to exploit them: we learn to distinguish the main forms of natural vegetation; one admires the care with which rice farmers work their fields in South or East Asia. But certain practices are condemned: don't native populations abuse fire? Do they not thus unleash forms of erosion that will one day ruin them? Are the types of animal husbandry they practice really rational?

To the feeling of moral superiority that the Christians felt against the pagans is now added the certainty that European techniques are more effective than those implemented in the rest of the world: it is no longer a question of evangelizing the savages. We have to show them why.

Colonial geography, geography of the colonies, imperial geography

Colonial geography borrows heavily from the geography of exploration: it is based on the systematic mapping of open spaces by Europeans. Landscapes often fascinate. Curiosity about customs is as alive as in the past and is accompanied by the same ambiguous feelings: fascination with ways of being different from our own, sometimes questioning the validity of some of our habits, a feeling of superiority justified both by the quiet certainty that one is nourished by participation in a Christian civilization -albeit hardly applying its precepts-, and by the quality of the knowledge and techniques that are mastered. The idea that it is necessary to convert or modernize the towns we find is present among many.

To this is added something else: the discovery of opportunities that are due to the position of inequality that most contacts entail. We see this in the Great Discoveries: there are riches to plunder, people who can be made to work for a pittance or reduced to slavery: this is the essence of Marx's theory of primitive accumulation (Marx, 1868) . At a time when European customs are rigorous, how can one resist the attraction of women who are easier, or easier to force?

Colonial exploitation is not born from above: it results from the opportunities that arise from contact. It exists, as a temptation, since the beginning of the Great Discoveries. It is systematized little by little: the will to convert justifies the conquest. Once this is achieved, how to resist the pressure of sailors, soldiers, merchants, simple settlers who see all the benefits they can get from the situation in which they find themselves?

What was new in the nineteenth century was the effort to rationalize the already old practices of colonial exploitation. We have already condemned the most brutal forms to which it gave rise: it was thanks to the efforts of the greatest colonial power of the 19th century, Great Britain, that the slave trade disappeared. It is thanks to the efforts of generous minds that slavery was finally banished from the territories where the Europeans had introduced it since the 16th or 17th century.

The still wild countries offer opportunities that no longer exist in Europe or in the long-occupied parts of North America: mineral resources to exploit, tropical crops that will be easily exported, work in a good market, and always, but without this be explicitly stated, , easy adventures for men. We are also aware of the difficulty of undertaking, of the medical risks involved in setting up abroad, of the natural calamities that can frustrate development efforts.

While it is curiosity that dominates the geography of exploration, it is the concern to develop applicable and useful knowledge that gives colonial geography its tone. It strives to make accurate and "scientif-

ic" documentation available to soldiers, sailors, metropolitan governments, colonial administrations, merchants, settlers, and all those in Europe or North America who are interested in the modernization of backward countries and willing to participate. . in it by investing their capital or establishing themselves there. Colonial geography is not built on the ground: it presents the spaces showing the opportunities they offer, highlighting the advantages that Europeans can derive from them due to the superiority of their techniques in the field of transport, communications, engineering and mining, or on plantations. Think about the best way to integrate indigenous populations into modern production and the most effective way to manage them in administrative structures.

This colonial geography also indicates the difficulties encountered by European penetration: it insists on medical risks; indicates the sterility of many regions, particularly in Africa, where laterization appears to be a major hazard. To improve production, the native populations must be taught to respect the tree and the vegetation: the criticism of the abuse of fire and livestock that had developed in the first half of the 19th century in the tropical world was transposed to the tropical world. Mediterranean area or the Middle East.

From colonial geography to tropical geography

Colonial geography is a curious construction: it is based on the "topographical" knowledge that the progress of exploration and surveying gives to land hitherto ignored. This is enough to reinforce the feeling of superiority of those who promote it, even if they have only a superficial knowledge of the natural environments and societies with which they deal.

These are areas where geographers must, admittedly, learn from other specialists: botanists or zoologists with regard to natural environments, missionaries or ethnographers with regard to indigenous populations. In the social field, the task is easier when colonization settles in lands of ancient civilization, in the Mediterranean world, in the Near or Middle East, in South Asia or in East Asia: texts can

be exploited existing in local languages, study past civilizations through the monuments that remain or thanks to the ruins that we find. It is in countries where vernacular cultures dominate that scientific knowledge of social realities is most difficult to apply.

It is fascinating to see what the greatest geographer of the first half of the 19th century, Alejandro de Humboldt, learned from his trip to Latin America. The physicist, the botanist, the zoologist that he is, shows how the natural environments of this part of the world are organized: he describes the stratification in altitude of the plant formations and the forms of agricultural exploitation; highlights the role of the cold current that today bears his name in explaining the climatic uniqueness of Peru's coastal desert. For his vision of the natural environment to be completely modern, he lacks the knowledge of a field that has not yet been born: pedology.

In the human domain, the results it brings are very diverse: in the interior of Venezuela, when it is in contact with primitive indigenous societies, it only gives us an itinerary, with precise annotations, but which only affects tiny areas. In Colombia, Ecuador, Peru, Mexico, he takes advantage of Inca or Aztec ruins, and talks about cities. It includes everything that the pre-Columbian codices will bring when we have learned to decipher them. But it is only for Cuba, land of plantations developed by Europeans, that the techniques of statistical analysis and field analysis that he learned in Europe can be implemented (Humboldt, 1813). At the end of the nineteenth century, the conditions for the production of a "scientific" and modern geography did not exist more than three generations earlier in most of the regions that Europeans then opened up to colonial enterprise: colonial geography n I does not have the means to really progress in the knowledge of natural and humanized environments.

Two paths then open to geography:

(1) the first is part of the logic of colonial geography at the end of the 19th century, but takes a step back, placing it in the long term and questioning the future of the imperial adventure: c This is the

path chosen by Albert Demangeon on the British Empire, the most original of his books (Demangeon, 1922). The picture he paints of the methods of penetration, organization, and administration devised by His Gracious Majesty's subjects is a masterpiece of social and political geography. In the tradition of colonial geography, Demangeon basically teaches us nothing about exotic environments. It shows us by what means Europeans were able to explore them, equip them, develop mining activities, plantations or livestock activities that integrate them into the circuits of the world economy. What emerges from his text is that the dynamic that allowed the British to control nearly 40 million km² of the Earth's surface is running out: the countries of white settlement, converted into Dominions, are emancipating themselves; the indigenous-dominated colonies are plagued by movements of protest and rejection that already pose many problems to the colonial power, and that will inevitably lead to independence. Albert Demangeon has perfectly understood the interest of colonial geography: he covers it in some two hundred pages and leads it to its conclusion: the colonial adventure will only last for a while. The creaks announcing its end are already perceptible.

(2) The second way is based on a different principle: it consists of analyzing exotic environments for what they are. In the natural domain, progress has been rapid since the beginning of the 20th century: pedology has ceased to be a Russian science; makes us understand the fragility of the environments that for a long time have appeared to European travelers with an incomparable fertility, but that the clearing destroyed in a few years. Pasteurian medicine highlights the sequences responsible for the main tropical endemics and epidemics. In the human domain, knowledge of non-European societies is progressing rapidly.

We reconstruct the past of those who had writing; From the ruins left by the disappeared, we get an idea of what its geography was like at the time of its splendor, both for the Maya of Guatemala or Yucatan and for the Khmer of Angkor. By settling for prolonged stays with indigenous populations, ethnographers now know how to decipher the logic of their institutions and the way groups fit into the natural environment: following the example of Bronislaw Malinowski, we learn to decipher the universes where total orality remains, and explore its ecological foundations, as in *Les Jardins de coral* (Malinowski, 1923).

Tropical geography ceases to interpret worlds whose otherness runs deep as if they were new countries where the only question worth asking is: what field do they offer to Western adventure? They are analyzed in their own logic. Geography had been conceived in Western Europe as a study of the relationships that human groups maintain with the environments in which they settle and from which they derive their subsistence. It is this paradigm that is transposed under other skies. Pierre Gourou, the pioneer of this transposition, read Vidal de la Blache and Lucien Febvre too well to think for a moment that the geography of the lands he analyzes can be explained by the limitations that the environments impose on men there, but these limitations exist (Claval, 2006).

Geography must explain when and how the various societies managed to free themselves from it: the threshold has not yet been crossed for a part of the tropical world. *Les Paystropicales*, which has often been considered as a work tinged with a determinism from another era, tries instead to capture how the step is made, why it is slow in the countries of slash-and-burn shifting agriculture, and why was successful. -but without allowing development in the western sense- in the rice fields of the Far East (Gourou, 1947).

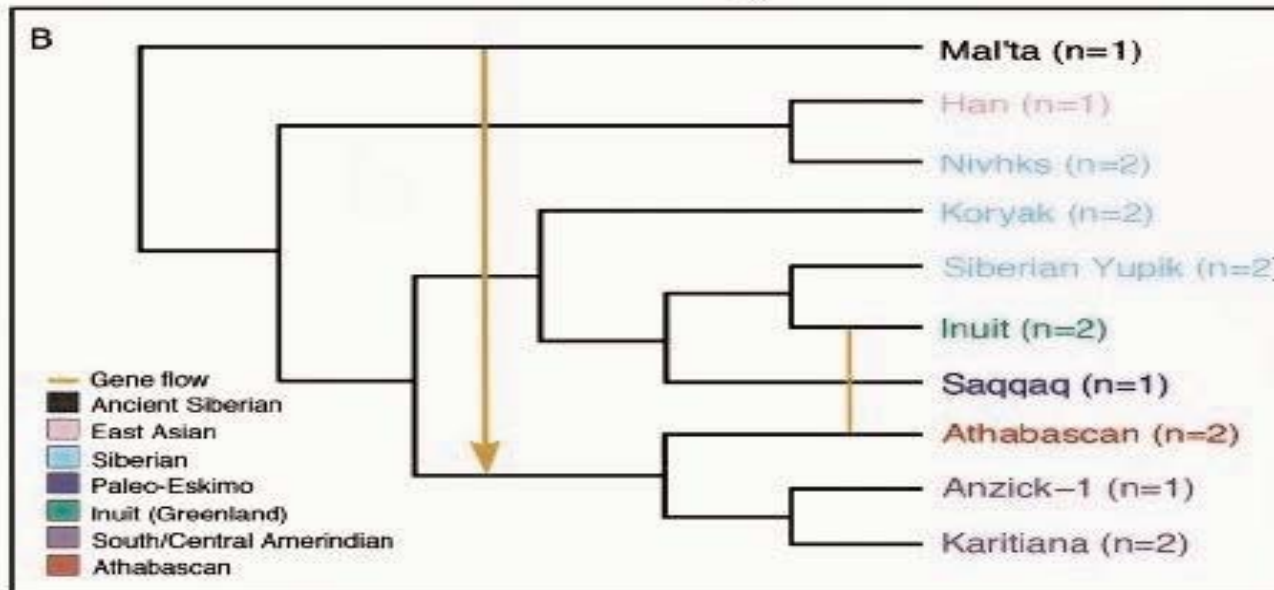
Tropical geography applies to a different environment the recipes that the masters of the discipline had invented at the end of the 19th century in European societies where the countryside still bore the

deep imprint of natural limitations. The rupture is total with the economic and commercial bias of the colonial geography. But the swing of the pendulum goes too far: we confine the societies whose otherness we seek to understand to the environments in which they have long evolved at a time when modernization is sucking them into the great upheaval of globalization.

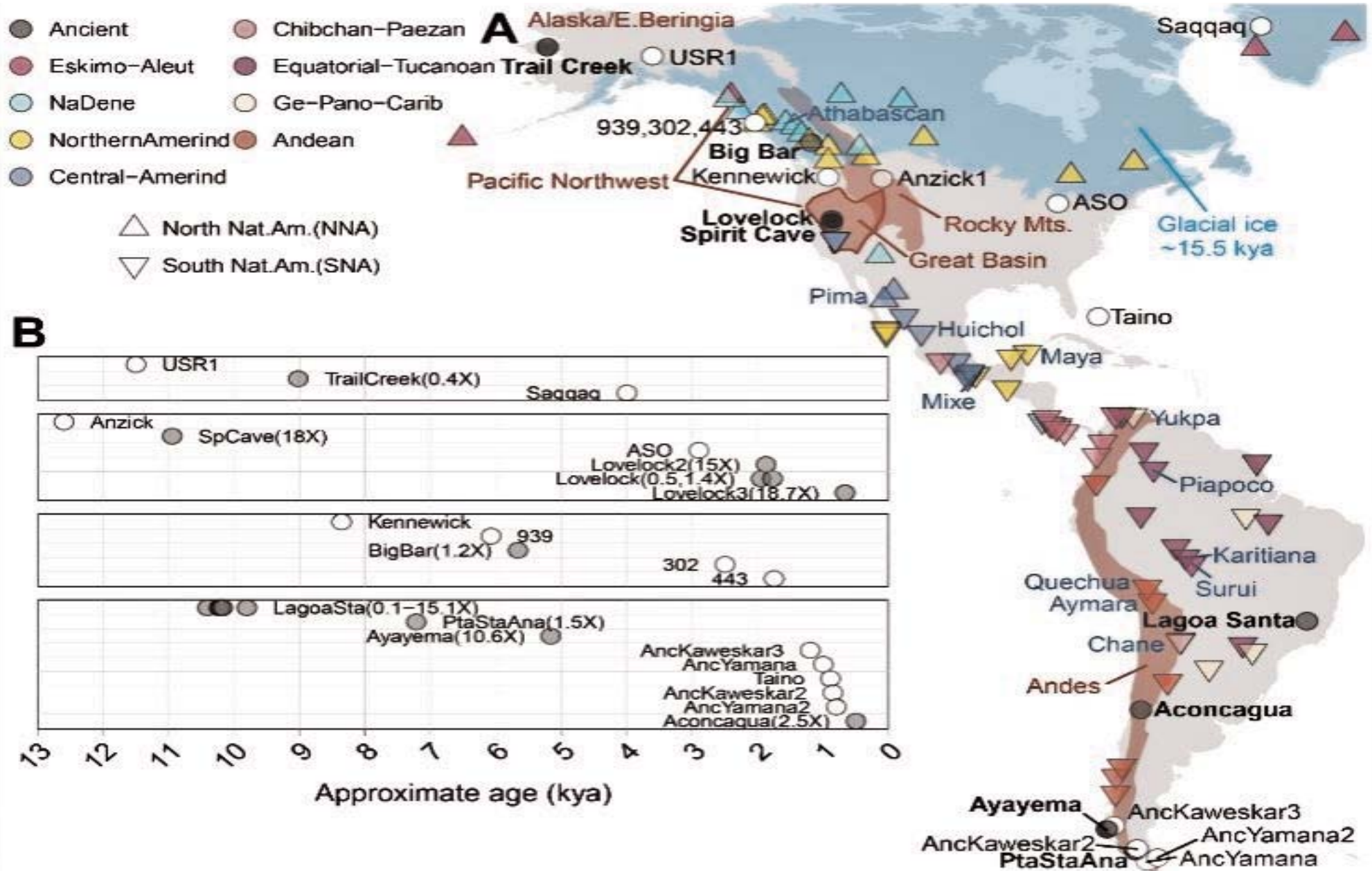
Exploitation does not need an abstract doctrine to develop: it arises from situations of inequality that the distribution of knowledge and knowledge creates at a given moment; it is all the stronger when the contacts between cultures are established at more different levels.

The critical study of the knowledge of alterity cannot be based on a model that definitively frees scientific knowledge from any reprehensible deviation. It requires that we examine, in each case and at each moment, how curiosity about the other, efforts to understand and help him go hand in hand with his instrumentalization, his transformation into an object, his manipulation and his exploitation. Slavery was abolished. But what about bosses who steal their employees' passports to better exploit them? What about the shameless development of prostitution in certain countries? What about the abuse that some NGO employees make, the power that the food and medicine that they distribute or the visas that they can help to obtain confers on them? In a world where the conditions of circulation and communication have become less unequal, should we not be more interested in how citizens of countries that have long been dispossessed and weak manage to live off the hooks of more prosperous countries? , or to threaten your safety and peace of mind? To advance in the understanding of the world, it is not enough to critically examine the discourses that have been written about it, we must create new ones and nurture them with facts that adhere to the realities of the present.

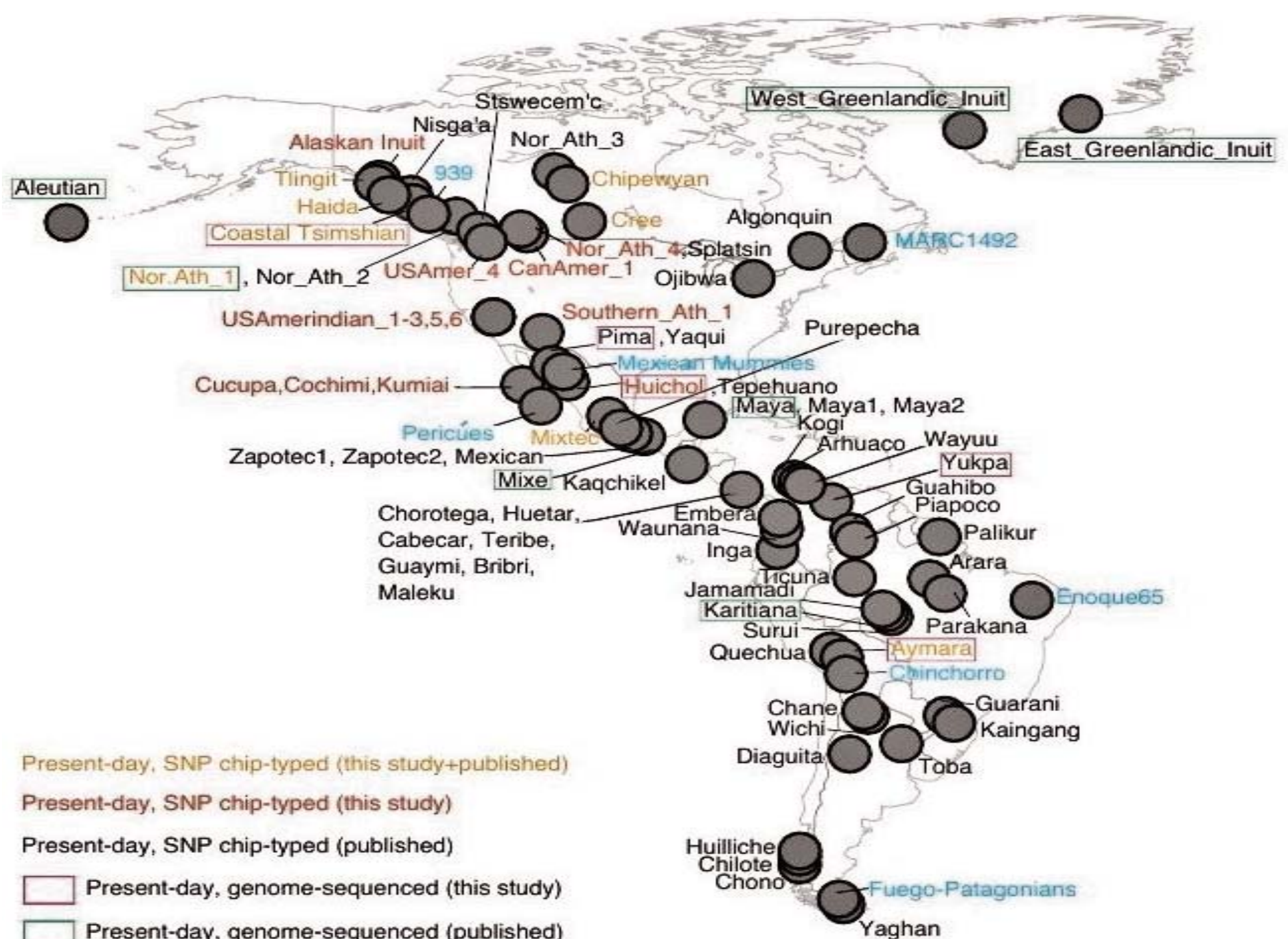
Dispersions anciennes des hommes en Amériques



Early genomic studies have shown that the ancestors of Native Americans diverged from Siberian and East Asian populations about 25,000 years ago. A divergence then occurred between 22,000 and 18,000 years ago between the ancient Beringians and the Amerindians who then split into two groups: the North American Indians and the South American Indians between 17,500 and 14,600 years ago south of eastern Beringia (present-day Alaska).



Northern and Southern Native Americans are believed to have diverged between 17,500 and 14,600 years ago. The South American Indians quickly arrived in South America. The Mesoamericans spread out first, followed by the South Americans east and west of the Andes.

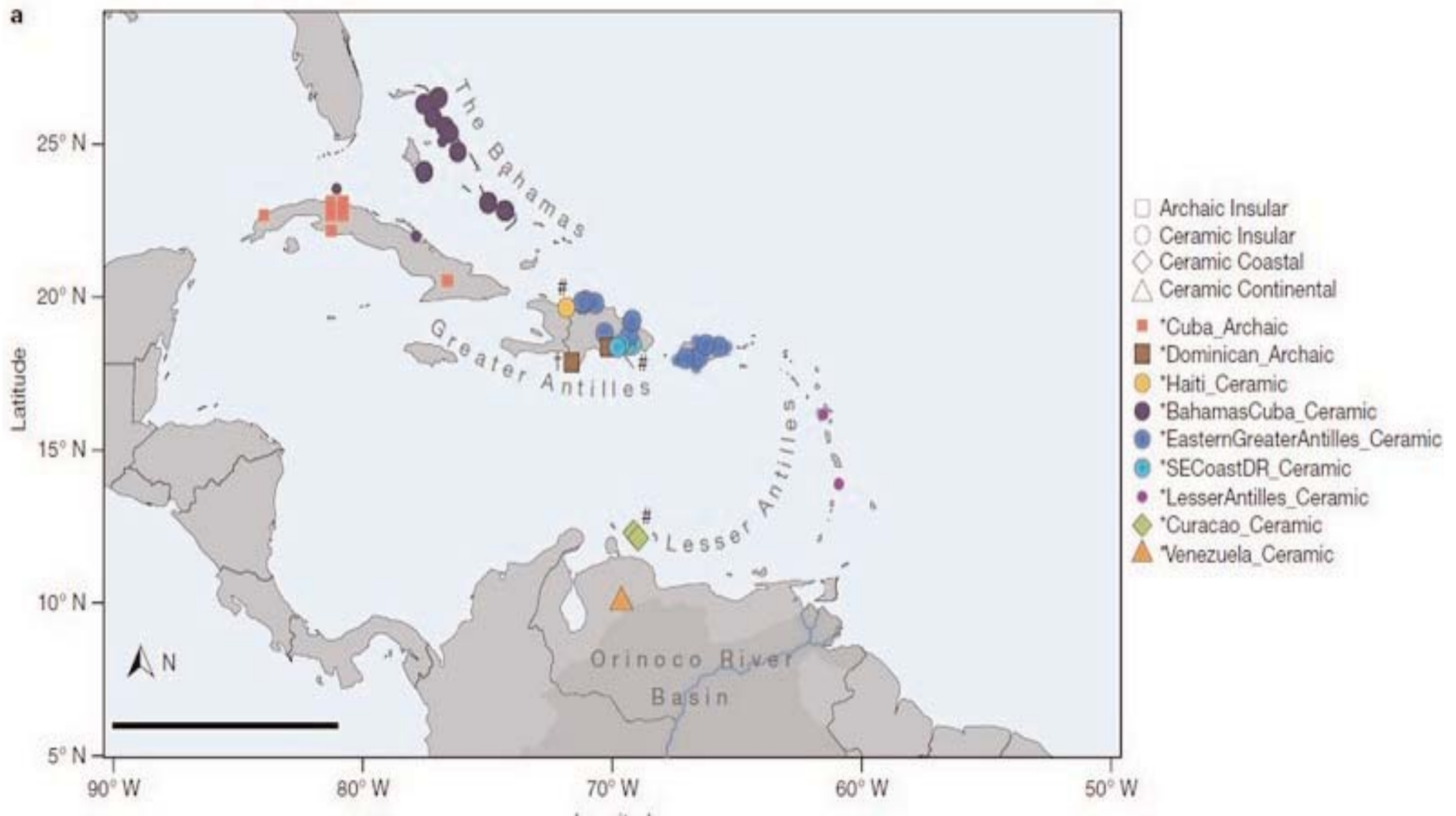


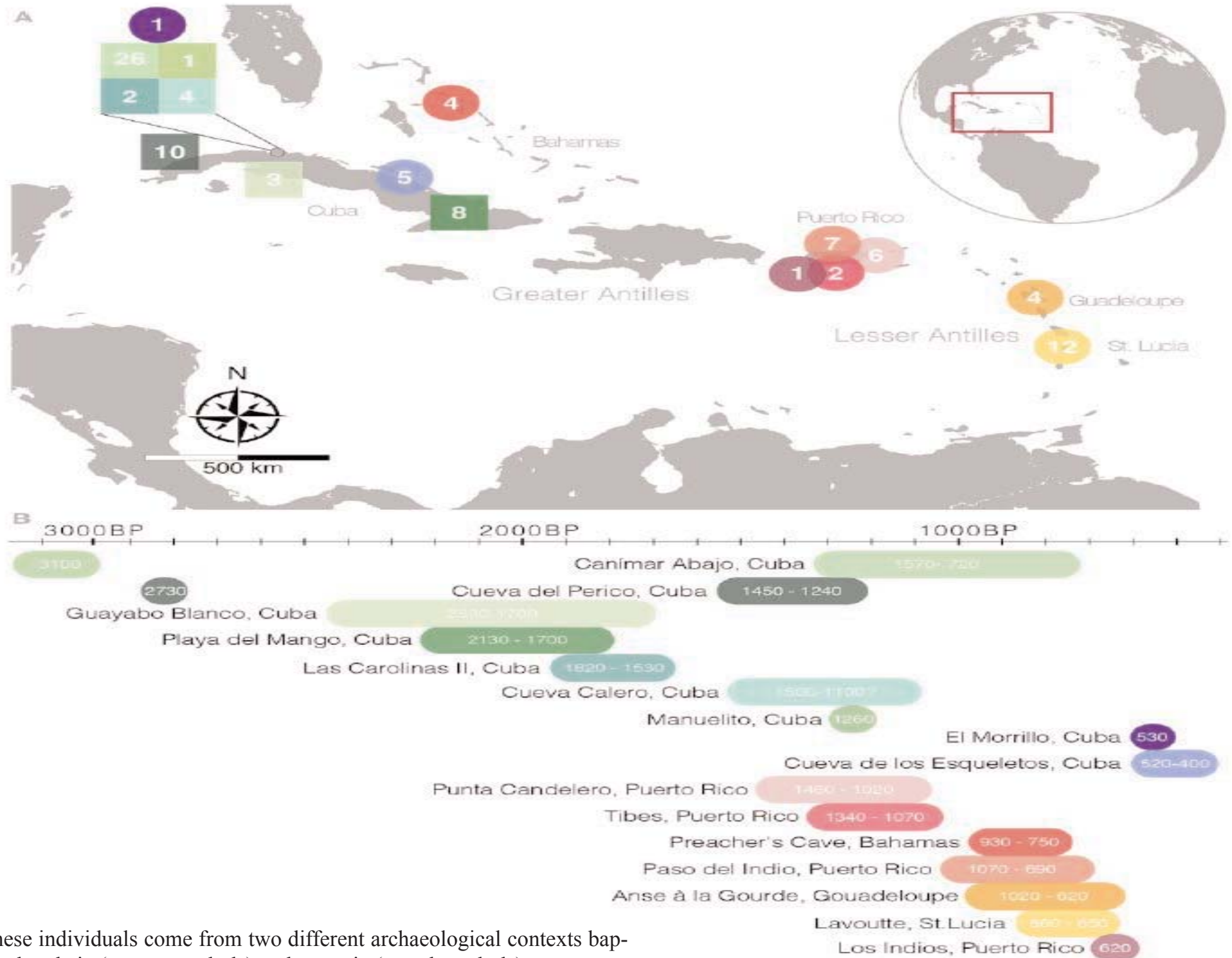
PRE-COLUMBIAN ORIGIN (CARIBBEAN - ANTILLES)

Archaeological evidence shows that the first inhabitants of the Caribbean arrived on Trinidad about 8,000 years ago, then on the other islands about 5,000 years ago. (Cuba, Haiti, and Puerto Rico) Then, about 2,800 years ago, a second wave of colonization swept through the Caribbean bringing a new style of pottery, permanent settlement, and agriculture. The era of ceramics begins about 2,500

to 2,300 years ago, characterized by the contribution of agriculture and ceramics. These newcomers come from South America.

Paleogeneticists have just published a new article entitled: Genomic Perspectives on the Early Peopling of the Caribbean. They sequenced the genome of 93 skeletons from 16 archaeological sites in the Caribbean that were between 3,200 and 400 years old.



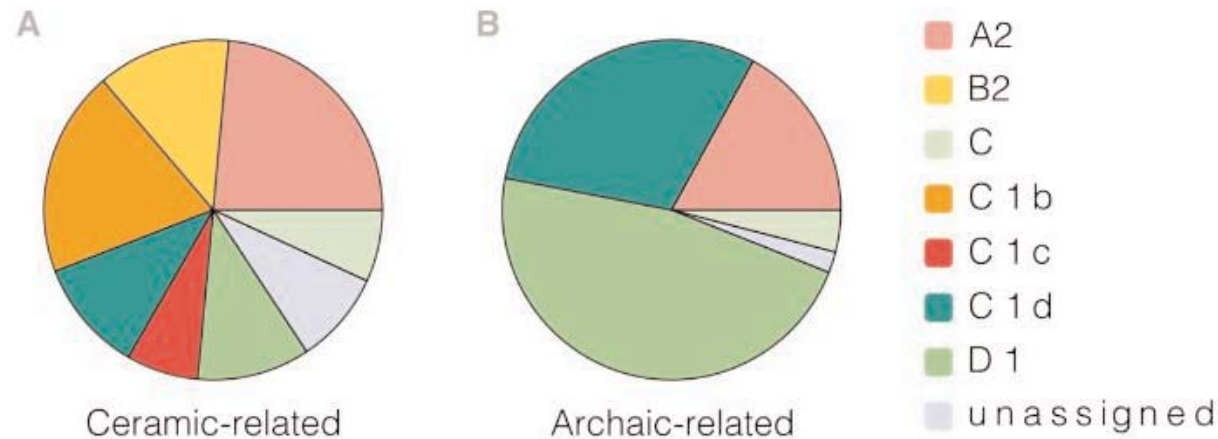


These individuals come from two different archaeological contexts baptized archaic (square symbols) and ceramic (round symbols)

The archaic individuals come from seven archaeological sites in Cuba dated between 3200 and 700 years old, while the ceramic individuals come from nine archaeological sites in different Caribbean islands: Cuba, Bahamas, Puerto Rico, Guadeloupe and Saint Lucia dated between 1500 and 400 years old. . Analysis of mitochondrial haplogroups reveals important differences between the two groups. Archaic individuals belong mainly to haplogroups A2, D1 and C1d, while those of the ceramic group are more varied and also include haplogroups: B2, C1b and C1c: Next, the authors performed a

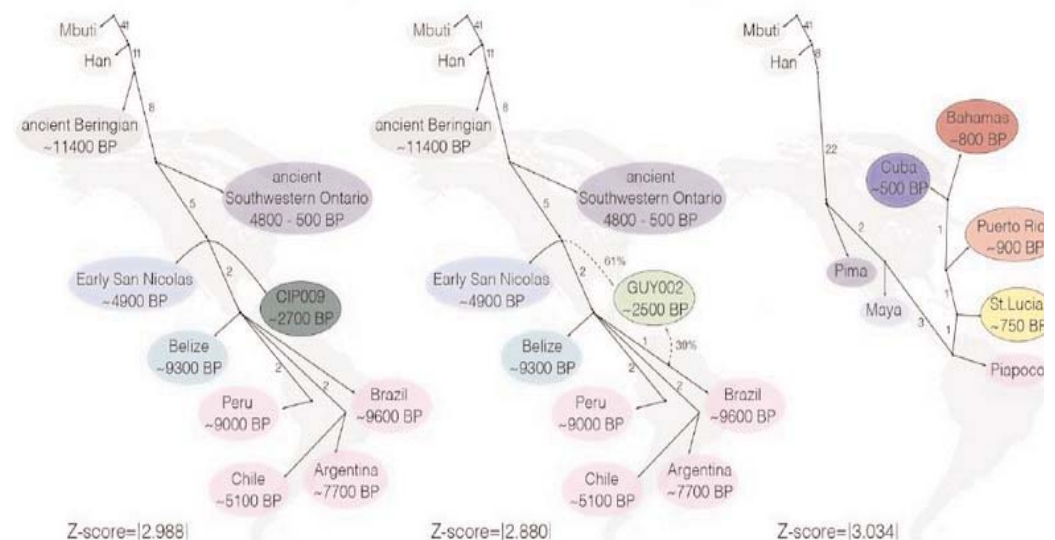
closer genetically to the ancient individuals from California. The qpWave software confirms that the individuals in the two groups in this study are from two different ancestral lines and cannot be explained simply by genetic drift. Furthermore, although some individuals from these two groups lived at the same time, there is no sign of genetic admixture between these two groups.

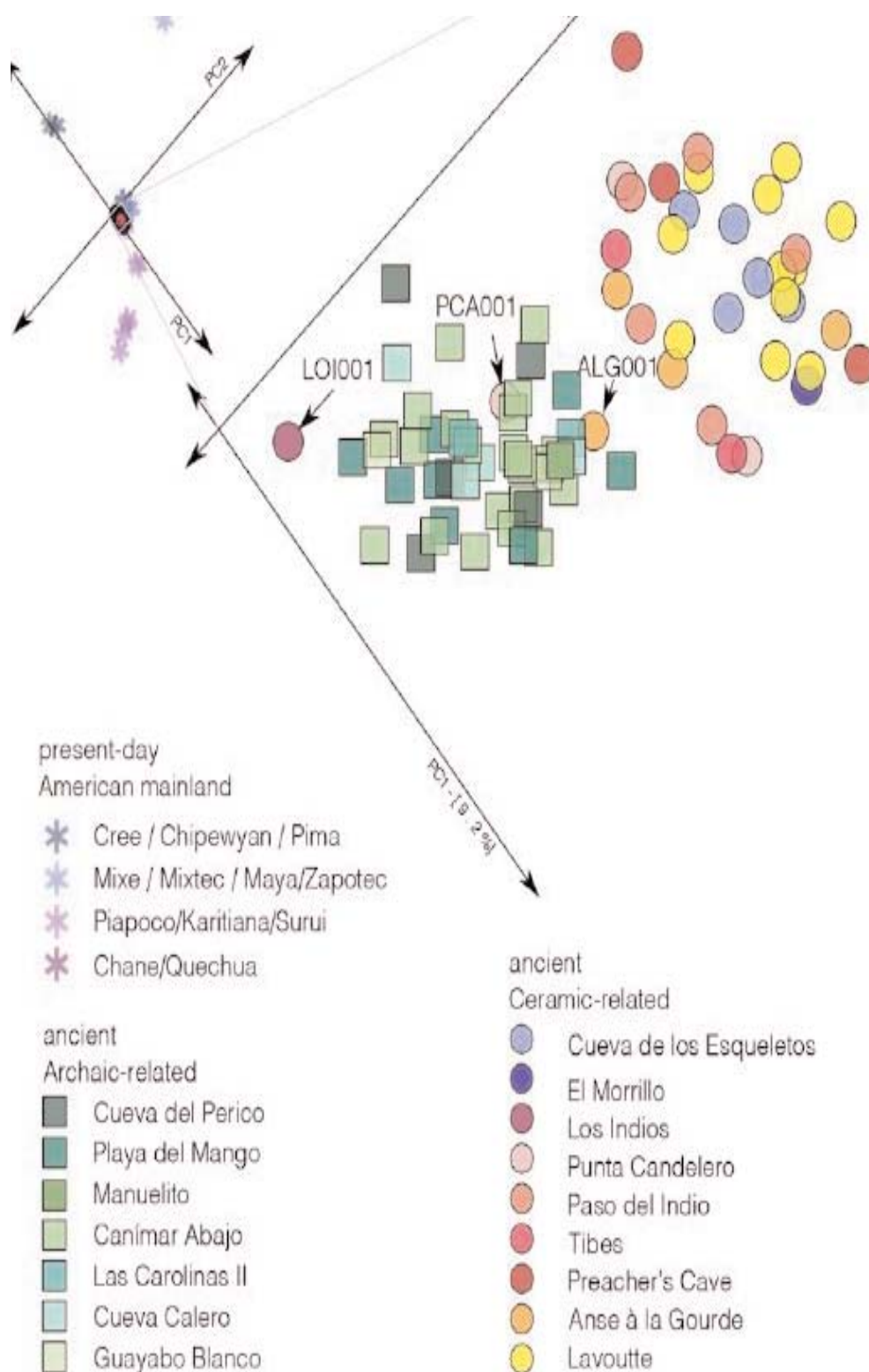
The authors of this study highlight two different origins for the individuals of the Archaic group, suggesting several migratory waves before the arrival of the ceramic group. Thus, the individual CIP009



Principal Components Analysis. The samples in this study are grouped into two groups according to their archaeological origin: archaic or ceramic: the individuals of the ceramic group are grouped with ancient or contemporary individuals from South America, while those of the archaic group are not grouped with no contemporary population. The authors then used the f_4 statistic to see if the ancient individuals in this study are closer to the previously published ancient Bahamian individual from Fisherman's Cave or to the ancient individuals from the Channel Islands in California. As expected, the individuals in this study from Fisherman's Cave have the highest genetic affinity to the ancient individual from the same site, followed by the other individuals in the ceramic group. In contrast, individuals from the archaic group have less genetic affinity to the ancient Bahamian individual. Furthermore, an individual from the Perico cave in Cuba is even

from Cueva de Perico in Cuba seems to come from a branch that diverges from the main Amerindian branch at the same time as the branch that leads to the individuals from the Channel Islands in California, before the dispersal of the groups. from North. South America. In contrast, the other archaic group individuals such as GUY002 from the Guayabo Blanco site in Cuba need additional gene flow (39%) from South America as shown in the figure below:





Thus, these results suggest at least two migratory waves in the Caribbean before the arrival of the ceramic group, one of which originated in North America and the other in South America. Finally, the arrival of the ceramic group is linked to a second migratory wave from South America.

Genetic diversity in the Lesser Antilles

The Caribbean is a region bordered by the Atlantic Ocean to the east, the southern coast of the Bahamas to the north, the northern coast of South America to the south, and the eastern coast of Mexico to the west. They include around 700 islands and 17 million people. The first human presence dates back to 7,200 years ago on the island of Trinidad. Then a colonization of the islands of Cuba, Hispaniola and Puerto Rico between 8,000 and 5,000 years ago is attested, followed by the Lesser Antilles and Barbados between 5,000 and 3,000 years ago. For the other islands, archaeological and linguistic data suggest the arrival of man in successive migrations until around the year 1500. The different sources of population of the Lesser Antilles are South America or the Greater Antilles. At least 8 different ethnic groups inhabited this region at the time of the arrival of the Europeans: the Guanahatebay from Cuba, the Macorix and the Ciguayo from Hispaniola, the Taínos Lucayans in the Bahamas, the Ciboney in Haiti, Jamaica and Cuba, the Tainos Classics in the Dominican Republic, Puerto Rico, the Virgin Islands and the Leeward Islands, and the Kalipuna and Karina in the Windward Islands.

These early populations were greatly affected by genetic assimilation, disease, and genocide during European colonization and the slave trade. They also dispersed to other islands or other places in the Americas during this period.

While archaeological, ethnohistoric, and linguistic data provide crucial answers about the settlement and history of this region, many questions remain about the origin and timing of the initial migrations.

According to a study entitled: "Genetic Diversity in the Lesser Antilles and its Implications for the Settlement of the Caribbean Basin. " the analysis of mitochondrial DNA and the Y chromosome of two indigenous communities: the Community of Native Peoples (FPC) of Santa Rosa in Trinidad and the Garifuna of San Vicente:

88 samples were collected for genetic analysis: 65 are Garifuna from San Vicente and 23 from the FPC from Trinidad. After removing related samples, there are 12 Trinidadian FPCs (including 5 men) and 43 Garifuna (including 18 men) remaining. These data were compared with other populations from the Caribbean and South and Central America. The results showed that for the 2 communities, the proportion of native maternal lines is 42%. However, only 2 of the 5 major Native American mitochondrial haplogroups were detected: A2 and C1:

There are also 4 African maternal lines (L0, L1, L2 and L3) and a South Asian line (M33) in Trinidad. Genetic diversity is greater in the community of Trinidad than among the Garífunas of San Vicente: (Table 4)

However, when African and Asian lineages are eliminated, this diversity is drastically reduced. This may be due to various factors, including genetic drift, loss of lineages in historical times, and inbreeding.

A multiscale analysis was performed on the genetic distances between samples within each population. Only Native American haplotypes were used. As North American populations do not provide any additional information, they have been removed from this analysis:

Table 3. Mitochondrial DNA and Y-chromosome haplogroup frequencies in indigenous Caribbean communities.

mtDNA Haplogroup	Trinidad % (n)	St. Vincent % (n)	NRV Haplogroup	Trinidad % (n)	St. Vincent % (n)
A2	41.7 (5)	16.3 (7)	E1b1a	60(3)	44.4(8)
C1	16.7 (2)	20.9 (9)	Q-M3	20(1)	16.7(3)
L0	0 (0)	7 (3)	R1b	20(1)	22.2(4)
L1	0 (0)	4.7 (2)	I1	-	11.1(2)
L2	16.7 (2)	30.2 (13)	I2b	-	5.5(1)
L3	16.7 (2)	20.9 (9)			
M33	8.3 (1)	-			

Table 4. MtDNA summary statistics for the Indigenous Caribbean communities based on HVS1 sequences (np 16024–16400).

HVS1 (np 16024–16400)	n	Haplotypes	H (± SD)	π (± SD)
All mtDNA lineages				
St. Vincent	43	25	0.942 (0.021)	0.020 (0.002)
Trinidad	12	10	0.955 (0.057)	0.018 (0.002)
Native American mtDNA lineages only				
St. Vincent	16	4	0.650 (0.075)	0.012 (0.001)
Trinidad	7	5	0.857 (0.004)	0.013 (0.004)

Regions

Brazil
Colombia
Costa Rica
Guatemala
Panama
St Vincent
Trinidad

Language Family

▼ Cariban
◆ Chibchan
● Chocan
+ Isolate
* Jean
▲ Maipurean
✕ Mayan
☆ Non-native
■ Quechaun
x Tucanoan
◀ Tupian
◆ Yanomaman

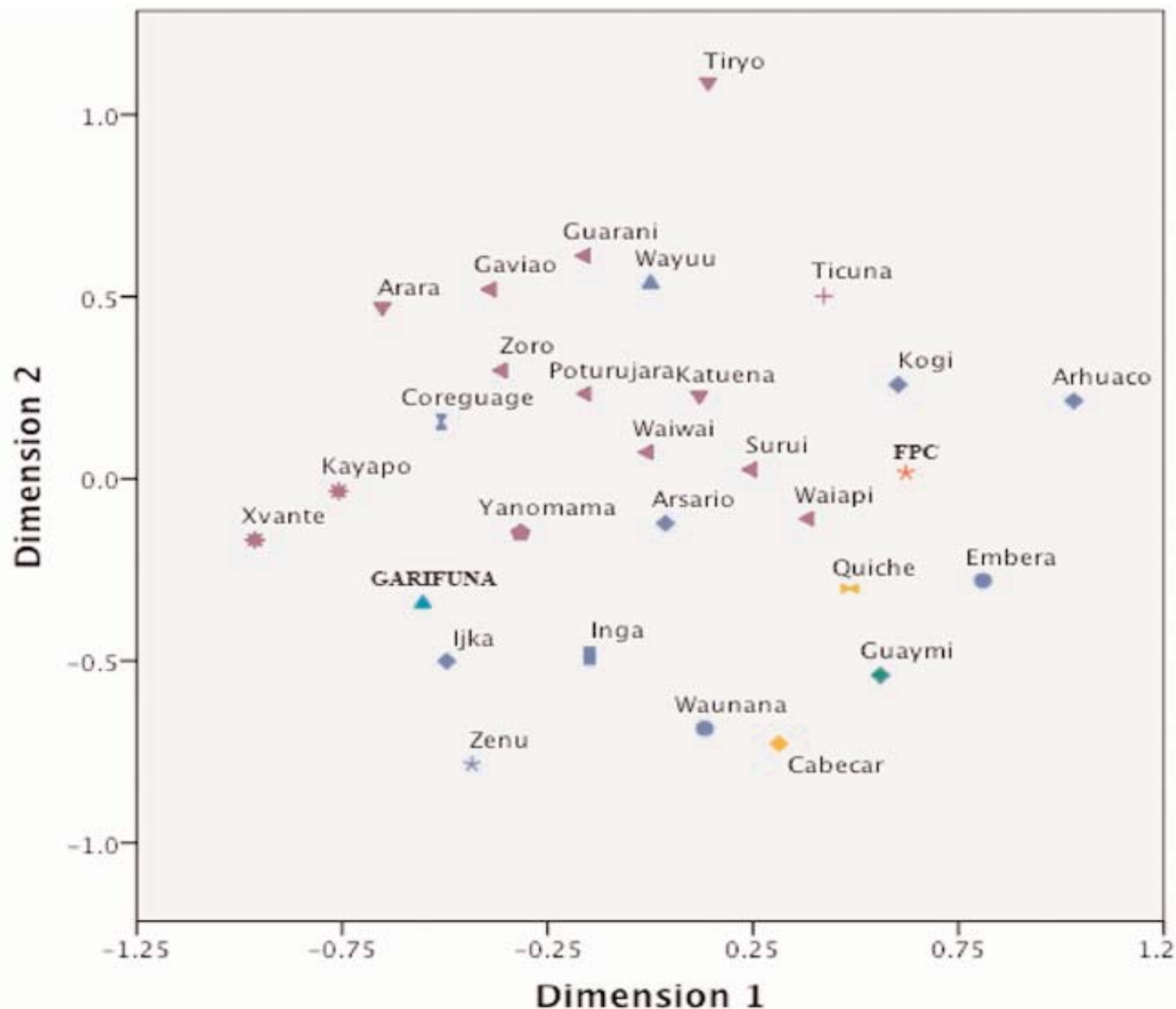
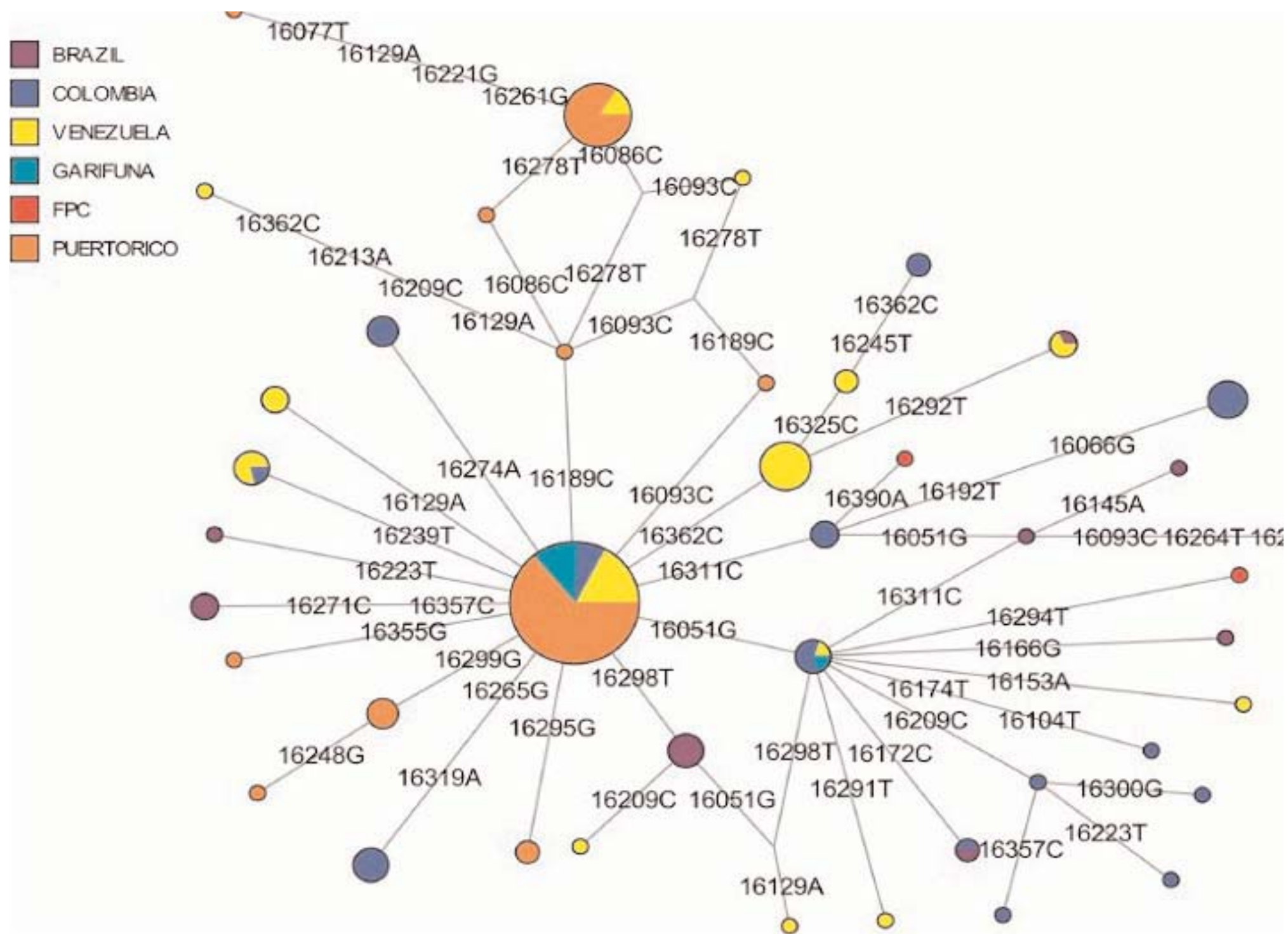


Fig 2. A MDS plot of F_{ST} estimates based on mtDNA HVS1 sequences (np 16024–16400) for Indigenous Caribbean and comparative Central and South American populations. The stress value of the plot is 9.8%. Data points are labeled with the population name and color-coded by geographic origin with each shape corresponds to the language family of the sample.



In the A2 haplogroup network above, haplotypes from Trinidad, Puerto Rico, Venezuela, and Brazil are found in the central node. A related haplotype defined by the 16288C mutation is seen only in Saint Vincent. figure 4

In the network of haplogroup C1, the samples from San Vicente are mostly located in the central node and the node that defines the subclade C1d (mutation 16051G), unlike the samples from Trinidad or Puerto Rico: fig. 5

The two C1 haplotypes from Saint Vincent correspond to ancient Guadeloupe haplotypes located in Marie-Galante and La Désirade dated between 1289 and 1445. There is, therefore, some genetic continuity in the Lesser Antilles at least from this date. On the other hand, the Asian maternal lineages in Trinidad are not surprising knowing that after emancipation in 1838, slaves of African origin from Trinidad left the island and were replaced by South Asian laborers originating from Bengal, Awadh in North India. and Punjab.

Estimates of the ages of Native American maternal lineages indicate that Haplogroup C1 is younger (2,900 years) than Haplogroup A2 (8,500 years). These dates coincide with archaeological evidence indicating that the Lesser Antilles were inhabited 7,200 years ago in a series of migrations from neighboring regions. African (E1b), European (R1b), and Native American (Q-M3) Y-chromosome haplogroups are present in populations from Trinidad and Saint Vincent. The Native American haplogroup C3c common among North American Na-Dene populations is absent from Caribbean populations. More than 80% of Y chromosome haplotypes are not Native American. In Saint Vincent there are as many African haplotypes as there are European haplotypes, while in Trinidad there are many more African (60%)

than European (20%) haplotypes (see Table 3 below). The paternal genetic diversity of the Caribbean populations is equivalent to that of the populations of the Americas.

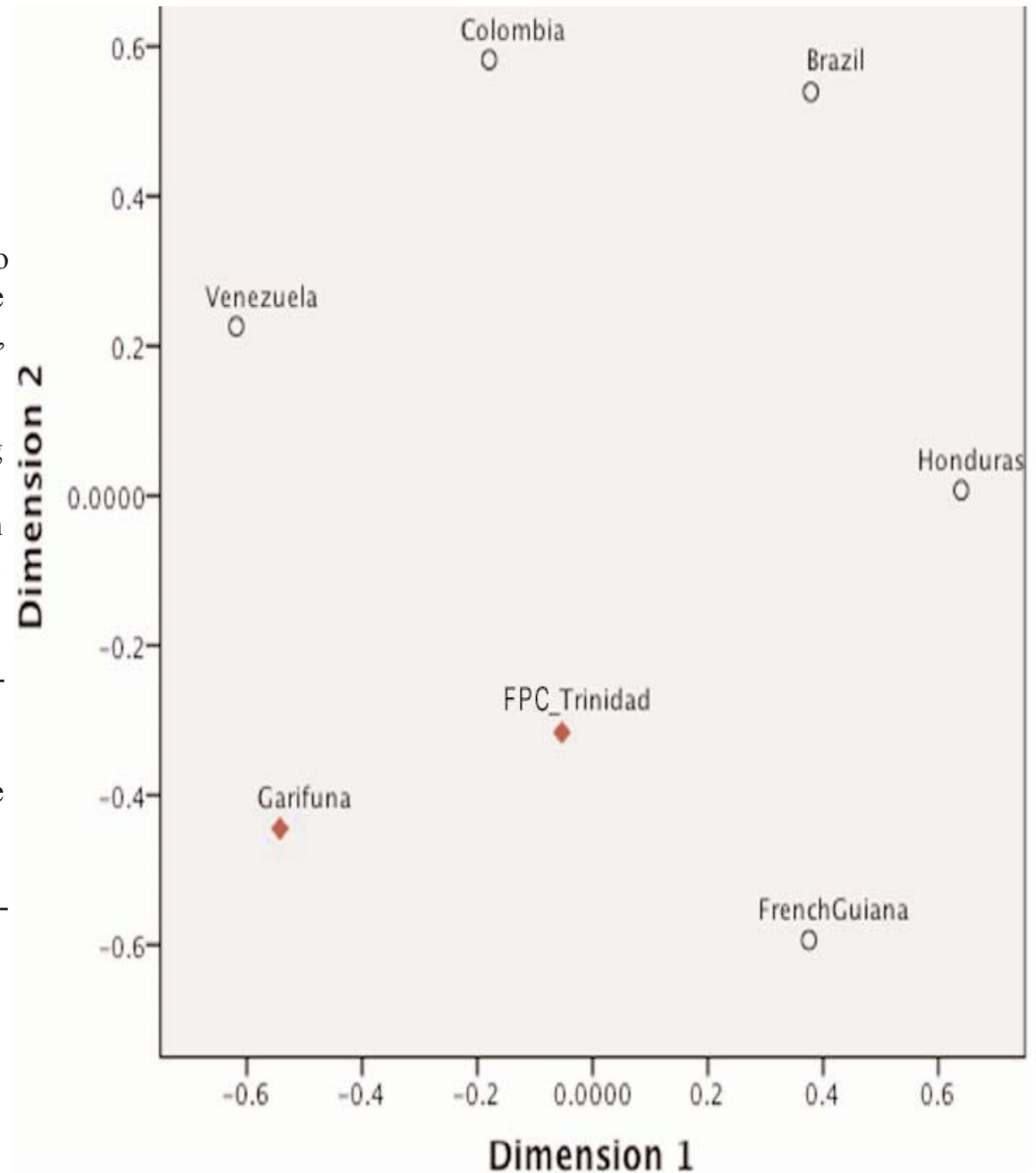


Fig 6. A MDS plot of RST estimates based on Y-STR haplotypes for Indigenous Caribbean and comparative Central and South American populations. The stress value of the plot is 8.7%.

All Caribbean haplotypes are unique except for a common St. Vincent haplotype with a French Guiana haplotype (Kali'na population speaking a Caribbean language). A multiscale analysis was performed on the genetic distances between samples within each population: fig.6

The Caribbean groups are far from the groups in Brazil or Colombia. A network for haplogroup Q-M3 was drawn from the STR markers: fig.7

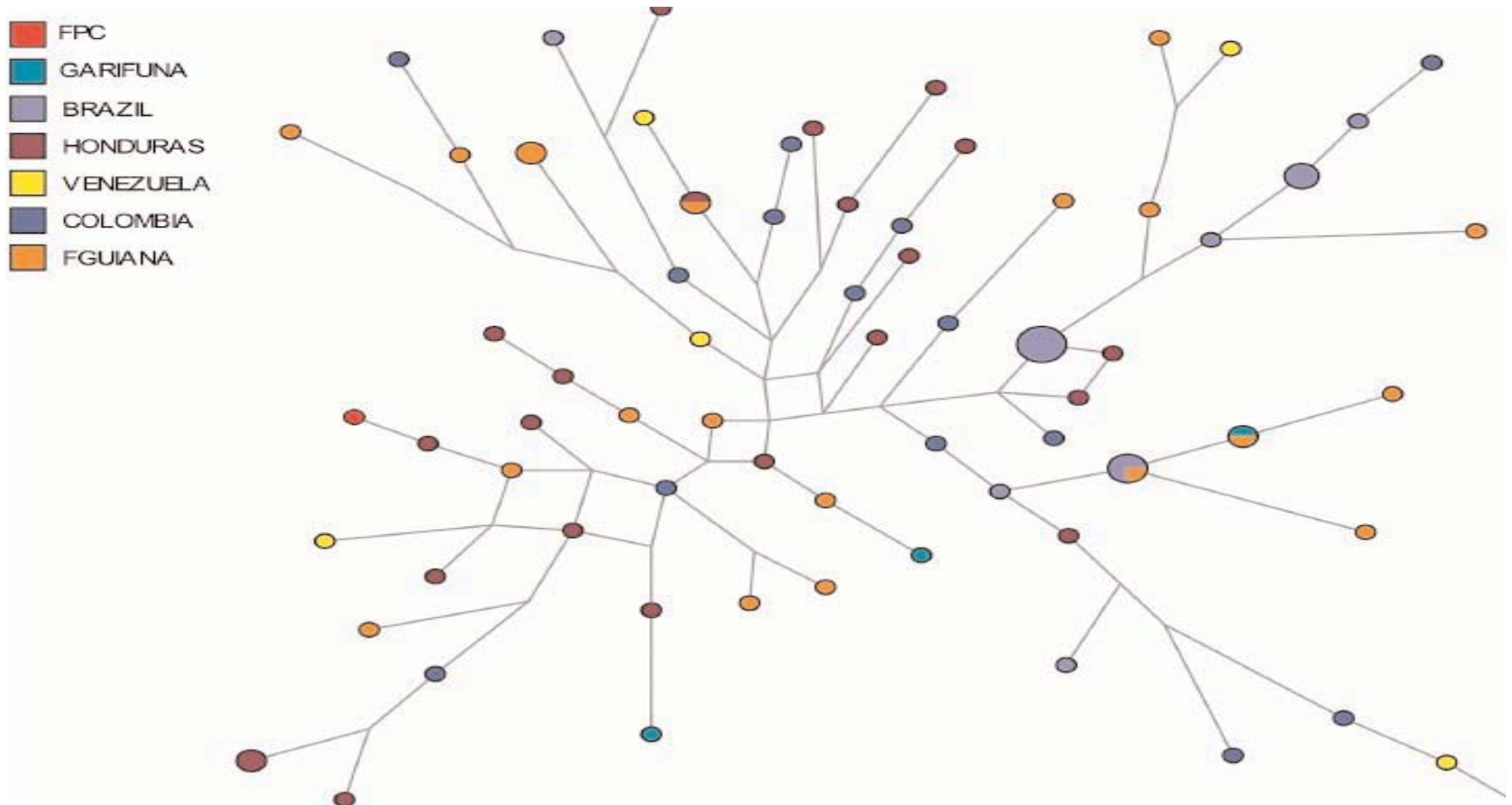


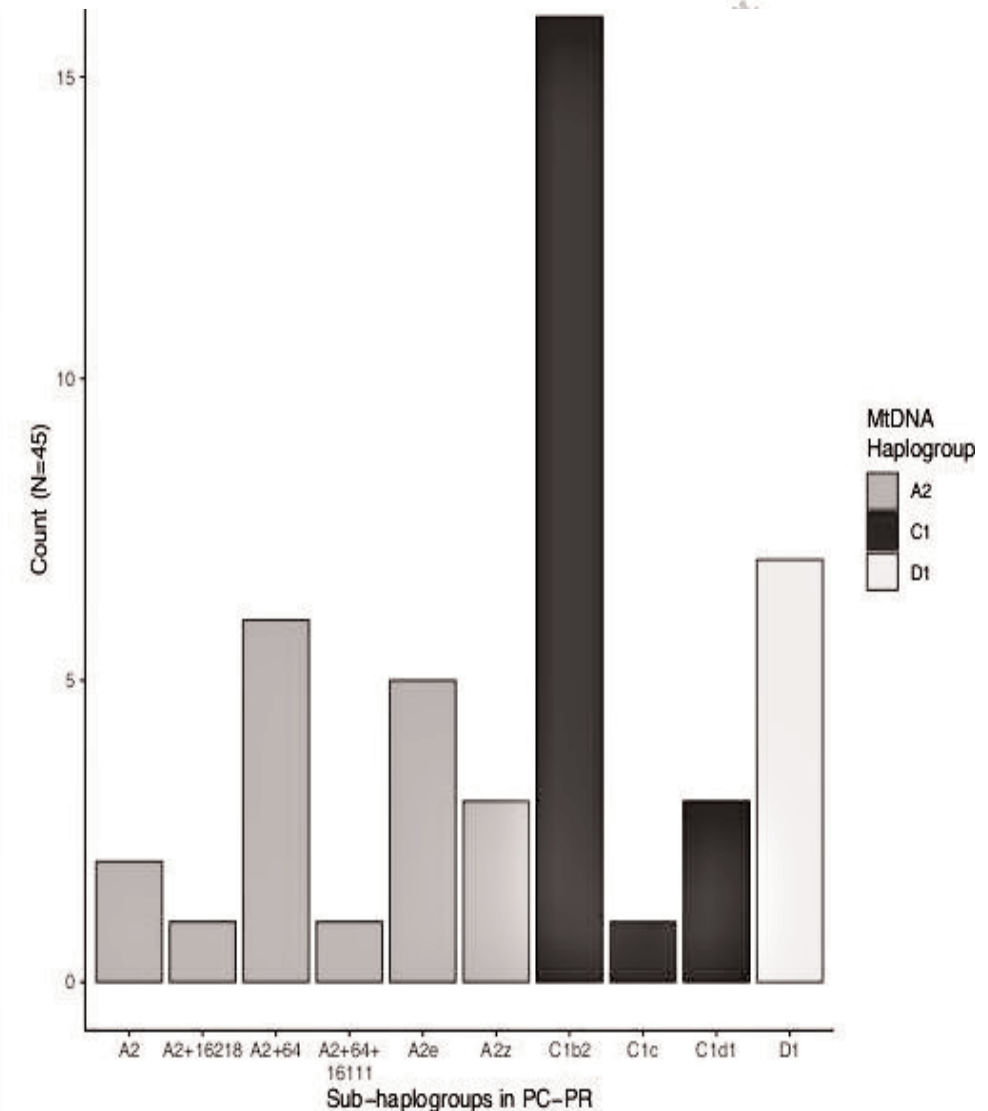
Fig 7. A median-joining network of Y-chromosome Q-M3 STR haplotypes from Indigenous Caribbean and comparative Central and American populations. Populations represented in each node of the network are shown in different colors.

Caribbean haplotypes are unique and dispersed in the network. However, the lack of Caribbean haplogroups found in Southwest American populations indicates that the potential source of the Caribbean populations must be Brazil or Venezuela. Furthermore, the haplotypes differ between Trinidad and Saint Vincent despite the small geographic distance between the two islands. This implies that they either come from different populations, or have suffered different genetic drift due to their respective isolates. These genetic data point more to an origin among the Kali'na who speak a Carib language. They are currently located in northern Brazil, Venezuela, British Guiana and Suriname.

Ancient DNA of Puerto Rican native communities

Puerto Rico is the smallest of the islands of the Greater Antilles. Archeology shows that the West Indies have been populated since 7000 BC. JC. The abundance of lithic remains represents the Stone Age of the Caribbean also called the Archaic Age or pre-Arawak. The origin of these populations is unknown. Around 500 B.C. JC. new populations with elaborate ceramic technology and a livelihood based on agriculture arrive in the West Indies and arrive in Puerto Rico around 200 BC. JC. Archaeological and ethnohistorical data suggest that these populations spoke an Arawak language and came from the Orinoco delta in Venezuela. His arrival corresponds to the beginning of the Era of Caribbean Ceramics. The arrival of Europeans in the late 15th century greatly altered Puerto Rico's demographics: forced relocation, disease, and slavery decimated the native population.

Paleogeneticists have just published an article titled: Ancient DNA Reconstructs the Genetic Legacies of Pre-Contact Communities in Puerto Rico. They analyzed the genome of 124 individuals from three native sites in Puerto Rico: Paso del Indio (44), Tibes (46), and Punta Candelero (34): They obtained 45 complete mitochondrial sequences and two partial genomes.



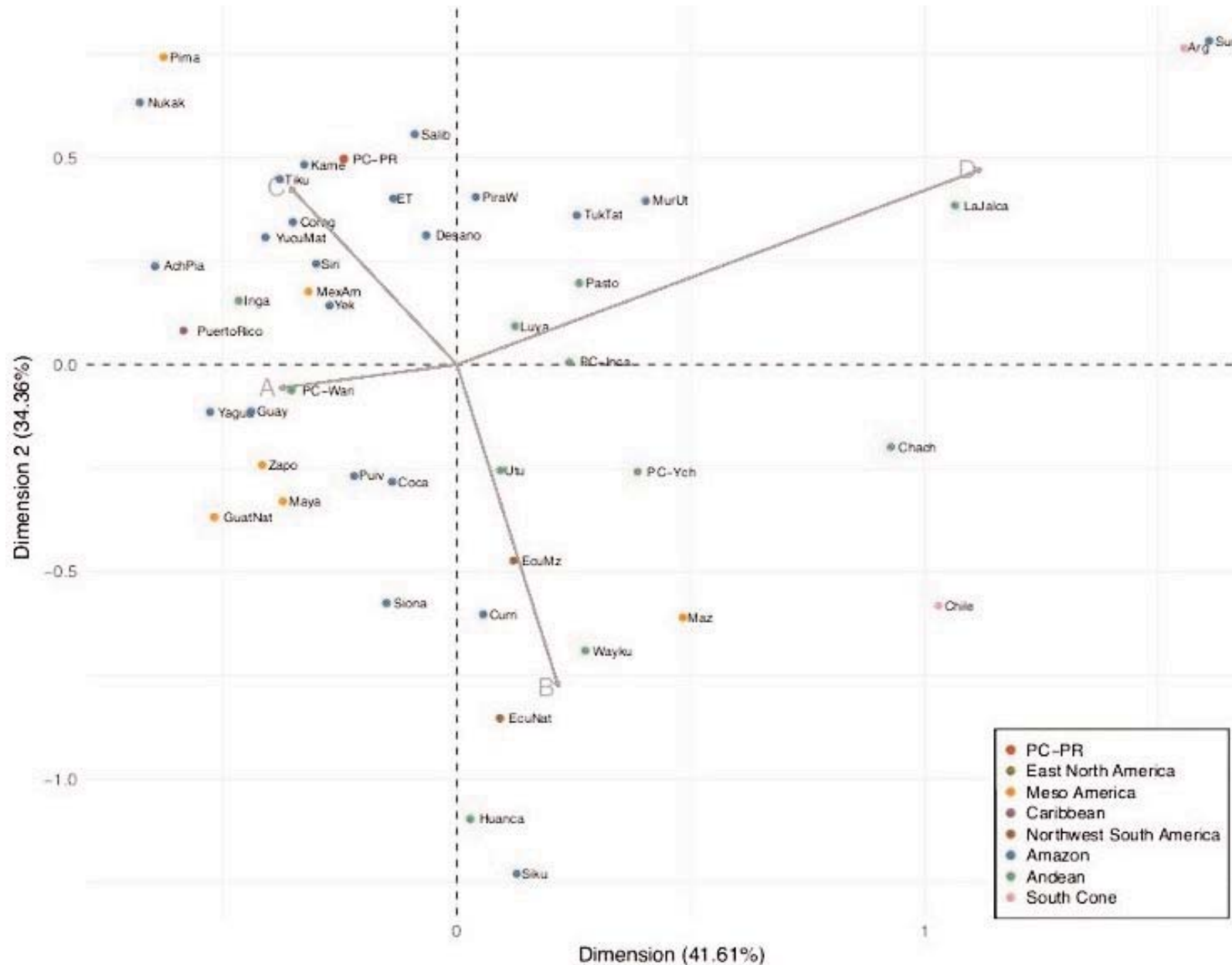
Radiocarbon dates obtained from 81 of these individuals range between AD 500 and 1300 JC. These individuals therefore belong to the Caribbean Ceramic Age.

The Old Indigenous Puerto Ricans (PC-PR) belong to three mitochondrial haplogroups: A2 (40%), C1 (44%) and D1 (16%): The most common subhaplogroup is C1b2 (33%). There are 29 dif-

ferent haplotypes. There are no significant differences in the diversity of the three sites studied, which suggests the absence of genetic structure on the island of Puerto Rico at that time. Mitochondrial diversity is low.

The authors performed a multiscale analysis based on haplogroup frequency. In the figure below, the former native population of

Puerto Rico is represented by the red disc. It is grouped with populations of Amazonia (blue discs):



The authors then compared the ancient native population of Puerto Rico with eight ancient and current Caribbean populations. They found no significant differences. These results suggest that the frequencies of mitochondrial haplogroups are similar throughout the Caribbean. However, the specific haplotypes differ between ancient and current native populations.

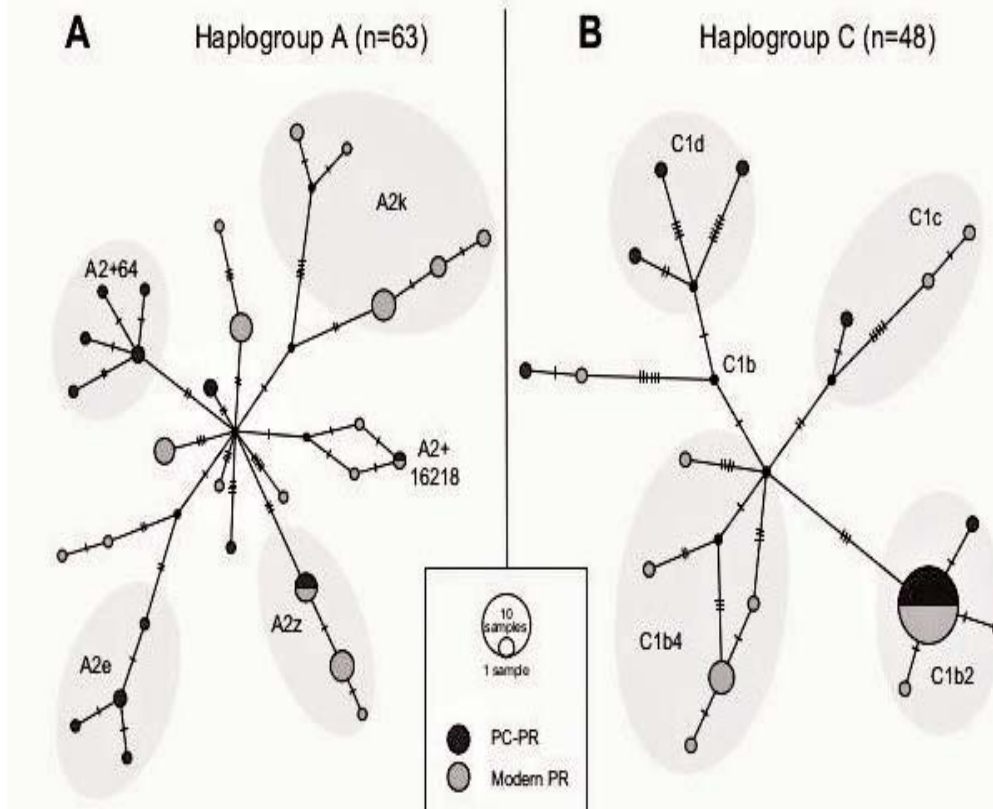
The authors constructed the complete mitochondrial sequence arrays by haplogroup, using the sequences of ancient individuals native to Puerto Rico and American populations. Only current Puerto Rican individuals share the same haplotype with ancient native Puerto Rican individuals, suggesting some genetic continuity between ancient individuals and the contemporary Puerto Rican population: The figure above shows that haplogroup C1b2 is found with high

The authors then estimated the maternal demographic history of Puerto Rico and the Caribbean using a Bayesian model. The most likely pattern indicates an initial peopling of the Caribbean between 2,500 and 1,000 years ago, followed by migrations between the different islands in all directions.

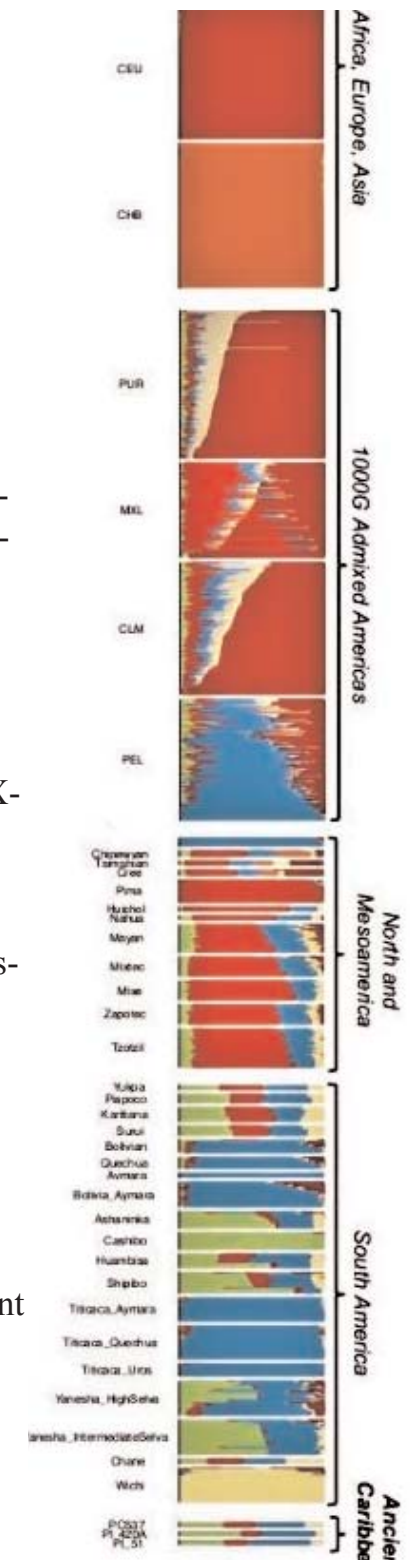
The authors sequenced the partial genome of two ancient individuals from Puerto Rico (PI-420a and PI-51) belonging to the Paso del Indio site. They compared them with the genome of an ancient Bahamian individual from Preacher's Cave on the island of Eleuthera, and with 967 contemporary individuals from the Americas. The authors did an analysis with the ADMIXTURE software:

The figure above shows that the ancient individuals from Puerto Rico have ancestry ratios comparable to those of the ancient individual from the Bahamas (PC537) and those of some Amazonian populations such as the Yukpa, Piapoco, Karitiana and Surui.

The authors also performed a principal components analysis showing that ancient individuals from the Caribbean cluster with current populations from the Amazon and Andes.



frequency in both the ancient and contemporary population of Puerto Rico. It has a star structure that suggests an expansion of this branch at the time of its diffusion. This pattern is reminiscent of the C1 haplogroup network obtained from Caribbean haplotypes. The structure of haplogroup A2 is very different and has five distinct branches, suggesting the introduction of several independent branches in the Caribbean and Puerto Rico.



History of genetic miscegenation of the Cuban population

According to a study titled: Cuba: Exploring the admixture history and genetic basis of pigmentation using autosomal and uniparental markers.

Evidence of the first human settlement on the island of Cuba dates back approximately 7,000 years. When the Spanish arrived, the indigenous population was estimated at about 110,000 individuals. There were then two types of population: the Guanahatabey were hunter-gatherers who lived in western Cuba and represented 10% of the total population. They are considered descendants of the first inhabitants of the island. The Tainos were farmers who lived on the rest of the island and made up 90% of the population. They spoke an Arawak language. It is assumed that both groups originated from populations that came from South America. Within 50 years, the indigenous population of the island had been reduced to a few thousand people. The Spanish then repopulated the island with native populations from North or Central America and with slaves from the west coast of Africa.

It is estimated that between 700,000 and 1,300,000 Africans arrived in Cuba during the period of the slave trade. Immigration from Spain continued until the middle of the 20th century. Thus, the genetic structure of the current population of the island of Cuba is the result of the history of these different mixtures between Amerindians, Europeans and Africans. Today, the

Cuban census classifies the island's population into three categories: white, mestizo, and black.

The objective of this study is to present the results obtained on a sample of 1,019 individuals from the 16 provinces of Cuba. 128 autosomal SNPs were used to characterize the ancestry of the Cuban population. In addition, mitochondrial DNA and Y chromosome tests were performed on this sample. Finally, 16 SNPs related to skin pigmentation were also tested.

The results of the autosomal tests showed that, on average, the European contribution to the Cuban population is 72%, the African contribution is 20%, and the Amerindian contribution is 8%. However, these values vary greatly depending on the province: fig.1

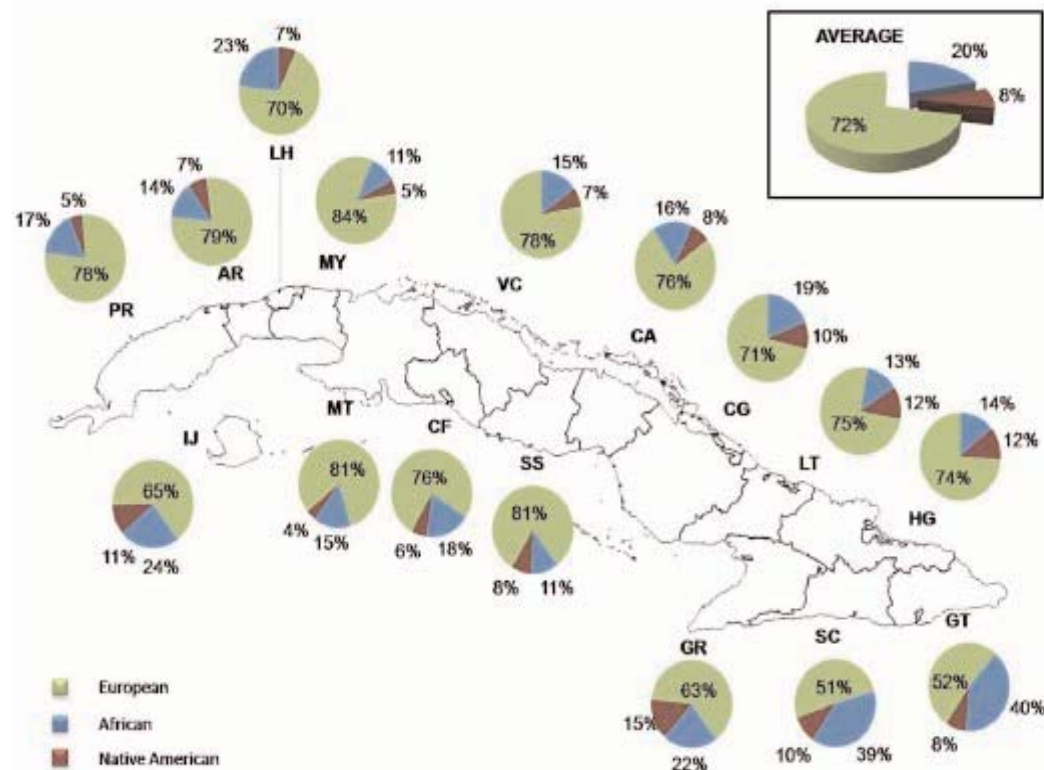


Figure 1. Distribution of ancestral contributions in the total sample and stratified by province as inferred from autosomal AIMs

Thus, the proportion of European ancestry varies from 51% in the province of Santiago de Cuba to 84% in the province of Mayabeque. The proportion of African ancestry ranges from 11% in Mayabeque to 40% in Guantánamo, and the proportion of Native American ancestry ranges from 4% in Matanzas to 15% in Granma. European ancestry is strongest in western Cuba, while African and Native American ancestry is strongest in eastern Cuba.

The sample studied is made up of 55% white, 33% mestizo and 12% black according to the criteria of the Cuban census. Therefore, it is interesting to compare this classification with, on the one hand, an

objective measure of the skin pigmentation of these individuals and, on the other hand, their genetic ancestry. Skin pigmentation is estimated from the melanin level. The latter is measured with a narrow band reflectometer on the inside of the upper part of an arm (little exposure to the sun), and on the back of a hand (much exposure to the sun). On average, the level of melanin is slightly higher in men (40.68) than in women (39.17). The general average is 39.8 in the entire sample, but it ranges between 23.4 and 85.9. The average level of melanin is 34.06 in whites, 41.69 in mestizos and 60.59 in blacks: fig.2

The graph below shows that the different categories overlap. Thus two individuals with the same melanin index can belong to 2 different categories, for example white and mestizo race.

Among whites, European, African, and Native American contributions are 86%, 6.7%, and 7.8%, respectively. Among mestizos these values are 63.8%, 25.5% and 10.7%. Finally, among blacks, these values are 29%, 65.5% and 5.5%. Therefore, there is a strong correlation between skin pigmentation and the ancestry of individuals. African ancestry is positively correlated with the melanin index, European ancestry is inversely correlated with the melanin index, while there is no correlation between Native American ancestry and the melanin index.

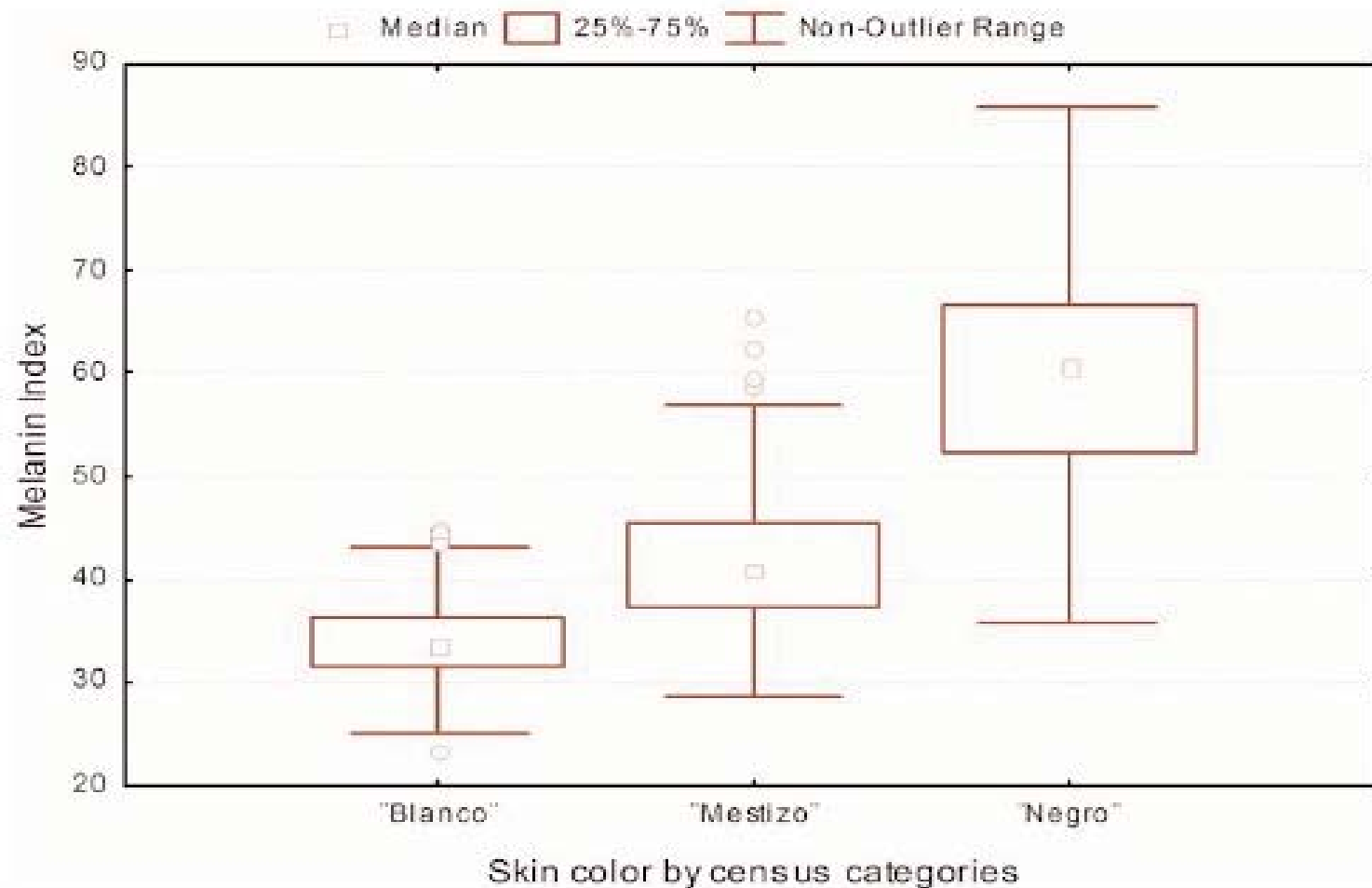
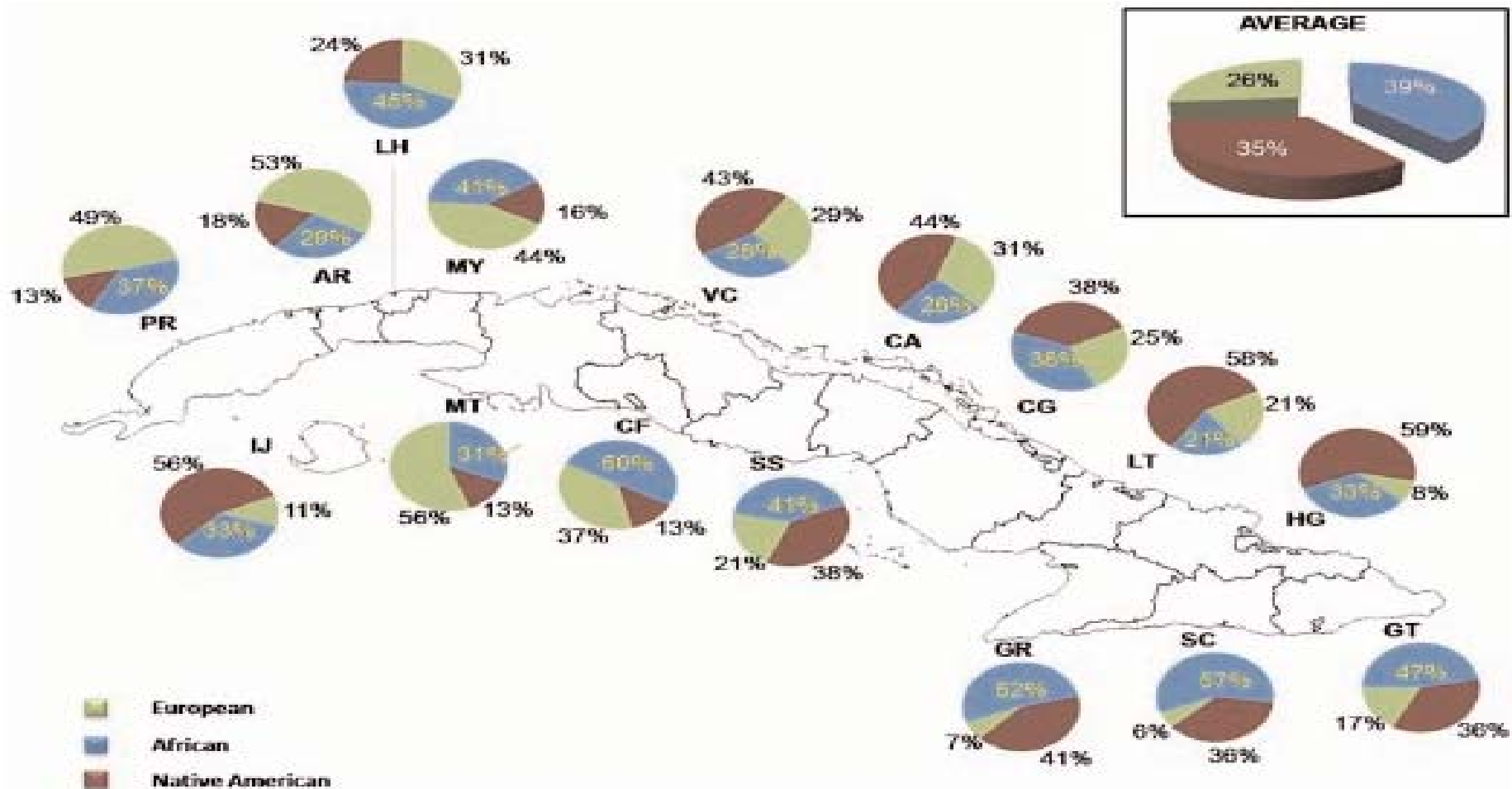


Figure 2. Distribution of melanin index stratified by census categories.

In addition, on average, the melanin index is higher in the provinces of Santiago de Cuba and Guantánamo in accordance with a higher African ancestry in these two regions. There is a strong correlation between the proportion of Afro-descendants and the proportion of blacks by province. In contrast, in provinces with a high proportion of African ancestry, blacks have no more African ancestry than blacks located in provinces with a low proportion of African ancestry. There is also a positive correlation between the proportion of mestizos and Native American ancestry by province, although it is weaker than the correlation related to African ancestry and the proportion of blacks. Finally, the proportion of Afro-descendants is higher in urban areas than in rural ones. In contrast, the proportion of Amerindian ances-

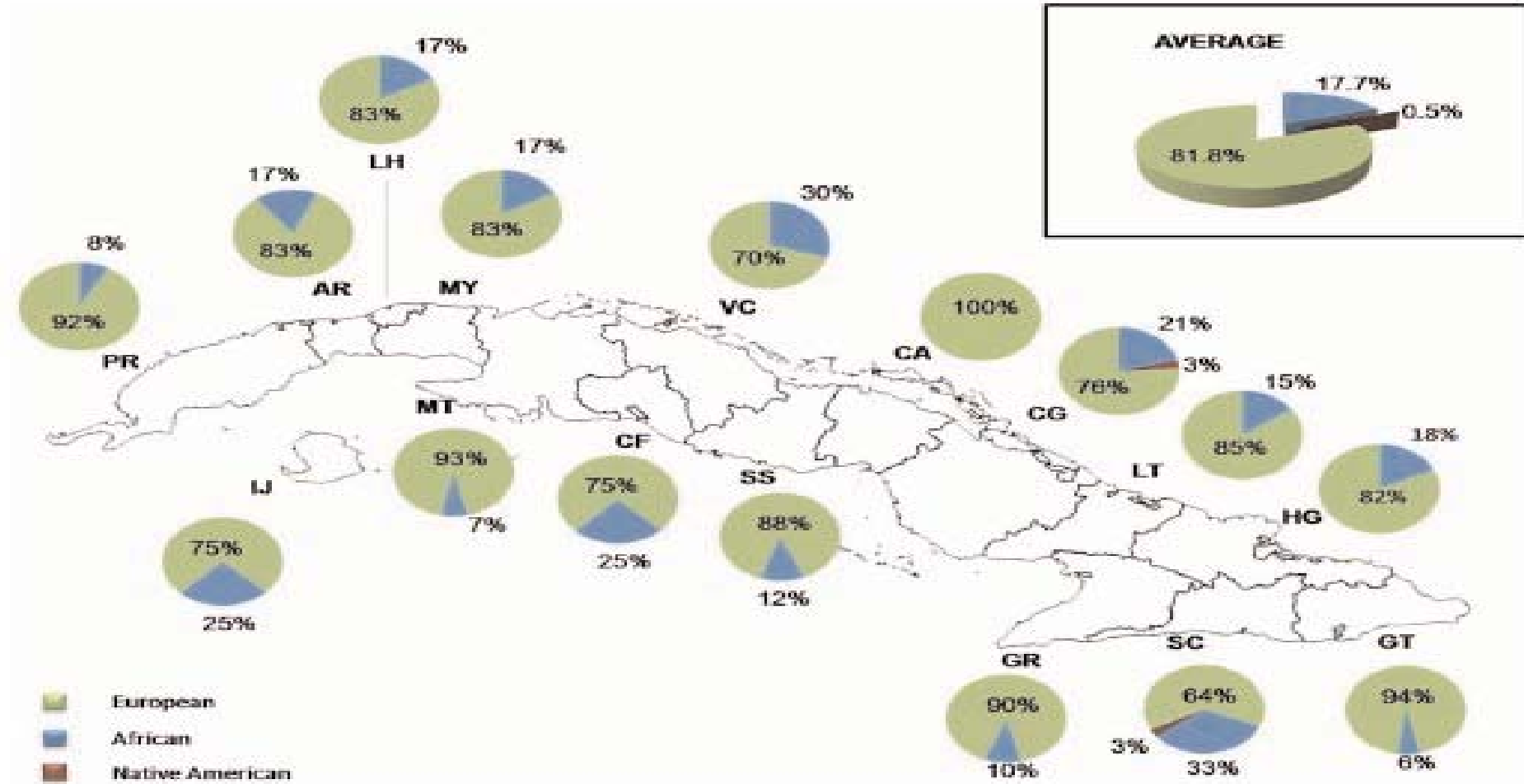
try is higher in rural areas than in urban areas. These correlations are related to the black population and not to the white and mestizo populations.

A total of 943 individuals were analyzed for their mitochondrial DNA at 18 SNPs to distinguish haplogroups of African, Eurasian, or Native American origin. Thus, out of the total sample, 34.5% of the haplotypes are of Amerindian origin, 38.8% of African origin, and 26.7% of Eurasian origin. These values vary from province to province: 384 men were tested for their Y-chromosome DNA, from 12 SNPS, to distinguish between haplogroups of African, Eurasian, or Native American origin.



Thus, as a whole, 81.8% of the samples are of European origin, 17.7% of the samples are of African origin and only 0.5% of the samples are of Native American origin (2 samples):
There is therefore a great difference between paternal ancestry and maternal ancestry in the Cuban population. The vast majority of European immigrants were thus men who intermarried with

HERC2 gene. Thus, the A allele marker decreases the melanin index by a factor of 5.04 and the G allele marker by a factor of 3.40. The G allele marker decreases the melanin index by a factor of only 1.11. Direct marker effects are not significant. It is thought to act in conjunction with the marker located on the same gene on chromosome 5.



Amerindian or African populations. Native American paternal lines have barely survived. 16 autosomal SNP markers are related to skin pigmentation. According to this study, only four SNPs seem to significantly influence the melanin index: it is located in the SLC24A5 gene, it is located in the SLC45A2 gene, and it is located in the



THE CONQUEST OF THE NEW WORLD

Immediately after the first voyages of discovery, which followed that of Christopher Columbus in 1492, America fell prey to the conquerors.

XVI-XVIII centuries

Spanish and Portuguese conquering America

The set that includes Mexico, Central America, the Caribbean, and South America comprises 26 countries, most of which are Latin-speaking: only very limited regions of this set are not part of Latin America. Although today politically fragmented, Latin America has known a common history in the past, since its colonization by Europe.

It was the Iberian empires that created this unity, and all the independence gained at the beginning of the 19th century has the same origin. Our multimedia animation presents the main lines of this common story

Sharing the world

America already has a long history behind it before the arrival of the Europeans, but it was its rediscovery by Christopher Columbus who founded Latin America as a future cultural entity. At that time, the objective was still trade with the Indies: Spain and Portugal were then the two maritime powers capable of meeting the challenge.

To prevent the two Christian kingdoms from tearing each other apart in this quest, the Pope took advantage of the existence of two routes to India to distribute them between the two countries: the eastern one for the Portuguese, the western one for the Spanish. It was the Treaty of Tordesillas, which divided the world in two as of 1494: to the west the preserve of the Spanish, to the east that of the Portuguese.

In 1500, the Portuguese Cabral, on his way to India from the east, voluntarily sails away from the African coast, and discovers that part of America belongs to Portuguese rule: it is Brazil. This is the origin of the uniqueness of Brazil, a Portuguese country within a predominantly Spanish America.

At the time, pre-Columbian America was dominated by two empires: the Aztec Empire in present-day Mexico and the Inca Empire centered in present-day Peru. Hernán Cortés discovers and conquers the Aztec Empire around 1520. Pizarro discovers and conquers the Inca Empire soon after.

When, in 1519, the Spaniard Hernán Cortés left Cuba with a small

troop of soldiers and reached the shores of Mexico, with the idea of conquering the mysterious kingdoms there, some eleven million Indians (or Amerindians) populate the region.

The Spanish conquerors gradually subjected these peoples to elaborate urban civilizations. They take advantage of the hatred that reigns between the Aztecs, a warrior people that dominates the region, and their neighbors, victims of the human sacrifices practiced on a large scale by the Aztec priests. Following the uprising of the famous "Sad Night", Cortés takes the Aztec capital, Tenochtitlán, by force and razes it to the ground.

In 1535 the Viceroyalty of New Spain was created. Until the end of the 17th century, the conquest of the territory progressed slowly. Extremely violent, it led to the extinction of certain peoples, such as the Lacandones who occupied the heights of Chiapas. The Indian population was rapidly decimated, by violence and forced labour, but above all by disease: by the mid-17th century, it comprised only 1.5 million people.

In a few decades, the Spaniards thus constituted a vast colonial empire. The two economic poles of the Spanish Empire correspond precisely to the two ancient pre-Columbian centers: this forms two new Viceroyalties, New Spain and Peru. The colonization of Brazil by the Portuguese did not really begin until after 1540, especially to counter the claims of the French.

The demographic evolution of the country was marked by the bacterial shock caused by the arrival of Europeans. Cortés and his men introduced smallpox, typhus, and measles to Central America, causing very high mortality among the Indians.

Diseases brought by Europeans rapidly decimated the Indian population. To obtain labor on the plantations or in the mines, settlers began to bring black slaves from Africa. As it was the Portuguese who inherited Africa in the Treaty of Tordesillas, the slave trade is much more massive in Brazil than in Latin America. It will not reach its maximum extension until the eighteenth century...

Spanish colonization

Starting in the first half of the 16th century, the Spanish entered the present territory of the United States, but without settling down definitively. The navigator Ponce de León explored Florida in 1513. In 1526, the Spaniard Lucas Vallez de Ayllon founded a settlement in South Carolina, which was abandoned a few months later.

The second permanent European settlement on US soil was the colony of St. Augustine (now St. Augustine), Florida in 1565. As early as 1580, the King of Spain created West Florida (now Alabama) and East Florida (now Florida). Santa Fe was also founded in the early 17th century (1610) in what is now the state of New Mexico. The Spanish thus extended their rule over the territories now called Florida, Texas, California, and later over much of the western United States.

After the Treaty of Paris in 1763, the Spanish additionally acquired all of French Louisiana. Thus, the Spanish occupied, for a long time, a large part of the current American territory. They generally let the natives speak their ancestral languages and never objected that, in Louisiana, the French, Canadians, and Acadians could still speak French; they even built their schools and used French in the administration of Louisiana. Furthermore, Spain has always had the art of sending very competent governors (except the first: Antonio de Ulloa y de la Torre).

We realize that all the toponymy of the southwestern United States is heir to this Spanish colonization: Alamo: (< Los Alamos), Alcatraz Island (< Alcatrazes), Boca Raton (< "mouth of mice"), California, Cape Canaveral (< cane field), Colorado, El Paso, Florida, Fresno, La Brea, Las Cruces, Las Vegas, Los Angeles, Los Gatos, Miguel, Montana, Nevada, Palomar, Puerto, San Antonio, San Carlos, San Diego, San Francisco, Blood Sierra de Cristo, Santa Fe, Sierra Nevada, etc. Much of the population of the southern and western United States comes from these former Spanish colonies.

The time of the viceroys.

After the discoveries and conquests, Mexico and South America were organized by the kings of Spain into viceroyalties and general captaincies. The first years of occupation and conquest offer an atrocious spectacle. The Spaniards not only pounced on the Indians and exterminated them with refinements of cruelty; but they tear each other apart; the others. The policy of the kings of Spain focuses above all on bringing them together in a way that maintains sovereignty. The horror felt when reading contemporary stories cannot be mitigated. European civilization was implanted in the new Spanish possessions with unprecedented barbarism and slavery imposed on the Indians and blacks who were imported from Africa to work in the mines. It is impossible to estimate, even approximately, how many millions of human beings the lives of the establishment and maintenance of Spanish power over South America cost. Because not only should it be possible to enumerate the multitudes of Indians that the Spaniards sacrificed for ambition,

greed, fanaticism or simply for the pleasure of killing; It would be necessary to add to this the immense multitude of those who perished of misery at the bottom of the mines, but it would still be necessary to know how many blacks were massacred by slave traders from Africa to supply the markets of Caracas with their humans. groceries. or from Lima. The bloody repercussions of the abominations of the conquest were felt even in regions absolutely unknown to the Spanish and Portuguese; and far from serving the cause of civilization that they intended, it seems, at first sight, that the discoveries of the Spaniards did nothing more than exacerbate the barbarism of the new and old world.

However, if we overcome the painful impressions caused by so many infamous actions and situate ourselves from the historical point of view, we will realize that the crown of Spain is not as guilty as the historians who more or less reproduce the theories and judgments of the Scottish Robertson. Spain, it is true, treated the Indians with abominable harshness, but after all the treatment imposed on these unfortunates was not the systematic proscription of which we find so many examples at times closer to our own in the history of the English colonies. In addition, the political system applied to the colonies was far from being created from scratch and modified, as is generally believed, in the course of about three centuries. On the contrary, we observe that throughout the 16th century, Carlos Quinto and Felipe II, on several occasions, changed their policy with respect to the colonies without departing from a general principle that was the total subordination of the new world politically and economically. . . But the subdivisions of this immense empire were reworked many times, the codes were subject to many revisions, and many attempts were made to establish order in this distant chaos of peoples, countries, and resources.

Unfortunately most writers have not taken into account these good intentions weakened by distance; they preferred to look for the episodic and anecdotal side and, in a material that was really too rich, collect stories that could dramatize history.

The period of the viceroys can be divided into three major subdivisions. The first corresponds approximately to the 16th century. This is the time of the installation of the nation and the development of Spanish power. Philip II even managed to get his hands on Brazil and prevent the French from gaining a foothold in South America.

The superior administration of this immense empire has as its supreme body the Great Council of the Indies based in Madrid. Corresponds directly with the governors and captains general. The king is officially represented by the resident viceroy in Lima and to whom all the governors are subordinate. Caracas did not become the seat of a viceroyalty until 1718 and Buenos Aires in 1776. A royal audience, made up of magistrates sent by the metropolis, ultimately judges civil and criminal cases. At the head of each province, a corregidor appointed by the King of Spain is assisted by a council of magistrates or cabildo, made up of several perpetual members (regidores), a prosecutor, a provincial mayor, a chief justiciar, and two mayors or consuls.

The religious organization was roughly modeled on the administrative organization. Lima, the capital, was the seat of a tribunal of the holy office that had branches in the main cities of South America. The Church is enriched by the tithes collected on all the products of the earth. The high clergy is perhaps richer than in Europe, religious orders abound and it is among them that the crown most frequently chooses high dignitaries, the lower clergy is mired in ignorance and is recruited among the worst elements of the colonization. Finally, the mayorates are constituted for the benefit of the royal favourites.

The second subdivision extends from the death of Philip II to the Peace of Utrecht (1698-1713). It is a time of relative peace and prosperity. Spain carefully closes the doors of its colonies to other European nations. He dedicated himself to maintaining his authority and extracting from the Indies the necessary tributes to sustain the incessant wars against France in Europe. The Indians are treated more kindly, the municipal system is established outside the large towns; the monopoly is strongly organized. Porto-Bello is the only port open to Spanish merchants who have a shipping license for Peru. Their fleets meet in Havana with those that come from Veracruz, the only port in New Spain. Detailed rules and absolute good faith give this craft a dignity that the unbridled competition of our time no longer knows.

"No bale of merchandise is ever opened and no box of cash is ever examined," says one historian. We both received, by verbal declaration of the persons to whom these effects belong, and we find only one example of fraud in all the time that this trade has been made with this noble trust. All the minted silver, which left Peru for Porto-Bello in 1654, was found altered and mixed with a fifth of bad metal. The Spanish merchants, with their usual integrity, borne all the loss and indemnified the foreigners who employed them. The fraud was discovered and Peru's finance treasurer, who was the

perpetrator, was publicly burned. "

But these enormous riches that Spain took from its colonies tempted foreign nations. Smuggling is organized and becomes one of the plagues of South America due to the rigor with which the rulers repress it and of which foreign sailors are victims, whatever they may be. Colbert seizes Guiana and Brazil returns to Portugal, decline is announced.

It precipitates during the eighteenth century. With the peace of Utrecht, Spain was forced to grant England the monopoly of the slave trade and, shortly after, a license ship that became an inexhaustible dock of constantly renewed merchandise. In vain, to facilitate surveillance, the royal government relaxes the excessive centralization that it had made the rule until then: it cannot prevent the progress of the two causes of ruin of the colonial government: the external danger and the internal danger. The external danger has been exaggerated by historians. However acute the jealousy of Great Britain, however dazzling her piracy, the damage done to the Spanish colonies by the attacks of the English was limited to very little. The loss of some galleons was scarcely counted in the presence of the mineral riches of South America, and some bombardments, such as that of Porto-Bello, by Vernon, did not reach the overseas monarchy in its vital works. The danger from within was more serious.

It seems that in the 18th century the Spanish royalty had abdicated: the maxims of Carlos Quinto and Felipe II were abandoned. The Bourbons allowed the clergy to invade the crown. The Jesuits create a theocratic state on the shores of Paraguay and the war that the metropolitan government is forced to wage against them profoundly shakes the colonial system itself by undermining one of its principles. The success of the war of independence of the English colonies also had an enormous influence on the destiny of South America. Finally, the overthrow of the Bourbons by Napoleon, the anarchy that followed, the narrow obstinacy of the Cortes in imposing a harsher yoke on overseas possessions than the one they did not want for the metropolis, provoked a revolution in which power disappeared. colonial. empire.

American silver and gold

The main challenge of colonization is, obviously, the search for precious metals: the term "Spanish golden age" is applied in its proper sense to the Iberian Peninsula of the 16th century, because the influx of gold and silver will confer on the monarchy of Charles Quint then of Felipe II, an economic power and a determining political influence in Europe. In the frantic search for riches, the colonization of the Spanish Indies is carried out at the expense of the Amerindian populations who are massacred and exploited to the point of extinction.

When we observe a planisphere in the mid-16th century, we realize that the territories conquered by the Spanish in America extend from Mexico to Peru, Chile and Argentina, passing through Florida, Cuba and Santo Domingo... This colonial empire is divided into two viceroyalties, that of New Spain to the north and that of Peru to the south.

The first imports of gold and silver to Spain began in 1503, the year of the creation of La Casa de Contratación, a colonial administration installed in Seville to control all trade in the Spanish Indies. Each ship pays a tax of 20%, the real fifth, on all goods from America that arrive in Spain. The Casa de Contratación also controls the crews and passengers of the ships to prevent Jews and Muslims from embarking for the Americas and thus guarantee a Catholic settlement of the colonies.

Where do the precious metals of the New World come from? The most important silver mines, located in Mexico (Zacatecas mines) and Peru (Potosí mines), were discovered in the 1540s, quickly giving way to intensive mining and the systematic exploitation of indigenous populations. When there are no longer enough

Amerindian workers, black slaves are imported from Africa to Colombia. In Mexico and Peru, the silver mines will be very labor intensive; the Potosí mines benefit from forced recruitment (inherited from "la mita", servitude owed by the Indians to the Inca sovereign)

Since the end of the 16th century, the silver and gold extracted in the mining regions of Latin America arrived en masse in Europe. The very significant increase in the stock of precious metals in the kingdom of France is directly related to Hispanic silver and gold. They amplify monetary circulation throughout Europe and generate global trade flows.

Silver and gold from America reach Europe through three different but complementary routes: trade between Latin America (Mexico, Peru) and the colonies of the great European powers,

the purchase of precious metals in Seville, an Andalusian port that has become the hub of the American trade in gold and silver from the mid-16th century, and finally, presumably intensive smuggling between America and Europe.



Ecu d'or utilisé dans l'empire
espagnol entre 1556- 1580



The West Indies Sea Route

Spanish maps of the 16th century no longer had to refine the layout of the sea route to the West Indies, the famous "Carrera de Indias". However, depending on the winds and currents, it was unchanging and borrowed a wide corridor of approximately 500 kilometers. Columbus had intuitively discovered it in 1493, and those who had since tried to deviate from it had paid with their lives. As Pierre Chaunu demonstrates, two convoys, the New Spain fleet and the Tierra Firme fleet, left Seville, later Cadiz, in early May for the Canary Islands. After a stopover to stock up on food and water, we let ourselves be carried, on the outward journey, by the trade winds that led us directly to the Lesser Antilles. From there, Spanish ships headed for Vera Cruz in New Spain-some stopping en route to Hispaniola or Cuba-others to Cartagena or even Panama. For the return, all the ships met in Havana, more convenient than Santo Domingo. The return route always ran to the north, benefiting from the counterflow. We took advantage of the westerly winds off the Bahamas, running the risk of encountering September cyclones along the way. In the second half of the 16th century, we learn to avoid them by going out no later than August 20. Despite this, the bottom of the Caribbean Sea and the Gulf of Mexico are littered with remnants of the Golden Fleet.

The time for small expeditions was over. The ships traveled in convoys that could reach hundreds of units. They thus gained greater security in case of shipwreck or pirate attack and compensated for the lack of experienced pilots. Precious metal shipments had to be protected from the greed of English, French or Dutch buccaneers and corsairs by means of warships. The rate of rotation of the convoys was of the order of fourteen to fifteen months in the best conditions, with a lot of dead time. The traffic between Spain and America, between 1504 and 1650, was calculated at 17,967 round trips, not counting the voyages of discovery. America was also the graveyard of the old ships of Europe: their old corpses, even ruined, still made the colony happy and served as currency.

THE "MAIN SPANISH"

"Main Spanish" refers, in its broadest sense, to the Spanish Empire in the Americas, from Florida in the north to the northern coast of Brazil in the south, including the Caribbean. The term was initially more limited and referred only to mainland Spanish territories in northern South America. It was a particularly popular name among authors of pirate novels as a practical and romantic term to cover the field of activity of corsairs, buccaneers, and pirates from the 16th to the 18th century.

Geographic area

The term "main Spanish" was applied to the Spanish colonial possessions in the Americas from about 1520 to 1730 and the end of the Golden Age of Piracy. At first it had a more limited meaning. The term literally meant the "mainland of the Spanish Empire" and derives from the Spanish Tierra Firme, meaning "continent". Consequently, the phrase was used by English corsairs in the 16th century to refer only to the northern coast of South America (roughly from Panama to Trinidad), although its coastal waters were also included. The Caribbean islands were then not included in the geographical reference of the term since they were obviously islands and not the American continent. 17th century buccaneers later used 'Spanish Main' to refer to the Caribbean Sea, thus inverting the original meaning. Eighteenth-century writers of fiction began to use the term even more indiscriminately to refer to the entire Spanish Empire, from Florida in the north to the border with Portuguese Brazil in the south. It now also referred to the entire ocean in that area, and thus came to include the entire Caribbean except the Lesser Antilles, which had been colonized by other European powers.

The spanish empire

In 1494, a Spanish colony was founded on La Isabela on the island of Hispaniola (now the Dominican Republic/Haiti). In 1498 Santo Domingo was founded on the island. In 1508 Puerto Rico was colonized; in 1511 Cuba followed. Cattle, horses, and mules were introduced and bred. Plantations were established to grow sugar cane, just as the Portuguese had done on Atlantic islands like Madeira. Tobacco was another booming plantation crop. Slaves were used to work these plantations, both indigenous and West African. Perhaps 2 million African slaves were shipped to the Spanish mainland in the 16th and 17th centuries. Established in the Caribbean, the Spanish sent hesitant expeditions to the American continent, beginning with Panama, where the Pacific Ocean was first seen by European eyes, those of Vasco Núñez de Balboa.

The indigenous peoples of the coast many times fought back against this wave of colonization, resorting to tactics such as ambushing a ruthless enemy with weapons of technology from centuries to come, but the visitors from the Old World are here to stay. Indigenous peoples were ruthlessly robbed, massacred or enslaved; Those who remained alive learned from afar the religion of these strange men, the explorers, priests and adventurers of Hidalgo. In just one example, the Arawak Indians of the Caribbean were wiped out within a generation by European fencing, exploitation, and disease. The terrible pattern of conquest was in place.

The Spanish forces, the Conquistadors, acted on rumors of legendary cities of gold deep in the United States and attacked and destroyed the Aztec civilization in Mexico beginning in 1519. Weakened from within by political factions, the Aztecs were defeated by superior weapons, cavalry and tactics. Once again, diseases are ravaging the population. The Spanish cunningly allied themselves with the Aztecs' rivals, such as the Tarascan civilization, and the overburdened and often brutal Aztec Empire collapsed, to be replaced by an even more brutal new order.

The one of the conquerors was Hernán Cortés (1485-1547) whose religious zeal was equaled only by his thirst for wealth and glory. The wealth of ancient Mexico was mercilessly plundered when ships began transporting treasures to Spain. The Aztec capital Tenochtitlan became the new capital of the colony of New Spain, and Cortés became its first governor in May 1523. In 1535 Don Antonio de Mendoza became the first viceroy of New Spain.

Then comes the turn of Central America and then South America. In 1532, a Spanish force led by Francisco Pizarro (1478-1542)

encountered the Inca Empire which, stretching from Quito to Santiago, was the largest in the world. Once again, a combination of superior weaponry and internal strife saw a young and fragile empire completely crumble within a generation. The most decisive of all were European diseases such as smallpox, which had already spread from Mexico to South America even before the arrival of the Spanish themselves. In the largest humanitarian catastrophe ever to hit the Americas, 65-90% of the population would die as a result of this invisible enemy. For the Spaniards of the time, the amazing fact was the amount of gold and silver they saw in the temples, houses

and on the very bodies of the Incas. With the fall of Cuzco in November 1533 and the installation of a puppet ruler, the Spanish believed they were on their way to controlling a vast new region of the world. However, the new order had as much practical difficulty as the old one in controlling a vast geographic area with a myriad of different peoples,

cultures, and languages. Rebellions and wars tormented the Spanish until 1572 and the execution of the last pretender to the Inca throne.

Undress the Americas

The Spanish established a colonial government based on a system of principalities headed by a governor or viceroy. They also built fortifications to protect against counter-attacks as the Spanish Empire despoiled money in Europe. The Spanish not only extracted great wealth from the Americas, they also moved goods around the world for even more profit.





E Luis p^o
Arribou a Portugal



E Gaspar de lemos
de canla e sua tpa do b^o
ul. for rion a Portugal
co mouta do de coe mto
della



E Perodiaz
co a tormenta e garron
o foy ter a Magada e falo
do cabo de guada fley, e
a tormenta e mto de coe
perdido e cabos mto de



E Pero de thajde
ha beena se perdeu no bayxo
de S. l^o e a q^o de salua
e a mto



E Vasco de thajde
perdido com a tormenta



E Pedro cabral



E Nicolao de g^o

E Munio leylao



E Simão de miranda

A balaceou na torçela de pedral e
bral, com a g^o e mto de



E Simão de pina
perdido co a tormenta

E Ayres gomez da silva
perdido com a tormenta



E Carlos de thioar

foi a cana para Portugal e perdido co a tormenta
e mto de coe e a g^o e mto de
e a g^o e mto de



E bexola mendiaz
perdido co a tormenta



A tempting target, attacks on Spanish treasure fleets were unofficially sanctioned by rival European governments to weaken Spain and persuade it to open the Americas to trade. An escort and convoy system largely succeeded in protecting the treasure fleets, but when the privateers did capture a prize, it was huge. Another tempting target were the ports where these riches were amassed ready to be loaded onto treasure ships.

The key ports

In the 17th century, the Spanish Empire in the Americas consisted of the Viceroyalty of New Spain (Mexico and Central America) with the seat of the Viceroy in Mexico City (formerly Tenochtitlán). The Viceroyalty of Peru (former Inca territory) was established in 1543. New Granada (Venezuela and Colombia) had another Viceroy from 1739, this one based in Cartagena. The Viceroyalty of the Río de La Plata (Argentina, Paraguay, and Uruguay) was not formed until 1776. Panama and Honduras each had a governor, as did Cuba, Hispaniola, and Puerto Rico.

Mexico City may have been the administrative capital of Spanish America, but the heart of Spanish America was in many ways Havana, Cuba. It enjoyed the best strategic location in the Caribbean basin and its governor was superior to those of the other Caribbean islands. Havana was also the gathering point for the treasure fleets before leaving for Spain, and from 1610 it had the largest shipyard in the Americas. French corsair Jacques de Sores brutally attacked Havana in July 1555, making the Spanish determined to protect their colonial jewel. The Royal Force was built in 1558, the first bastion fortress built in America. The great Morro castle was added starting in 1589. Since then, no other pirate, corsair or naval commander has dared to attack Havana and its 30,000 inhabitants for almost two centuries.

Cartagena, in what is now Colombia, was one of the most important ports on the Spanish mainland, as it was the collecting point for the gold, silver, emeralds, and pearls of Colombia: Venezuela. For this reason, she was known as the "Queen of India". It was briefly captured by Francis Drake (c. 1540-1596) in 1586, and thus received much improved fortifications in 1602 that made the harbor virtually impregnable.

Another key treasure port was Portobelo (also known as Puerto Bello) in Panama. Starting in 1596, it replaced Nombre de Dios (founded in 1510) as a collection point for the huge amounts of silver extracted from the Potosí mines in Peru (discovered in 1545). Silver was brought by galleon from Peru to Panama (founded in 1519) and then transported overland across the isthmus to Portobelo

using mules. Portobelo also hosted a large annual trade fair. Consequently, Portobelo was an irresistible target for foreign marauders. Francis Drake seized the silver mule train in 1573, loot amounting to 15 tons of silver and 100,000 pesos of gold (enough silver to build 30 warships of the time).

San Juan de Ulúa was the fortress island that protected the port of Veracruz on the Atlantic coast of present-day Mexico, the third of the great treasure ports. Veracruz was founded in 1519 by Cortés and became the collection point for both silver collected in Mexico and valuable goods from the East brought by galleons from Manila and transported overland to Veracruz. In 1568, San Juan de Ulúa was the site of an infamous Spanish attack on a merchant fleet led by the Englishman John Hawkins (1532-1595 CE), a treacherous defeat that the Elizabethan fur seals used as an excuse to attack all things Spanish during the next half century.

Of course, there were many other ports and cities on the Main. St. Augustine, heavily fortified in Florida, helped maintain Spain's temporary foothold on the North American coast, where they initially had to resist the expansion of the French Huguenots who had settled in the region since 1562, and later to the British, who always moved north. South. The east coast of America. San Juan in Puerto Rico hosted the Spanish treasure fleets in the Caribbean. Maracaibo, on the coast of what is now Venezuela, had a population of about 4,000 and was the center of the regional pearl trade.

Typically, all Spanish colonies in the Americas were laid out on a regular grid of blocks and streets with a large central plaza for the community's administrative and religious buildings. A royal ordinance is promulgated from 1573. A mayor heads a group of aldermen who govern the city, who obtains, as in Spain, the right to make their own coat of arms. To help remind everyone where their ultimate loyalty lay, the Royal Coat of Arms of Spain was featured on the city's fortress gate and on all official buildings.

17th century attacks

In the 17th century, Spain's colonial monopoly began to be challenged by other European powers, particularly in the Caribbean islands. England, France, and the Netherlands were at war with Spain for much of the century, and America was a major front due to funds crossing the Atlantic. Furthermore, the Spanish navy was now the third largest after the fleets of England and France. The English settled in Saint Kitts (also known as Saint Kitts, 1623), Barbados (1624), Nevis (1628), Antigua, and Montserrat (1632). The French settled Martinique and Guadeloupe in 1635. As early as 1599, Dutch ships took salt from Araya off the coast of Venezuela, a

vital product for their herring industry, and took a keen interest in Brazil's resources. The Dutch colonization of Saint-Eustache, Tobago and Curaçao between 1632 and 1634 affected the Spanish Main more directly.

In the 1630s, some 18,000 Europeans lived in the Lesser Antilles; by the 1660s, that number had risen to 100,000. Many of these eastern Caribbean islands were now used as bases by European powers to attack Spanish territory and as havens for smugglers and pirates. The Spanish responded with regular attacks on the islands, but rarely achieved more than increased animosity towards all things Spanish.

The British moved west, occupying Bermuda and the Bahamas, and when they captured the strategic jewel of Jamaica with its beautiful natural harbors in 1655, all of Spanish territory was suddenly open to attack. The main Spanish ports were constantly attacked by large amphibious forces of multinational corsairs and adventurers known as buccaneers who were sponsored, officially or not, by the colonial authorities.

English buccaneer Henry Morgan (c. 1635-1688) sacked Panama in 1671 and raided and rescued Portobelo in 1680. Dutch privateer Laurens De Graaf (c. 1651-1702) raided Veracruz in 1683 and managed to escape with the loot destined for a fleet. A large combined French naval and pirate force captured Cartagena in 1697, the last major buccaneer raid before a formal peace was concluded between Spain, England, France, and the Netherlands. The Spanish responded to these setbacks by building bigger and better fortifications with city walls and adequately enlarged garrisons to serve them.

18th century attacks

The Spanish Empire revived from its somewhat dilapidated state. King Carlos III of Spain (r. 1759-1788) was instrumental in overseeing massive reinvestment across the Spanish mainland, particularly in terms of fortifications and a new rotation system that saw local garrisons bolstered by an influx of Europe's best trained and best equipped troops. These forces were commanded by various captain generals based in the main ports. The defense of the empire, however, was a continual and extremely costly battle that seemed endless.

In the mid-eighteenth century, the British Admiralty specifically ordered its fleet commanders "to destroy the Spanish colonies in the West Indies and to disrupt their navigation by any means" (Wood, 164). The Royal Navy even captured the Havana fortress in 1762,

but it was returned the following year. The 1763 Treaty of Paris caused Spain to give Florida to Great Britain (they took it back in 1783), but in exchange it received a portion of French Louisiana. In 1800, Louisiana was ceded to France, but fell to the United States in 1804. European powers began to organize their colonial interests like chess pieces, sometimes attempting bold strikes, sometimes retreating or biding their time. to see how this multiplayer game of empires has developed. Meanwhile, Americans, Mexicans, and others looked to see which parts of the board they would claim for themselves, regardless of where the pieces were.

Spanish decadence

In the 19th century, the Spanish not only faced attacks from rival European powers, but the world was also changing rapidly, both politically and economically. They now face much greater threats from the indigenous peoples of the Americas. In 1819-1821, Florida was ceded to the United States and for the rest of the 19th century the Spanish held only Cuba and Puerto Rico.

World trade had also opened up even more, with the Far East now bringing products like tea and opium into the world economy. India and Brazil were also growing rapidly, and plantations in North America, South America, and the Caribbean, all fueled by the horrific slave trade, flooded the world with sugar, tobacco, coffee, and cotton. The days when Spain could monopolize half of the world's trade and the "MAIN SPANISH" seemed to be the treasure of the world were a distant memory.

BUCANIERS, PIRATES AND FILIBUSTRES

Buccaneers or buccaneers were European adventurers who settled in the West Indies during the 17th century. His exploits in his fight against the Spanish remained legendary.

The name "boucanier" comes from the French terms boucan and boucanier ("barbecuer"), which in turn were derived from the Arawak Indian word bukan. All of these terms were first applied to European hunters who, since 1620, had camped illegally in the western part of Hispaniola (now Haiti) and smoked their meat using a grill and a smoldering fire of animal dung and green twigs. This slow cooking method was used as a means of preserving the meat for future use and for sale to passing ships, along with the dried skins. The sale of meat and skins was the main source of income for the buccaneers. One notable customer was smugglers who sold contraband, especially manufactured goods, to settlers in the Caribbean and mainland Spain, taking crops such as tobacco with them. The English then used the term "buccaneer" to refer to any

pirate operating in this part of the Caribbean, even if the hunters were not necessarily pirates. The term gained much more attention following the publication in English in 1684 of a popular history, *The Buccaneers of America* by Dutchman Alexandre Olivier Exquemelin, himself a former buccaneer. The French buccaneers called themselves filibusters, while the Dutch called themselves zee-roovers (sea rovers).

Buccaneers were corsairs who attacked the enemies of their state, namely Spain, in the Caribbean and on the American coast (the Spanish mainland) throughout the 17th century. First hunters, then sailors and soldiers, the buccaneers successfully raided Spanish ports such as Portobelo, Panama, and Veracruz.

Early buccaneers often used small single-masted ships or even dugout canoes to attack their targets. The great strength of the buccaneers was their ability to fire muskets with great accuracy, taking down the enemy aboard larger ships before they could fire their cannon. Buccaneers frequently attacked a ship from the stern where there were fewer weapons. Their success against Spanish shipping steadily increased their numbers and brought them ever larger ships with which to make more attacks. Surprise was a key strategy, and when they became strong enough to attack land targets, they would often attack Spanish fortifications from the land side rather than the better defended coastal side. This method was used repeatedly with great success by the English buccaneer Sir Christopher Mings. The buccaneers were armed with cannons, muskets, swords, daggers, a peculiarity of the buccaneers, which may have contributed to their military success, was the custom of forming societies so that a pair of men ate, slept and fought together. Some members of these couples have even inherited the property of their deceased partner. There was certainly a sense of unity among the buccaneers as they pursued a common enemy. Similarly, loot was scrupulously divided among the men after a raid or capture.



All of these factors led to the buccaneers being called "Brothers of the Coast", although this term is probably posthumous and given by later writers.

These French, English, etc. adventurers, from the first quarter of the 17th century, set foot in Haiti, on the island of Tortue, on the north and west coast. These buccaneers lived by hunting, wild oxen, and they got along well with the corsairs. The Spanish failed to eliminate them.

The isolated buccaneers, without women, had adopted a remarkable discipline that was their forte. They met two by two, putting everything in common; his house or lodging remained open, without any robbery being feared. Disputes were settled through duels. Their provisions of leather or smoked meat were carried ashore by servants, reduced to true servitude.

Buccaneers especially prospered in the north of the island of Haiti. There they found themselves in conflict with the Spanish and in contact with the adventurers of the sea, with whom they were confused, the buccaneers.

Turtle Island
Brief Discourse on
Remarkable Things
Samuel Champlain,
1600.
watercolor manuscript
BnF, Department of
Manuscripts, NAF 9256,
f. 61
© National Library of
France

To the north of the island of Hispaniola, the future Santo Domingo, is the island of Tortuga, here "Tortuga", on the right, which became a lair for buccaneers.

A large number of adventurers, instead of becoming settlers, preferred to continue their fighting life. The buccaneers formed bands of 50 to 150 men, riding in boats where they sometimes had barely enough room to lie down. Braving storms and bad weather, they kept an eye on the Spanish ships. One of the first, the Dieppois Legrand, is launched with a boat mounted by 29 men, armed with four small cannons, on the vice-admiral's galleon; his ship sinks, but he seizes the other. The exploits of the buccaneers, the enormous booty they conquered, attracted thousands of recruits to them. His small groups of 25 to 30 men, called sailors, were self-sufficient; they grew successfully, joined together for great expeditions, swarming like hives when they became too numerous. The cays,

reefs, and half-drowned waves of South Florida provided impenetrable lairs where they defied pursuit. In these waves or on the neighboring shores they buried their treasures, and more than one still remains there whose possessors have disappeared in some

storm or in some deadly assault. In their orgies or in the division of the loot, terrible quarrels broke out. These formidable pirates were unable to create any collective organization. However, they were soon strong enough to attack not only the ships, but also the cities and fortresses of the Spanish. Some of these companies, which sometimes affected regions far beyond the West Indies, had a great impact.

The buccaneers whose name history has preserved are the French Lafitte, Montbars the Exterminator, Nau l'Olonnais, Montauband,



François Gramont or Grandmont, Michel the Basque; the English Morgan, Mansfield, the Dutch Roe Graff, Van Horn (from Ostend), the Portuguese Barthélemy, etc. Their most famous exploits are recounted in the name of these strange heroes. They began around 1660 when the Brothers of the Coast organized themselves in some method under their black banner adorned with the skull and hourglass. Let us remember the expedition of Montbars, Nau l'Olonais and Michel le Basque who, with 440 men, sacked Puerto Cabello, San Pedro, Gibraltar, Maracaibo; de Morgan, who devastated Portobello, the island of Santa Catarina, Chagres and Panama (1670); that of Van Horn and the 1,200 French buccaneers against Veracruz, Mexico (1683); the great expedition where 4000 men met to try to conquer Peru; indiscipline caused her to abort. Let us also mention the extraordinary trousseau of these 50 buccaneers who sailed their barque from the Strait of Magellan to California, pillaging Spanish ports, capturing a first class warship loaded with several million in cash. The last great victory of the buccaneers was the taking of Cartagena (Venezuela) by French corsairs.

Buccaneer shelter

The buccaneers operated from ports such as Port Royal (Jamaica), Tortuga and Petit Goâve in Santo Domingo (Hispaniola). These places offered safe harbors and an abundant supply of fresh water and food. The great refuge of the buccaneers in the 1630s was Tortuga (Turtle Island), located in the northwest of Hispaniola (now Haiti and the Dominican Republic). The island got its name from its resemblance to a tortoise seen from afar.

The origin of its establishments dates back to the early years of the 17th century. The forests and savannahs of the West Indies, Haiti, Guadeloupe, Martinique, Grenada, etc., fed vast herds of oxen that had gone wild again. French settlers landed on these islands and sought a resource in hunting. They soon developed the industry of smoking, roasting or smoking meat, drying the skins.

His hunting equipment included a pack of 25 to 30 dogs led by one or two hunters, a 1.60m rifle made in Dieppe or Nantes and shooting 30g bullets; about twenty pounds of gunpowder, mainly from Cherbourg; in addition, a short saber and knives. His clothes were two linen shirts, cloth breeches, a felt hat, leather shoes; the legs were left bare; they carried small thin canvas tents. In 1642, French engineer Jean Le Vasseur built a fortress on Tortuga that bristled with more than 40 cannons. The French officially took control of the island in 1665, and realizing that the buccaneers were an excellent deterrent against the ever-present threat of Spanish shipping, they left Tortuga as it was, concentrating instead on colonizing the other Hispaniola side. Santo Domingo. French buccaneer Francois L'Olonais (1630-1668) used Tortuga as a base to attack Venezuela in 1667. Tortuga was repeatedly attacked by French and Spanish forces in the 1670s and many privateers moved to Petit Goâve.

Anne Dieu-le-veut was a skilled French pirate whose name referred to her incredibly tenacious nature. He arrives at the island of Tortuga, located in the Caribbean, during the 1670s. There he experiences the first difficult years, as he has the misfortune to successively marry the buccaneers.

An unusual sign of fate, Dieu-le-Veut later marries the murderer of her second husband. In fact, after Chérel's death, he provokes her murderer, an emeritus pirate named Laurent de Graff, to a duel. Stunned by her courage, the Dutch filibuster asked her for her hand, and their union was celebrated on July 28, 1693. The pair then set sail and soon became the talk of the Caribbean.

His crew, far from giving in to the superstition that having a woman on board is bad luck, even makes her a pet and reserves a share of the loot for her. It was finally captured by the Spanish in 1695 and later held in Santo Domingo. She was only released 3 years later after numerous steps taken by France. Dieu-le-Veut finally died on January 11, 1710 at the age of 48 in Cap Français.

The most notorious of the havens was Port Royal. Jamaica was a British possession from 1655, but the withdrawal of the Royal Navy left it exposed to Spanish warships. Consequently, beginning in 1657 Governor Edward D'Oyley encouraged buccaneers of various nationalities to make the port their base and to concentrate their plundering activities on Spanish ships. This strategy continued, albeit more secretly, even after 1660, when England and Spain were no longer at war. Later governors often encouraged piracy as the presence of many well-armed ships in the harbor greatly reduced the threat from Spain, the Netherlands, and France. Additionally, the Caribbean had become a magnet for sailors and soldiers no longer needed by their countries after the Europe-wide Thirty Years' War ended in 1648.

Port Royal in its heyday was awash with people, goods and wealth, so much so that a contemporary author described it as having more money than London. Around 1680, the prosperity of the port is attested by the presence of more than 100 taverns. There were also so many gambling dens and brothels that a visiting clergyman described Port Royal as "the Sodom of the New World" (Breverton, 260) in reference to the biblical city infamous for its debauchery.

The non-Spanish European colonies now had their fighting forces, but what they needed most was military leadership. You would find it in characters as charismatic as Henry Morgan.

Henry Morgan was born around 1635 in Wales (possibly in Llanrumney or Penkarne as two of Morgan's plantations in Jamaica are named after these towns), but few details of his early years are known except that his formal education was brief. Historian P. Wood gives the following description of Morgan:

He was not a tall man, but he was slim and strong, with a dark Welsh complexion, a prominent nose, sensual lips, and dark, arrogant eyes. Personality, it was difficult to judge. His tongue carried both a rhythm and a whip.

Morgan arrived in Jamaica with or shortly after the English force sent by Oliver Cromwell (1599-1658) in 1655 to take the island as a British possession. The island's main port, Port Royal, became the

most notorious buccaneer's paradise and a perpetual thorn in the side of the Spanish Empire. Without an official naval presence,



successive governors actively encouraged buccaneers of all nationalities to operate from Port Royal and attack the Spanish Empire.

Official commissions were issued as Letters of Marque (also known as Letters of Retaliation) and thus buccaneers were, strictly speaking, privateers and not hardened pirates who would attack anyone. In practice, however, the commissions were generally limited to attacks on Spanish shipping and not on ports. Many buccaneers were unaware of this distinction since the booty

taken from the ships had to be shared with the authorities while the booty taken from the ports belonged entirely to them. Another gray aspect to add to an already grim affair was that there were intermittent official wars between England and Spain, and during these, any objective could be considered legitimate.

From 1658 Morgan operated as a privateer under the command of Sir Christopher Myngs (also spelled Mings, 1620-1666) and successfully raided Spanish colonial possessions in Cuba and Mexico. Morgan learned a lot for Myngs, such as the value of quick surprise attacks on fortifications in an unexpected neighborhood. In 1662, Morgan must have impressed when he was made a militia officer and captain of a prized ship. Morgan embarked on a 22-month voyage and led privateer attacks in Central America, striking Villahermosa in 1664 and Tabasco and Gran Granada in 1665. These successes would lead to even greater campaigns for the Welsh buccaneer as he became commander of the militia of Port Royal, and the de facto leader or "Admiral" of the Caribbean Buccaneers. As Lieutenant Governor until 1682, Morgan may not have put much effort into cleaning up Port Royal, but he improved the defensive fortifications and defended the plantation owners against the taxes proposed by the British government in London.

The Portobello attack

In 1668, Morgan was assigned to lead a multinational force of buccaneers in an attack on the Spanish treasure port of Portobelo, on the coast of what is now Panama. One of the three great treasure ports of Spain, Portobelo was a repository for the vast amounts of silver extracted from mines in South America. Spain and England agreed in 1667 not to attack each other's holdings, but the price was simply too tempting to resist. Furthermore, the then governor of Jamaica, Thomas Modyford (1620-1679), had heard rumors that the Spanish were preparing to attack the island. A pre-emptive strike was a good strategy, though Morgan was supposed to limit himself to capturing treasure ships, either in port or at sea. Modyford was particularly interested in Morgan capturing the Spanish and discovering any useful information they possessed. . These may have been his official orders, but the Welsh buccaneer harbored much greater ambitions than that.

Morgan first assembled his multinational force on Isla de Providencia, also known as Isla de Providencia off the coast of Central America, an island he had taken from the Spanish in 1665. He commanded about 700 men from 12 ships. Morgan initially avoided well-fortified Havana and instead attacked Port-au-Prince, a center for the fur trade further up Cuba's coast. However, the booty taken was disappointing and Morgan's French buccaneers abandoned the expedition at this point.

Morgan's force was bolstered by the arrival of another ship of English buccaneers, and he turned his attention to Portobelo, which was well protected by three separate fortresses bristling with 60 guns in all. Morgan, however, knew, as did other Spanish colonies yet to face the fury of the buccaneers, that these defenses were woefully poorly manned and had only outdated weapons and limited ammunition, some of which had rusted so badly. neglect they were now unusable. In July 1668 Morgan attacked and captured Portobelo. He used 23 canoes to land 500 men a few miles from the town and then marched out to surprise the Spanish who were expecting an attack from the sea. The prisoners, including women, priests, and nuns, were used as human shields to carry ladders to the fortification walls for the buccaneers to enter.

After the victory, the prisoners were tortured to reveal their valuables, a common practice in the brutal world of buccaneers. One woman, Doña Agustín de Rojas, was stripped of her clothes, forced to stand on a powder keg, and threatened with lighting a fuse unless she revealed where her jewelry had been hidden.

Later, the city was repurchased from the hands of the Spanish; local people even contributed 100,000 silver pesos to the prize pool. With the governor of Panama investing more money after a relief force was defeated, Morgan managed to acquire the full loot plus a ransom worth 250,000 pesos. It was an absolute fortune and the main reason why the Jamaican authorities forgave and forgot the excess of their letters of marque. In March 1669, the loot taken at Portobelo was declared a legal capture by the Admiralty Court.

The Maracaibo attack

After a refreshing period of rest and debauchery at Port Royal, Captain Morgan assembled a fresh force of buccaneers in October 1668. He received the welcome addition of Governor Modyford's naval frigate, the Oxford, sporting either 26 or 34 guns depending on his source. . . Unfortunately, a party aboard Oxford in January 1669 to celebrate the next day's departure ended with drunken buccaneers firing their pistols and setting fire to the ship's powder stores. The resulting explosion ripped the ship apart, killing almost 200 men; Morgan was one of the ten survivors. The terrible loss made the original purpose of the Cartagena treasure port no longer realistic. Another, less defended port should work.

Morgan sailed to attack Fort Santiago in Cuba, where he again used prisoners as human shields. In April 1669, Morgan attacked Maracaibo on what is now the coast of Venezuela. First he took the small fortress that guarded the canal that gave access to Lake Maracaibo. The bastion had been built by the Spanish after the French buccaneer François L'Olonais (c. 1630-1668) attacked Maracaibo two years earlier. The fort did not stop Morgan's men, who found the place empty but with a fuse burning toward a huge powder magazine. The fuse blew out just in time and the Marauders advanced on the otherwise unhindered Maracaibo. By this time the city had been abandoned and was easily taken and looted.

Then things could have gone very badly for the buccaneers when three Spanish warships trapped them in the Maracaibo lagoon. Morgan now made one of his inspired tactical decisions and decided to outfit a captured merchant ship and send it to the Spanish fleet, where he could blow it up. The ship reçu des ports d'armes à feu avec des bûches peintes pour ressembler à des canons, et il y avait me a certain name of personnages en bois peints et habillés sur le pont pour donner l'impression que le navire transportait un équipage normal. Gunpowder barrels with quick fuses and a large amount of sulfur and tarry palm leaves were placed in the cellar. Waiting for night to fall, only 12 men sailed the floating bomb towards the Spanish, and when they reached the enemy ships they set off unseen in a small boat. The flagship of the Spanish fleet, the 48-gun La

Madeleine, was set on fire by the ship's explosion, and the buccaneers went on the attack, capturing one of the other Spanish ships, the 24-gun Marquesa, while the third Spanish ship ran aground in the general confusion. It remained to negotiate the fortress of the canal, now back in Spanish hands. Morgan devised another ruse in which he repeatedly sent boats full of men to shore and the boats returned with the same men hidden out of sight. The Spanish were misled into believing that the buccaneers were planning a land assault and moved their guns to cover that side of the fortress. Morgan's buccaneers then sailed out to sea during the night and made it to safety with a booty of 250,000 silver pesos.

The Panama Attack

Morgan returned to Port Royal in triumph, took stock, and sent out a call for more buccaneers of all nationalities to join him at a rally point at Cape Tiburon, Hispaniola. Meanwhile, Morgan recaptured the island of Providencia from the Spanish in 1670 when England and Spain had just concluded a peace with the Treaty of Madrid (news of this peace would take a year to reach the Caribbean). The Spanish also continued small-scale raids on British colonies and now allowed Spanish ships to take British ships at sea as a prize if they could.



Capt. Hen. Morgan before Panama which he took from the Spaniards

By the end of 1670, Morgan's buccaneers, now numbering as many as 2,000 men in 33 ships, were ready to roll toward their goal: Panama. Morgan commanded the fleet in his 22-gun frigate *Satisfaction*, an apt name given the raid's end result in a city that had never fallen under Spanish control. Having barely taken the fortress of San Lorenzo that guarded the Chagres River, the buccaneers headed for Panama in late December, approaching the last few kilometers over-

land, hacking their way through the jungle at the height of machete blows. Panama was easily captured in January 1671 as it had no defensive fortifications and two-thirds of the garrison had already deserted fearing the buccaneers' disreputable reputation.

The Spanish militia attempted to disrupt the ranks of the buccaneers by herding cattle onto the battlefield, but to no avail. Morgan's attack on the weak Spanish right flank and the Buccaneers' coordinated and disciplined volley shots won the day.

The Panama was set on fire, although this was probably intentional on the part of the Spanish and unintentional on the part of the buccaneers, as the fire damaged both property and the prospect of a large ransom from the Spanish authorities. The locals then rebuilt their port a little further up the coast, a site that eventually became Panama City. This area of Spanish territory had long been in decline, and the buccaneers, losing the annual treasure ships, gained little for their efforts as the Spanish had emptied the city of valuables and shipped them elsewhere. When the loot they found was shared among the large number of participants, the loot was really small for the base. Morgan was accused of defrauding his men of their loot, and many were nearly starved to death.

In response to Morgan's raids, the Spanish demanded action from the British government. As a result, Morgan was arrested and sent to London in April 1672, but many positions of power, although his public voice was different, privately saw Morgan as a true patriot whose actions could force Spain to open up its empire to merchants. British. The ship that brought Morgan back to England is aptly named *Welcome*. Morgan was never imprisoned, unlike Governor Modyford, who spent two years in the Tower of London, and when the diplomatic dust settled in January 1674, Morgan was knighted by Charles II of England (r. 1660-1685) and he returned to the Caribbean, where he assumed his new position as Lieutenant Governor of Jamaica.

Death and legacy

On August 25, 1688, Morgan died at the age of 53 of ill health after his body finally rebelled against his habit of drinking and overeating. He was buried with full military honors. Sadly, Morgan hasn't rested in peace for long since an earthquake struck Port Royal in June 1692, and parts of the town sank forever under the sea, including Morgan's final resting place, now five fathoms from depth.

Beginning in the 1670s, Spain finally began to see interest in investing more in the defense of its empire. Morgan's attack on Portobelo

was followed by other large-scale raids such as Laurens De Graaf's attack on Veracruz in 1683. Consequently, the Spanish ensured the renovation of their forts, soldiers were sent from Spain to equip them, and local militias finally they received training. and the equipment they needed to successfully fight the buccaneers. The idea that Spain was the common enemy also ended, as in the latter part of the 17th century England, France and the Netherlands began to fight each other for the best slices of the colonial pie. This situation was reflected in the Buccaneers, who also began to fight as the Caribbean became increasingly lawless.

In 1681, the Jamaican authorities finally outlawed piracy, but elsewhere many buccaneers, especially the French operating out of Saint Domingue, were loath to give up their criminal careers. Many English buccaneers simply moved to new havens like New Providence in the Bahamas. When the Nine Years' War (1688-1697) broke out, significant numbers of British and French buccaneers found new employment with their respective governments as valuable additions to their official navies. The last great incursion of buccaneers was the French attack of 1697 and the capture of Cartagena. Then the end of the Nine Years' War and the Peace of Ryswick in 1697 between France, Spain, England and the Netherlands meant that buccaneers could no longer obtain official or semi-official employment in the Caribbean and they decided to use their skills to carry a life of pure and simple piracy attacking any place or ship of your choice.

The legendary Jean Lafitte

Jean Lafitte (1774 - 1858) was a pirate who roamed the Gulf of Mexico in the early 19th century. He established his own Kingdom of Barataria in the swamps and swamps near New Orleans after the Louisiana Purchase in 1803. He reportedly commanded over 5,000 men, whom he incidentally provided as troops for the Battle of New Orleans (1815). Jean Lafitte commanded a hundred ships with 5,000 men. Participated in the slave trade, when it was prohibited.

Lafitte had a colorful character. He was born in Saint Seurin, near Gradignan in Aquitaine (France) on November 22, 1774. He left France during the Terror (around 1793-1794) probably for financial reasons, and found his brother Pierre in the Caribbean to make a fortune there (actually in 1809). He engages in smuggling and piracy, operating on behalf of his Kingdom of Barataria, thus not recognizing the sovereignty of any other nation. Due to his supposed Portuguese Jewish origin (?), he claimed to be an enemy of Spain and the Inquisition. In 1806 (in fact, Pierre arrived around 1804, and Jean joined him in 1809), Jean and Pierre settled in Barataria, near

Louisiana, recently sold by Napoleon to the Americans in November 1803. It would be ten years before that this territory does not become a state. in their own right and the Lafitte brothers will take advantage of these institutional and legal loopholes to develop a parallel economy. Barataria is a territory of difficult access, made up of several islands, all suitable for hiding its bases, its naval fleet and the "contraband products": the slaves it stole from the Spanish.

Jean Lafitte is the lover of one of the most beautiful women in Louisiana, Catherine Villard (and her brother Pierre de Marie Villard, Catherine's sister, both mixed-race). It is also very popular in Louisiana because it sells products that the whole society buys.

In 1812, England returned to war against the young United States, thirty years after the Revolutionary War. The US military is weak. Lafitte, with 500 of these men and his many cannons stolen from the Spanish, is much courted by both sides. Jean Lafitte will face the English. On January 8, 1815, Lafitte's guns will contribute to the killing of 3,000 English and 1,000 missing at the Battle of Chalmette near New Orleans (just under 100 Americans killed and three of Lafitte's men!). This battle allows Jean Lafitte to become a hero even if this victory is useless as the English and the Americans had signed a peace treaty two weeks earlier in Europe but the news

took a long time to reach the other side of the Atlantic.



Jean Lafitte, who became an American war hero, remains first and foremost a smuggler. He decides to leave the American Louisiana to settle in Galveston, in Spanish Texas in full anarchy until 1821 to continue his trades. It is pronounced for the independence of Mexico and works at the same time for the Spaniards. This double game will allow him to continue his business until 1820, when he leaves Galveston and his trail is lost (he will

return to France for the first time in 1817 for some time, then definitively in 1824).

End of life

Pierre died of an acute fever in Yucatan in 1821. In 1823, Jean Lafitte became a corsair for the young Republic of Colombia that had just liberated itself from Spain. Supposedly killed in 1824 during one of his attacks, he did not actually die until 1858. Before leaving to join his brother Pierre in 1809, he married Madeleine Elizabeth Rosalie Roux (February 10, 1789 - September 24, 1859) with who already had three children: Jean born in 1803, Jean Edouard born in 1807 and Désirée born in 1809. Lafitte then returned to France for the first time in 1817 and had his third son, Constant Joseph Edouard, born in 1817. He returned to the Americas and definitively returned to France in 1824, where he has four other children born between 1824 and 1830, including Joseph Alexis born in 1824 who is the great-grandfather of one of the current generations. Before 1809 he sailed and lived in Mauritius and India, where he traded with blacks. In 1839 Jean Lafitte returns to Louisiana and to the various places where he had carried out his activity as a "buccaneer" and takes a trip to his past. In 1852, he wrote his will, which is fifty pages long! On March 14, 1858 he died in Gradignan, Aquitaine (France) where he had bought a castle that is now destroyed. As for his supposed deaths in 1824 and 1826, it was he who spread these rumors because he was wanted by the Americans and the Spanish in Cuba from where he had escaped from prison. Lafitte and his brother Pierre had amassed an immense fortune during their stay in the Americas; unfortunately, having fallen from grace, the Americans would have threatened to confiscate all his rights and property, he will probably have buried his loot deep in the swamps that are considered priceless. Some still today search for the "treasure" of Lafitte. A controversial manuscript, known as Diary of Jean Laffite, recounts how, after her death was announced in the 1820s (some say 1826), she is said to have lived in several states in the United States, raising a family and wrote this diary. At his request, the publication of the newspaper would have been delayed by 100 years. In the 1950s the magazine was translated from French and published. The original manuscript was purchased by Price Daniel, Governor of Texas, and is now on display at the Sam Houston Regional Library and Archives, Liberty, Texas. There are legends that Lafitte returned to Europe, met Karl Marx and financed the publication of his manifesto. He would even have had the project of delivering Napoleon to Saint Helena with ten of his ships and 500 men, which would certainly have been a fairly easy task given that the English garrison only consisted of about ten men, but the English found out about it. of the project, Lafitte had

given it up, etc. All of these stories are indicative of the spirit of camaraderie that reigned among the pirates.

The war between France and England, which divided the buccaneers into two factions, contributed greatly to their demise; the methodical colonization of Haiti, of Jamaica, the organization by the English of an immense unofficial smuggling explain why in the eighteenth century only the memory of the Brothers of the Coast remains. In this America whose division is almost definitive, it seems, however, that the maps of this first colonial era always show us the same places, the richest and the most disputed. While the West Indies and the St. Lawrence basin were the subject of veritable cadastres, while certain maps showed officials' gardens and scaffolding on which cod dried, thousands of miles still awaited, in the center and west of the continent, surveyors and hydrographers.



"Carte des différents canaux par lesquels les métaux précieux circulent d'un continent à l'autre." Carte sur cuivre, 15 × 28,7 cm. Tiré du tome 4 de Humboldt's *Political Essay on the Kingdom of New Spain*, traduit du français par John Black (Londres : Longman, Hurst, Rees, Orme et Brown, 1811) [Livres rares Division].

En raison de sa propre expérience minière, Humboldt montra un intérêt particulier pour les matières premières du Nouveau Monde et consacra une grande partie de son examen des archives statistiques au sujet des métaux précieux. Il fournit de nombreux tableaux de données dans l'ouvrage, et l'un des nombres étonnants qu'il calcule est la valeur totale de tout l'or et de l'argent expédiés d'Amérique en Europe depuis l'époque de Christophe Colomb :

En prenant aussi les 186.000 marcs d'or qui sont passés en butin entre les mains des conquérants à 25 millions, il s'ensuit que la quantité d'or et d'argent importée d'Amérique en Europe, entre 1492 et 1803, s'élève à cinq mille quatre cents quarante-cinq millions de piastres, ou à vingt-huit mille cinq cent quatre-vingt-six millions de livres tournois

THE ANTILLES

Throughout the Antilles region, it is likely that the first inhabitants were the Arawak Indians. About 1,500 years ago, they had begun to migrate from Venezuela to disperse in the islands of the Antilles, in an area that we now call the Caribbean. They discovered most of the islands like Cuba, Puerto Rico and Hispaniola (Haiti and the Dominican Republic), then other smaller ones like the Bahamas, Caymans, Jamaica, Turks and Caicos, etc. Later, the Arawaks came into conflict with the Caribs, more aggressive Native Americans who largely drove them out.

Let us remember that in 1494 Pope Alexander VI Borgia (1431-1503) had forced the Spanish and the Portuguese to sign the Treaty of Tordesillas that traced the territorial limits between Spain and Portugal: everything that was discovered to the west of the meridian would belong to Spain and to the east (Brazil and Africa), to Portugal. Actually, the Catholic Church had attributed to the two peninsular powers, not zones of colonization, but zones of evangelization, but this distinction did not resist colonial appetites for long. The other countries of Europe could not oppose the Treaty of Tordesillas until the end of the 16th century. In principle, the West Indies were to belong to the Spanish, since the Portuguese were excluded there. This explains why the Spanish were the first to take possession of the West Indies, although they became "Dutch", then "French" and "English". Paradoxically, there is no "Spanish

Antilles" for the simple reason that the Spanish lost interest in the region to concentrate their efforts on South America.

The great wealth of the West Indies was the sugar cane whose plantations, carried out between 1640 and 1650, replaced those of tobacco; but indigo also played an important role, causing the collapse of pastel culture in Europe. On the eve of the Revolution, the French part of Santo Domingo was the incomparable jewel of the sugar islands, with 800 sugar mills, 3,000 indigo factories, 450,000 black

slaves for 40,000 whites. The maps show us a well-watered territory whose habitable surface is already fully populated.

The Spanish

Christopher Columbus, during his first voyage (1492), had discovered the Greater Antilles, including Cuba and Haiti (called Hispaniola). On the next voyage (1493-1496), he discovered Dominica, Guadeloupe, Puerto Rico, Jamaica, but also the islands of Saba, Saint Martin and Saint Barthélemy. Its discovery was at the origin of the Treaty of Tordesillas signed between Spain and Portugal. Then, on his third voyage (1498-1500), he reached

the islands of Trinidad, Tobago and Grenada, Columbus no longer having his role as Viceroy undertook one last expedition in 1502 during which he sailed along the coast of Central America, starting from Honduras. He himself never reached South America.



Meanwhile, the Spaniard Alonso de Ojeda and the Italian Amerigo Vespucci in the service of Spain (where the name America comes from) approached, unlike Columbus, the shores of South America, landing in 1499 on the islands of Aruba, Bonaire and Curacao. The explorer Alonso de Ojeda took possession of the three islands in the name of Spain. Colonization attempts were considered almost everywhere in the West Indies, but the aggressiveness and reputation of cannibalism of the Caribbean (Amerindian people) led the Spanish to neglect most of the small islands (particularly the Windward Islands to the north), serving primarily as a stopover between the West Indies and Europe, eventually giving way to the French, English, and Dutch.

It should be noted that European colonization exerted a decisive and lasting influence on the West Indian settlement, language and culture. The vast majority of the Caribbean population is black or mulatto, due to the slave trade carried out in this part of the world by the Portuguese, then the Dutch, the British and the French (later followed by the Americans).

The dutch

As for the Dutch, let us remember that the latter, after expelling the Portuguese from West Africa between 1637 and 1641 by taking the fortresses of Elmina (Ghana), Luanda (Angola) and São Tomé, organized their own slave trade networks for their own benefit (until 1863, when slavery was abolished). The Dutch, with the creation of the first West India Company in 1621, assumed the monopoly of trade on behalf of the Spanish and, since 1634, they already owned the islands of Saint Martin, Sint Eustatius, Aruba, Bonaire and Curaçao.

While the English took over Saint-Christophe (1620), the northern Lesser Antilles, Saint Lucia (1631), and Jamaica in 1655, the French claimed Guadeloupe, Martinique (1635), and the island of Tortuga. Between 1734 and 1750, the Spanish monopoly on the slave trade faltered, the trade becoming more and more universal. England tried to intercept the slave trade that was a source of wealth for Spain or its allies. Eventually, all of Europe, including France and Holland, participated in the slave trade. According to a report presented in

1787 to the English Colonial Office, the slave trade had reached 100,000 blacks the previous year, distributed as follows: England, 38,000; France, 31,000; Portugal, 25,000; Holland, 4,000; Denmark, 2000. In short, the Dutch were very small merchants in the eighteenth century, while they were great merchants a century earlier. In all, some historians estimate the number of people displaced by the slave trade between 1511 and 1789 at 40 to 50 million. In all, the Dutch imported more than half a million slaves to the West Indies and Suriname, but the island of Curaçao It received almost all of them, followed by Suriname (37,000 slaves). Remember that it was Pope Nicholas V who authorized, on January 8, 1454, the King of Portugal to practice the slave trade (Africa-Portugal route).

After the abolition of slavery in 1863 - against 1838 in England, 1848 in France and 1863-1868 in the United States - the Dutch imported immigrants to their colonies from the West Indies and Suriname (Dutch Guiana). There were imports of contract workers from British India, Indonesia, and China to Suriname, but there was also much miscegenation in the Dutch islands: Aruba (Venezuelans, Saint-Martinois, Americans), Bonaire (British and Americans), Curaçao (Southern Americans, Antillean British, American, French West Indian), Saba (American), Sint Eustatius (American), Sint Maarten (more than 40 ethnic groups).

Netherlands Antilles

The first Constitution of the Netherlands Antilles was adopted by the Dutch Parliament in 1865; it has been modified several times since then. The most significant amendment was that of 1954, which resulted in the establishment of the Charter of the Kingdom of the Netherlands, the main legislative body that regulates the internal self-government of the islands of the Netherlands Antilles, with the exception of Aruba. Only Suriname, which became an independent state in 1975, cut all ties with the Netherlands but kept Dutch as the official language. In the case of the Netherlands Antilles, we will only keep the islands that are currently part of the Kingdom of the Netherlands: Aruba and the islands of Bonaire, Curaçao, Saba, Saint-Eustache and Saint-Martin, which excludes Suriname, which has been independent since 1975. As of October 10, 2010, the Netherlands Antilles ceased to exist.

THE CAYMAN ISLANDS

Christopher Columbus discovered the Cayman Islands in 1503; he named them Las Tortugas (Spanish: "the turtles") because he had seen two small islands (Caiman Brac and Little Cayman) so full of turtles that one would have thought they were made of very small rocks. Twenty years later, these same islands were found on a map with the name of Lizards, which designated the large lizards after the iguanas that inhabited these islands. A few years later, they took the name Caymanas, derived from an Amerindian word meaning "sea crocodile" or "alligator". The islands served as a haven for pirates, deserters, and other adventurers. The configuration of the islands was of great interest to pirates, since it made it easier for them to attack ships sailing between the Caribbean Sea and the ports of Europe and America. From 1670 deserters from Oliver Cromwell's army and refugees fleeing the Spanish Inquisition arrived. At the same time, the Treaty of Madrid made Jamaica an English colony.

British colony

The Cayman Islands became the property of the British Crown as they were administered from Jamaica under the Treaty of Madrid (1670), which granted Great Britain "all such countries, islands, colonies, and any place situated in the West Indies". In 1774, the Cayman Islands had a population of 176, but a few years later the population increased to 933 with the arrival of the first 550 slaves. The route of the slavers passed near the Cayman Islands and it happened that the ships ran aground on the reefs, leaving free labor. The English language served as an administrative vehicle, while blacks developed their Creole to communicate with each other. Legend has it that Caymanians in 1788 rescued a British crew from a convoy of merchant ships that had struck a reef in Gun Bay; they would have been rewarded with a promise from King George III never to tax them again. It would be from this time that the Cayman Islands would enjoy the reputation of "tax haven".

In 1832, a first representative system of government was formed for the islands with the introduction of the Legislative Assembly: it had

eight justices of the peace appointed by the Governor of Jamaica. Slavery was officially abolished in 1833, but its implementation in the Cayman Islands was somewhat delayed and had to wait until 1835.

Annexation to Jamaica

In 1863, the Cayman Islands were formally annexed to Jamaica. The Cayman archipelago began to develop with schools, a bank, a small hospital, and a public works program. During this period, alligators became fishermen and turtle hunters, but many became sailors aboard the merchant ships that sailed not only to the Caribbean, North and Central America, but also to Japan, Saudi Arabia, and Venezuela. . In 1932, a devastating hurricane hit the archipelago, destroying everything in its path. In 1959, the Cayman Islands obtained its first constitution with an assembly of twelve elected members and an Executive Council of two elected members; the 1959 Constitution will be modified in 1972, 1992 and 2004, but it did not promulgate any official language.

The non-sovereign state within the UK

In 1962, Jamaica became an independent state, but the Cayman Islands remained a British colony, with a governor appointed by Her Majesty, an executive council, and a 15-member legislative assembly. Beginning in the 1980s, fishing revenues fell sharply; the government developed the tourism sector and finances. Since then, the archipelago has remained a British Overseas Territory. It is recognized as a "tax haven", since there is no income tax, no corporate tax, no capital gains tax, no withholding tax or inheritance tax. Government revenues come mainly from import duties, permits paid by financial institutions, stamp duties, tourist taxes, and taxes levied on passengers traveling on ocean liners and airplanes. That is why more than 40,000 companies, including 600 banks and trusts, are officially registered in this small country. This type of tax haven, characterized by the laundering of dirty money on a large scale, is denounced by all the organizations that fight against organized crime. In 2009, the Cayman Islands adopted a new constitution in which English was, for the first time, declared an official language.

JAMAICA

Before the arrival of the Europeans, the island was inhabited by Arawak Amerindians. They had lived there for some seven centuries when Christopher Columbus discovered the island of Jamaica in 1494 which he named Janahica; the word would mean, according to several authors, "extensive place with water", "island of springs", "land of forests and waters" or even "place, place where corn abounds". It was not until 1509 that the Spanish made a colony of it called Santiago, then they founded Santiago de la Vega in 1538, which became the capital of this Spanish colony. The Arawaks were the first slave labor force of the Spanish. Nearly all of the Native Americans were quickly decimated by mistreatment and disease brought by the Europeans.

There were no more natives at the end of the 16th century. The Spanish then appealed to black slaves who quickly became Hispanic. At that time, the languages spoken in Jamaica were Spanish, Portuguese, and Creole.

The british colony

In 1655, the British captured the island; the following year, more than 1,000 English settlers and their slaves arrived from the island of Nevis. By 1658, Jamaica had 4,500 whites and 1,400 blacks. Meanwhile, most of the Spanish settlers had left the island for Cuba, which remained Spanish. However, the Spanish asserted their claims to this territory until 1670. The English settlers introduced many black slaves from Africa to the island and developed the exploitation of sugar cane and the cultivation of cocoa. Between 1680 and

1688, Jamaica imported 8,000 slaves a year. The British made Jamaica a very productive colony, which also became one of the main centers of the slave trade; at the end of the 18th century, the island then had about 300,000 slaves, against 30,000 whites. It was at this time that Jamaican Creole (made up of English, Mandingue, Malinké, Bambara, and Dioula) and the local English language specific to Jamaica. During this period, the British had great difficulty tracking down run-away slaves.

After the abolition of slavery in 1833, the freedmen abandoned the plantations to settle on uncultivated lands in the interior of the country, which ruined the econo-



my based on large sugarcane plantations. To replace black labor, London brought workers from China and India to the plantations. The English language was particularized and became a regional form characterized by Spanish, Irish, Scottish, Creole, etc. contributions.

The economy was dominated by a minority of white landowners and the black population began to rebel against the discriminatory measures to which it was subjected. In the face of the indifference of the British government, in 1865 a rebellion broke out in Morant Bay, followed by a movement of revolt that spread throughout the country. This rebellion was brutally suppressed, after which the local Legislative Assembly was abolished. This is how Jamaica acquired the status of "Crown Colony". The establishment of the new status of "Crown colony" favored, during the following decades, the development of a middle class with its civil servants and its police drawn from the people.

Jamaica then experienced a period of relative stability during which large foreign companies, for example United Fruit of the United States, were established. The economy was geared towards mass tourism and bauxite mining, while many Jamaicans emigrated to Britain. In the late 19th century, Near Eastern merchants began to emigrate. The mixture of Africans, Europeans, Chinese, Indians, and the Near East gave Jamaicans their physical and cultural diversity, although British and African influences remained the dominant forces in shaping the nation.

Nationalist movements then developed under the leadership of two Jamaican leaders, Alexander Bustamante (1884-1977) and Norman Washington Manley (1893-1969). First allies then political adversaries, they alternated in power. The idea of independence was revived by the granting of a new constitution in 1953. Manley became Prime Minister in 1955 and was a supporter of the unity of the English-speaking Caribbean, briefly achieved in the Federation of the West Indies (1958 - 1962). Jamaica gained its independence

as part of the Commonwealth on August 6, 1962.

An independent state

After independence, elections followed: they were won by the Jamaica Labor Party (JLP), led by Alexander Bustamante. He became Prime Minister until his replacement in 1967 by Hugh Lawson Shearer.

In 1972, the People's National Party (PNP), led by labor leader Michael Manley, son of Norman Washington Manley, won the elections and pursued a policy of "democratic socialism" openly favorable to the Fidel Castro regime. Faced with the worsening economic situation, he lost the 1980 elections to Edward Seaga, who was then head of the Jamaica Labor Party (JLP). Seaga strengthened ties with the United States and worked to attract foreign capital to the country. However, the effects of his highly unpopular austerity policy were reduced by falling bauxite prices.

The PNP and Manley returned to power in 1989 and pursued a moderate policy. Manley resigned for health reasons in 1992 and was succeeded as leader of the People's National Party by Percy Patterson. The PNP was re-elected in 1993 and 1998. Jamaica remains a major transshipment point for cocaine from South America to North America and Europe. The government has a massive cannabis eradication program, but corruption is testing a major problem. At the same time, delinquency and criminality reach levels that are difficult for the population to bear, which is very detrimental to the development of tourism.

ARUBA

The first inhabitants of Aruba were the Arawaks, more precisely the Caiquetios, of Venezuelan origin. The first Native American settlements are believed to date back to 1000 AD

A few centuries later, the first Europeans landed on the island of Aruba. The island of Aruba was discovered in 1499 (after Curaçao) by the Spanish explorer Alonso de Ojeda, but the Spanish considered the island of Aruba "useless"; they also designated it as a waste island. The Spanish quickly (before 1513) exported the Amerindians to Santo Domingo (Dominican Republic) and Haiti, where they were reduced to working in the copper or salt mines.

For nearly 150 years, Aruba remained a haven for Spanish pirates and buccaneers, pillaging ships carrying riches stolen from Native American populations bound for Europe. Thereafter, the Spanish continued a very limited colonization by transforming the island into a huge ranch; they introduced horses, donkeys, sheep, goats, pigs, chickens, as well as dogs and cats. Instead of completely decimating the Arawaks, as was the custom at the time, the Spanish allowed many Arawaks to tend the cattle. This explains why many Arubans today have Indian ancestry. There were almost never black

slaves in Aruba, but there were in Curaçao, the neighboring island. In fact, during the 16th century, slaves were brought to Curaçao and developed Creole Papiamentu in order to communicate with each other and with their owners. Later, Portuguese and Spanish missionaries, Dutch traders, South American traders, and Native Americans added many companion words to Papiamentu.

Dutch colonization

In 1636, after an eighty-year war with Spain, the Netherlands seized Aruba. After the cession of the island to the Dutch, the Marrano Jews (Spanish Jews forcibly converted to Catholicism from 1492, but who continued to practice their religion) fleeing persecution in their countries came to settle on the island. The Dutch continued to

raise cattle and Aruba became a "meat reserve" for the other Dutch possessions in the West Indies. Around 1640, the Dutch settlers allowed the native population to live freely in Aruba.

However, the last "pure blood" (or "pure wool") Arawak died in 1862, while the last natives who spoke their language had already stopped using it by the early 19th century; some place names still bear a Native American name today. In 1643, Peter Stuyvesant was



appointed Governor of Aruba (and the rest of the Netherlands Antilles), a position he held until 1647, but the Dutch West India Company then administered the small island.

During the following centuries, the Dutch maintained their control over Aruba, except for a brief period of English rule between 1805 and 1816, during the Napoleonic Wars. For the Dutch, Aruba was never a major colony, and they administered the island from Curaçao, the political center of all the colonies in the Netherlands Antilles. As the inhabitants came from various ethnic origins, they used, from the beginning of the colonization, their Arawak language (until its extinction), Papiamentu, Spanish, Dutch or English.

In 1824, a shepherd discovered the first gold nuggets in Aruba; the gold rush began and continued with some success until 1913. Thousands of Venezuelans immigrated to Aruba, helping to establish the Spanish language in a lasting way. Then it was black gold. In 1924, the refining of Venezuela's oil began, which brought an era of great prosperity and a new arrival of Spanish, English and French speakers. In 1929, the Lago Oil and Transport Company, a subsidiary of Standard Oil of New Jersey (later Exxon), built one of the world's largest refineries on the southeastern side of the island; Eagle Oil Refinery built another one on the West Coast. From then on, many workers from the British West Indies came to work at the San Nicolás refinery, which contributed to the spread of a "Caribbean English", which replaced Papiamentu as the vehicular oral language. At the same time, Aruba practiced the cultivation of aloe (a plant with sharp, fleshy and brittle leaves) which became one of the two main economic pillars due to the production of cosmetics and pharmaceuticals.

During World War II, the Netherlands is known to have been occupied by Nazi Germany from May 10, 1940. The following day, the British placed the island of Aruba under their "protection" before leaving it to their American allies, to from January 16, 1942 until the liberation of the Netherlands in 1945. On March 18, 1948, the

Dutch Crown accepted the principle of self-determination for Aruba. The Netherlands Antilles obtained their autonomy on December 29, 1954 and Aruba was part of this group made up, on the one hand, of the Leeward Islands (Aruba, Bonaire and Curaçao), on the other hand, of the Windward Islands (Sint- Maarten, Saba and Sint Eustatius). In April 1955 a constitution was adopted. In 1985 the oil boom ended and the country's largest employer, Exxon (Esso), left the island, precipitating it into a serious economic crisis. The tourism industry took off and saved the country from ruin. Today, this industry employs almost half of Aruba's population and receives between 600,000 and one million visitors, most of whom speak Spanish, English, Dutch, German, French, Portuguese, etc.

The special status of Aruba

On March 12, 1983, representatives of the Dutch Crown as well as of each of the islands of the Netherlands Antilles accepted the principle of the autonomy of the island of Aruba, that is, the autonomy of the Netherlands Antilles, not in relation to the Kingdom of the Netherlands. Aruba's autonomy came into effect on January 1, 1986, the island was no longer part of the Netherlands Antilles and remained a separate political entity within the Kingdom of the Netherlands. From then on, the Kingdom consisted of three entities: Aruba, the Netherlands Antilles (now dissolved), and the Netherlands.

After a referendum held in 1994, complete political autonomy was suspended in 1996, but Aruba benefits from a Status Apart, that is, a special status. In fact, Aruba adopted its own constitution (1986) based on the European Convention for the Protection of Human Rights and Fundamental Freedoms, the International Covenant on Civil and Political Rights, the European Social Charter, the Charter of the Kingdom of the Netherlands and the Constitution of the Netherlands Antilles (now dissolved).

The Kingdom of the Netherlands retains responsibility for Defense and Foreign Affairs. As for the government of Aruba, it has a Legislative Assembly that deals with all internal affairs. Aruba has a governor appointed by the Queen of the Kingdom of the Netherlands for a six-year term; he represents the sovereign on the island. In 2001, tourism accounted for around 35% of jobs and 38% of the island's GDP. However, the Aruban government is looking for other resources for an island that only exports its refined oil. It tends to exploit the profitability of tax havens.

Since October 10, 2010, the Kingdom of the Netherlands consists of four autonomous states (instead of three): Aruba, Curaçao, Sint Maarten and the Netherlands. The islands are not overseas dependencies within the Kingdom of the Netherlands, but equal autonomous partners within the Kingdom, such as the Netherlands, with each entity having a high degree of internal autonomy. In fact, Aruba retains the statehood it had since 1986.

TRINIDAD AND TOBAGO

Long before the arrival of Christopher Columbus, many Native American peoples lived on the island of Trinidad, some 7,000 years earlier. At the time of Spanish rule (1492), there were still at least 40,000 Amerindians. The various Native American tribes mentioned by the Spanish were the Yaio, the Nepuyo, the Chaima, the Warao, the Carinepogoto, the Aruaca, the Shebaio, the Saluaio, etc. Many toponyms have kept their original names in the region: Caroni, Oropouche, Tamana, Aripo, Arima, Aripo, Paria, Arouca, Caura, Tunapuna, Tacarigua, Couva, Mucurapo, Chaguanas, Carapichaima, Guaico, Mayaro, Guayaguayare, etc. The island of Trinidad served as transit for these peoples between South America and the Caribbean.

Spanish colonization (1532-1797)

On his third voyage, Christopher Columbus landed in Trinidad -

which he called Trinidad in Spanish in honor of the Holy Trinity - on July 31, 1498; Tobago was discovered at the same time, and was named by Columbus *Bella Forma* ("beautiful shape" in French). After sailing along the coast, Columbus reached the Gulf of Paria



and believed he was in the earthly paradise, without knowing that the coast he saw (Venezuela) was a continent. Spain took possession of the island of Trinidad and in 1532 appointed a governor there.

Subsequently, the indigenous populations were decimated by disease and forced labor or were exiled, then black slaves replaced them. The surviving Native Americans were gradually assimilated. During the Spanish period, Trinidad's economy included a large number of sugar cane and cocoa plantations.

In 1783, the King of Spain Carlos III authorized the arrival of foreign workers to Trinidad so that they could supply the missing workforce. These foreigners had to be "friends of the Crown of Spain" and Catholics, to whom the king granted very favorable conditions such as the concession of land, tax exemptions for ten years, etc. Many French settlers then came to settle in Trinidad, with their families and their slaves.

It was at this time that French Creole developed on the island, as well as the French language that became the vehicular language. Although Trinidad was a Spanish possession, the island remained, until the end of the 18th century, a predominantly French colony. This is what the Trinidadian historian and future Prime Minister

(from 1962 to 1981) of his country, Eric Eustace Williams - then called the "Father of the Nation" - would later say, to affirm about the Tri nit  : "Spain reigns, but France governs" (lit.: "Spain reigns, but France governs").

The Spanish regime allowed the development of the island that had become, for the great Western military powers (France, England, Spain, Holland), an important bet, as well as a crossroads of important commercial routes and a technical scale appreciated at the gates of Venezuela. Thanks to French planters, the island's sugar economy boomed and aroused enough greed for England to take control from 1797 until Trinidad and Tobago's independence in 1962. In fact, in the 17th century, the island was attacked by the Dutch and the French. During the French Revolution, many French families fled Haiti and other West Indian islands and settled on the island of Trinidad.

After its discovery by Christopher Columbus, the island of Tobago (Bella Forma) was isolated and inhabited only by Amerindians from the Caribbean. Beginning in 1642, Tobago was colonized by Dutch merchants (Nieuwe Walcheren) who settled there, then by the French in 1662 until 1717, when it was sacked and deserted by the Spanish; its name Tobago comes from an alteration of the Spanish word tobacco. The British occupied the island in 1737, which became neutral in 1748, but was reconquered in 1763 and reverted to English. Tobago was then again occupied by the French from 1783 to 1815, after which it remained permanently English. Throughout its history, the island of Tobago would have changed sovereignty about thirty times, passing alternately between the hands of the Dutch, Spanish, French and British. In 1791, over 90% of Tobago's 15,000 residents were Africans working as convicts.

British colonization (1797-1962)

In 1797, the island of Trinidad was conquered by the British, but it was not until 1802, during the Treaty of Amiens, that the island was

definitively granted to them. The British brought new slaves there who developed another creole with an English lexical basis (Trinidad Creole and Tobagodian Creole). When slavery was abolished in 1838, new workers were needed. Starting in 1845, more than 150,000 Muslim and Hindu Indians were brought to the island of Trinidad to replace the slaves who had previously worked on the plantations; they implanted there their language, generally Hindustani. Indian immigration did not cease until 1917. As for the island of Tobago, it remained successively, let us remember, under Spanish, British, Dutch and French tutelage until 1814 (end of the Napoleonic wars), the date on which France had to cede the island to Great Britain. Tobago was then part of the Colony of the Windward Islands until 1889, when it was annexed to Trinidad to ensure greater financial stability for the small island, which then became an annex to the colony of Trinidad.

Even into the 19th century, French Creole remained the vehicular language of agricultural labor on the island of Trinidad; It was not only spoken by the black slaves who brought it, but was learned and used by imported workers from India after the abolition of slavery. French Creole managed to maintain this role until the early 20th century, when it began to be replaced by Trinidadian English Creole. Of course, the Administration continued to function in English while the other languages entered the competition: French, Spanish, Hindustani and Mandarin Chinese or Cantonese. As for the French Creole, it was used by the Trinidadians, especially in the towns located in the Cerro del Aripo mountain range, in the north of the island. However, he began to be misunderstood as a "corrupt Frenchman", even by his own speakers. This creole regressed in favor of Trinidad Creole with an English lexical base and Trinidadian English.

Cuando Williams murió en 1982, el ministro de Agricultura, George Chambers, fue nombrado primer ministro y líder del PNM. En las elecciones de 1986, la Alianza Nacional para la Reconstrucción, el principal partido de la oposición, apoyado por la comunidad india, obtuvo 33 de los 36 escaños de la Cámara de Representantes y Arthur Napoleón Raymond Robinson fue nombrado primer ministro.

En julio de 1990, más de 100 militantes musulmanes volaron jefaturas de policía, tomaron el Parlamento y, en un intento de golpe de estado, tomaron como rehén a Robinson durante varios días, junto con otros miembros del gobierno. En diciembre de 1991, el Movimiento Nacional Popular (Movimiento Nacional del Pueblo o Movimiento Nacional del Pueblo: PNM) ganó las elecciones y Patrick Manning fue nombrado Primer Ministro. Basdeo Panday lo sucedió en noviembre de 1995, mientras que Robinson asumió la presidencia en marzo de 1997. En noviembre de 1996, se otorgó mayor autonomía a Tobago. En diciembre de 2000, el Congreso Nacional Unido (UNC), partido fundado por Basdeo Panday en 1989, ganó las elecciones legislativas. Ocupó 19 escaños en la Cámara de Representantes, contra 16 del Movimiento Nacional del Pueblo (PNM) y solo uno de la Alianza Nacional para la Reconstrucción (NAR).

En Trinidad y Tobago, la división de poderes se mantuvo estructurada según criterios raciales, con los negros invirtiendo más en actividades políticas y culturales, mientras que los indios, dedicados a la explotación agrícola, desarrollaron la economía trinitense. A pesar de los discursos oficiales, notamos que la historia reciente del país sigue marcada profundamente por la búsqueda de una identidad social que es también un tema de lucha entre los diferentes grupos que componen la población. También debemos recordar que las luchas entre los indios

Los hindúes y los musulmanes se han descompuesto muy poco desde el comienzo de la inmigración. La competencia económica

entre afrotrinitenses e indotrinitenses eventualmente se convirtió en una rivalidad racial.

BARBADOS

Los primeros habitantes de Barbados fueron los Arawaks que llegaron desde Venezuela alrededor de 1500 años antes de nuestra era. Varios cientos de años más tarde, alrededor del año 1200 dC, los arahuacos fueron expulsados por los caribes, nativos americanos que eran más agresivos que los arahuacos. Eran temidos, pues eran buenos arqueros y crueles guerreros que devoraban a sus prisioneros. Se dice, por ejemplo, que se habrían comido una tripulación francesa en 1596. Los portugueses se detuvieron en la isla cuando descubrieron Brasil. Fue el explorador portugués Pedro a Campos quien llamó a la isla Los Barbados ("los barbudos"), presumiblemente porque sus hombres consideraban que la piel áspera de los higos que se encuentran en los árboles se asemejaba a la barba de un hombre. Luego, a partir de 1492, los españoles se asentaron en la isla e impusieron la esclavitud a los caribes quienes, en contacto con los europeos, desarrollaron enfermedades contagiosas que los diezmaron enormemente. Los españoles finalmente perdieron interés en Barbados hasta el punto en que podrían ser colonizados por otros.

Colonización británica

El primer barco británico tocó la isla el 14 de mayo de 1625. El capitán John Powell reclamó la posesión de la isla para el rey James I. En febrero de 1627 el capitán Henry Powell se instaló en la isla con 80 colonos ingleses y unos 10 esclavos. El pequeño asentamiento de Jamestown fue rápidamente apodado "Pequeña Inglaterra" por las colonias vecinas; El inglés se convirtió en el idioma oficial de facto de Barbados. Los primeros pobladores cultivaron primero tabaco y algodón que, al resultar poco rentables, fueron abandonados en 1637 por la caña de azúcar. Debido a su posición geográfica particular, es decir, la isla más oriental del Caribe, Barbados fue

Independence (1962)

Trinidad and Tobago was part of the short-lived Federation of the West Indies between April 22, 1958 and May 31, 1962. On August 31, 1962, the country became an independent state, a member of the Commonwealth. It joined the Organization of American States in 1967 and in 1968, together with other English-speaking Caribbean countries, formed CARIFTA (Caribbean Free Trade Area), which in 1973 was replaced by CARICOM (Caribbean Common Market). English was renewed as the official language (de facto).

The People's National Movement (PNM), in power since the country's independence in 1962, remained strongly supported, until 1986, by the black community and business circles.

From 1962 to 1981, the leader of this party was Prime Minister Eric Eustace Williams. In the early 1970s, the country had to face a serious economic and social crisis. Violent disturbances broke out in Trinidad in April 1970. This situation was further complicated when part of the army made a brief attempt at mutiny. A state of emergency was declared and lasted until June 1972.

In 1973, the first oil crisis led to a rapid increase in Trinidad's oil revenues and the country became one of the leading oil exporters in the Americas. At the beginning of 1975, the unemployment rate reached 17% and the inflation rate 23%. In March and April of that year, strikes in the oil and sugar industries, backed by transportation and electricity workers, paralyzed the economy and cost the country nearly \$200 million. Prime Minister Williams, the "Father of the Nation", was accused of failing to manage the crisis. Inflation eased a bit the following year, but unemployment remained high. Williams continued in office after the September 1976 election, under a new constitution that made the country a Commonwealth republic.

When Williams died in 1982, Agriculture Minister George Chambers was appointed Prime Minister and leader of the PNM. In the 1986 elections, the National Alliance for Reconstruction, the

main opposition party, supported by the Indian community, won 33 of the 36 seats in the House of Representatives and Arthur Napoleon Raymond Robinson was appointed Prime Minister.

In July 1990, more than 100 Muslim militants blew up police headquarters, seized Parliament and, in an attempted coup, held Robinson hostage for several days, along with other members of the government. In December 1991, the Popular National Movement (Movimiento Nacional del Pueblo or Movimiento Nacional del Pueblo: PNM) won the election and Patrick Manning was appointed Prime Minister. Basdeo Panday succeeded him in November 1995, while Robinson became president in March 1997. In November 1996, Tobago was granted further autonomy. In December 2000, the United National Congress (UNC), a party founded by Basdeo Panday in 1989, won the legislative elections. It held 19 seats in the House of Representatives, against 16 for the People's National Movement (PNM) and only one for the National Alliance for Reconstruction (NAR).

In Trinidad and Tobago, the division of powers remained structured along racial lines, with blacks investing more in political and cultural activities, while Indians, engaged in agricultural exploitation, developed the Trinidadian economy. Despite the official discourses, we note that the recent history of the country continues to be deeply marked by the search for a social identity that is also a subject of struggle between the different groups that make up the population. We must also remember that the fights between the Indians Hindus and Muslims have decomposed very little since the beginning of immigration. Economic competition between Afro-Trinidadians and Indo-Trinidadians eventually developed into a racial rivalry.

BARBADOS

The first inhabitants of Barbados were the Arawaks who arrived from Venezuela around 1500 years before our era. Several hundred years later, around 1200 AD, the Arawaks were driven out by the Caribs, Native Americans who were more aggressive than the Arawaks. They were feared, as they were good archers and cruel warriors who devoured their prisoners. It is said, for example, that they ate a French crew in 1596. The Portuguese stopped on the island when they discovered Brazil. It was the Portuguese explorer Pedro a Campos who named the island Los Barbados ("the bearded ones"), presumably because his men considered the rough skin of the figs found on the trees to resemble a man's beard. Then, starting in 1492, the Spanish settled on the island and imposed slavery on the Caribs who, in contact with Europeans, developed contagious diseases that greatly decimated them. The Spanish eventually lost interest in Barbados to the point where it could be colonized by others.

British colonization

The first British ship touched the island on May 14, 1625. Captain John Powell claimed possession of the island for King James I. In February 1627 Captain Henry Powell settled on the island with 80 English settlers and about 10 slaves. The small settlement of Jamestown was quickly nicknamed "Little England" by the neighboring colonies; English became the de facto official language of Barbados. The first settlers first cultivated tobacco and cotton which, being unprofitable, were abandoned in

1637 for sugar cane. Due to its particular geographical position, ie the easternmost island in the Caribbean, Barbados was recognized early on as being of strategic naval and military importance. The colony prospered and founded a House of Assembly, making it one of the first parliamentary democracies in the world. But the exploitation of sugarcane turned out to be very dependent on an abundant labor force. At first, new settlers, ranchers, then indentured servants and criminals were brought in. The descendants of these early "white slaves" were called Legranas Rojas ("Red Feet") after the color of their work-sore feet; they specialized in fishing and subsistence farming, eventually becoming an entrenched group in society, with little hope of improving their lot. But the switch from tobacco and cotton production to sugar production required more labor and capital. The English settlers had tried to convert the last Caribs into

slaves, but given the difficulty of such an undertaking, they decided to use them as fishermen (until their disappearance).

From 1644, it was necessary to massively import slaves from Africa. It was the Dutch merchants who provided Barbados with the necessary manpower. The slaves came from Sierra Leone, Guinea, Ghana, Ivory Coast, Nigeria and Cameroon. In total, some 80,000 black people arrived from Africa, but it is estimated that at least 30,000 more had left their native country to die before reaching their destination.



Therefore, it was in the 17th century that the black population developed the Barbadian Creole we know today. The relationship between Creole-speaking slaves and the English favored the anglicization of proper names, even by non-English-speaking European settlers (Flemish, Spanish, Portuguese, etc.). Religion in Barbados was also heavily influenced by the English, as the early settlers practiced Anglicanism which quickly secured the dominant position.

In 1834, the Emancipation Act allowed the freedom of slaves, but it was not until 1838 when we witnessed the total abolition of slavery, which called into question the system established by the British. For most black Barbadians (Afro-Barbadians), even after the abolition of slavery, working conditions remained very difficult. A large proportion of the labor force was forced to continue working on the plantations for starvation wages. Even today, we can say that the island has inherited a highly stratified society where social classes play a determining role. In 1896, economic depression and widespread social unrest forced Britain to establish a Royal Commission of Inquiry. The historic riots of 1937 prompted Britain to appoint another that recommended, among other things, the legalization of trade unions. In 1950, with the decolonization movement gaining ground, universal suffrage was instituted. In 1954 a local government composed of ministers was created.

From 1958 to 1961, Barbados joined the Federation of the West Indies, which also included the islands of Trinidad and Tobago. The dissolution of this federation, in 1961, accelerated the movement of the colonies towards individual adherence to independence. In 1961, Errol Barrow, known as the "father of independence", came to power and prepared the island's independence, which was proclaimed in November 1966, within the framework of the Commonwealth.

Independence

The years after independence were marked by a steady rise in living standards, several exemplary elections and changes of government, the institution of universal, free and compulsory primary and secondary education and free tertiary education, and finally by the diversification of income sources, which now include tourism, light industries, and information technology. The island joined the United Nations and the Organization of American States. Then, in 1973, Barbados was at the origin of the foundation of the Caribbean Common Market (CARICOM: Caribbean Common Market) whose objective was to promote political and social cooperation, as well as the economic integration of its members.

In domestic politics, the first alternation in power between the two main parties (the Barbados Labor Party or Barbados Labor Party, BLP, and the Democratic Labor Party or Democratic Party, DLP) took place peacefully in 1976. In 1986, it is the DLP that comes to power and Errol Walton Barrow becomes Prime Minister. When Barrow died in June 1987, Erskine Sandiford succeeded him. The 1994 elections saw the victory of the new BLP leader, Owen Arthur. Thanks to income from tourism, sugar cane and financial activities, the island's economy experienced a good level of growth in the 1990s. At the initiative of Owen Arthur, in 1998 the integration process with the other islands of the region began, within the framework of the Organization of Eastern Caribbean States (OECS). In January 1999, Owen Arthur's mandate was renewed.

On November 29, 2021, Barbados officially declared itself a republic, thus no longer recognizing Queen Elizabeth II as head of state. Already independent from the United Kingdom since 1966, Barbados celebrated its transition from monarchy to republican rule, after some four centuries of subjection to the British sovereign.

THE GRENADE

Before the arrival of the Europeans, Granada was populated by the Arawaks. About 1500 years ago, they had migrated from Venezuela to disperse in the various islands of the Antilles, including the island of Grenada. A little later, around 1200 AD, the Arawaks came into conflict with the Kalinago (called Caribs by Europeans), more aggressive Native Americans who drove them out completely. The natives had called their island Camerhogne in Kalinago.

In 1498, Christopher Columbus discovered the island of Camerhogne (Granada) which he named Concepción. The population of Kalinago was fiercely hostile to Spanish colonization. The Spanish abandoned the island after giving it a new name, Granada, after the name of a province of Spain (in Andalusia). In 1609, the British tried to settle there, but the Kalinago, considered cannibals, quickly expelled them.

French colonization

In 1650, the French, who were already hunting turtles in the area, bought the island from the British and settled there thanks to a company founded by Cardinal Richelieu. The French distributed alcoholic beverages to the natives to appease them and make them more peaceful. The tactic did not have the desired effect, as the French had to fight for control of the island. They founded the city of Saint-Georges in 1650 and gave the island the name of Granada (translation of Granada). The following year, the final escalation against the natives took place in the north of the island, in the Baie des Sauteurs, a place name that was kept because the Kalinago had preferred to jump from the top of the cliffs rather than submit to European colonization. . We can say that it was the French who liquidated the Caribbean Kalinago, which today would correspond to a form of genocide.

Later, the French brought black slaves to work on the sugar cane



plantations. Numerous French or Creole toponyms attest to this occupation which favored the construction of numerous communication routes and various fortifications intended to defend against the English: Redonda Island, Caille Island, Saline Island, Petite-Martinique,

Baie des Sauteurs, Baie Grand-Roy, Baie Beauséjour, Grande-Anse, Mardigras, Grand-Étang, Lance-aux-Épines, Saint-Georges, Saint-David, Saint-Jean (became St John), Saint-André (became St Andrew), Saint- Marc (now St Mark), Mome Docteur, Fort Jeudy, Belmont, etc. The island remained under French control until it was captured by the British in 1762 during the Seven Years' War.

British colonization

Granada was officially ceded to Great Britain in 1763 by the Treaty of Paris. The inhabitants continued to speak French and French Creole throughout the island. Then, after a bloody battle at Saint-Georges that was sacked, the French retook the island in 1779.

French language and traditions remained predominant, but the Treaty of Versailles in 1783 returned the island to the English. The linguistic situation hardly changed, French and French Creole continued to be the languages of the vast majority of the inhabitants, that is, of the slaves and landowners. More specifically, the slaves used Creole to be able to communicate with each other without being understood by their British masters, while the landowners spoke French. Although the new British administrators used English, French remained predominant, at least until 1795, when the French colonists rose up and organized their own revolution on the model of the French Revolution of 1789.

Grenada's economy had already undergone significant changes. Natural disasters had destroyed the sugar cane plantations. A botanist named Joseph Banks advised King George III to introduce the cultivation of nutmeg and other spices there. The island's soil seemed ideal for growing such spices. The reduction of sugar cane and the intensive cultivation of nutmeg and cocoa favored the partition of the land into smaller properties, which also led to the arrival of new English farmers. These acquired new slaves who, this time, developed another Creole with an English lexical base.

But slavery was abolished by Great Britain in 1834. Grenada became a colony governed by the British Windward Islands Administration. A British governor administered the island until the late 1960s, which definitely favored the development of the English language and the introduction of English words into Creole. French disappeared, except in its creole form, which remained widespread among the descendants of slaves brought by the French. In 1958, the British Windward Islands Administration was dissolved and Grenada joined the West Indies Federation for a few years. The federation collapsed in 1962, but the British government attempted to form a small federation from its eastern Caribbean dependencies. It was also a failure, as the British developed the concept of "Associated State". In 1967 Grenada became an associated state within the United Kingdom and remained responsible for its internal

affairs, leaving external affairs and defense to Britain.

Independence

The colony of Grenada gained its independence on February 7, 1974, with Eric Gairy as its leader, a charismatic and controversial figure placed on the public scene during the 1950s. From then on, Grenada adopted the model of the British parliamentary system with a monarchy. constitutional (the British sovereign) and a governor general appointed by London to represent the crown; English remained the official language by tradition. Eric Gairy was the first Prime Minister of Grenada. He created a secret police called "mongoose gangs." In March 1979, the Gairy regime was overthrown in a coup, while the leader was absent from the country. The initiator of the overthrow was his opponent, Maurice Bishop, leader of the Nueva Jota Movement, a radical formation favorable to the Cuban regime.

Inspired by the Cuban model, Bishop's revolutionary regime adopted social measures (agrarian reform, popular education program, etc.) and received the support of Cuba, Libya and the USSR. The Constitution and Parliament were suspended. Maurice Bishop ruled the island until his death in a coup that toppled him in October 1983; in reality, Bishop was executed with his accomplices. All of this commotion and the threat of lone American medical students on the island acted as a catalyst for the subsequent "rescue mission" by US forces. In fact, on October 23, at the request of the Organization of Eastern Caribbean Countries, the United States launched a military operation on the island to allow the establishment of a new, more democratic regime.

Grenada was then governed by a provisional executive council until legislative elections in 1984. Herbert A. Blaize, at the head of a coalition, the New National Party, became prime minister. After his death in 1989, elections were held in March 1990 and a governing

coalition was established, headed by Nicholas Brathwaite. At the beginning of 1995, Nicholas Brathwaite resigned and was replaced by Keith Mitchell in June 1995. His government, considered authoritarian, provoked violent criticism from the opposition. In April 1997, the island reestablished diplomatic relations with Cuba.

ST. VINCENT AND THE GRENADINES

The island of San Vicente was first inhabited by the Cibonay Amerindians (Cigayos) of South America around 5,000 years before our era. Another Amerindian people of Venezuela, the Arawaks, succeeded them around the 3rd century AD before being supplanted in turn by the Caribs, a warrior people who arrived in the 14th century from South America from the north.

The island of San Vicente was probably explored by Christopher Columbus who gave it the name of San Vicente in 1498. However, the colonization of the country did not begin until the 18th century, the Caribbean having succeeded in protecting San Vicente (then the Yurumein) from the European presence. In 1660, a Franco-Anglo-Caribbean treaty guaranteed the Caribbean full ownership of the islands of Dominica and Saint Vincent.

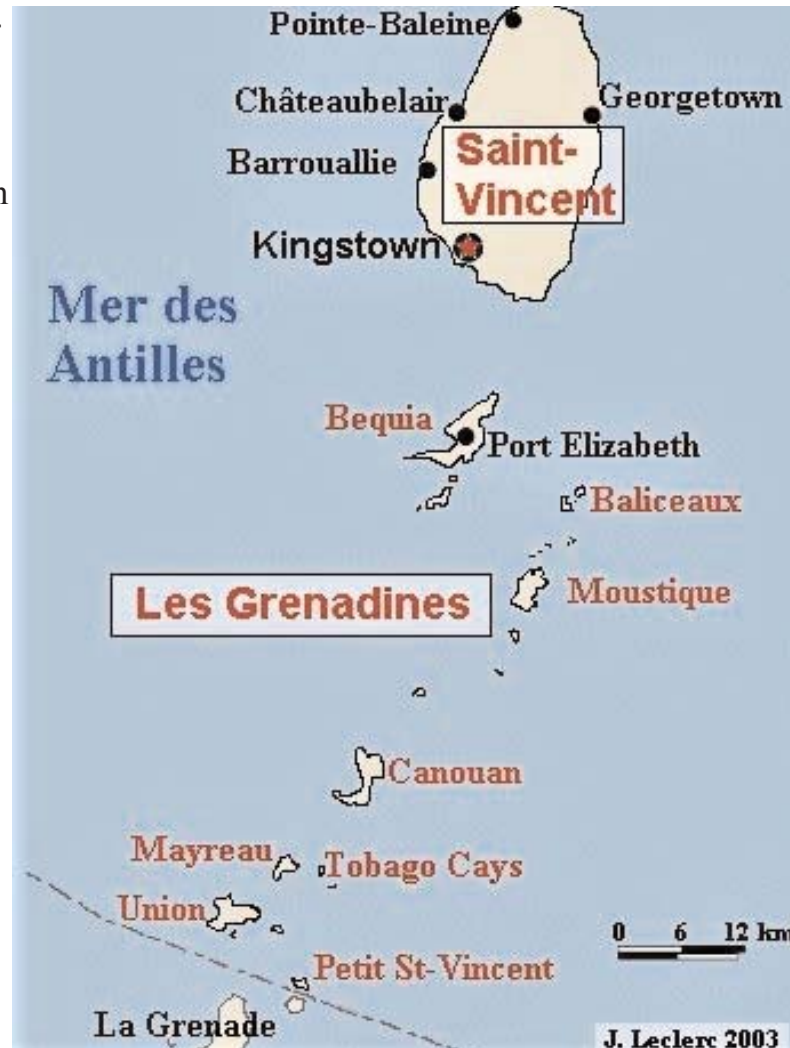
In 1675, a Dutch ship loaded with slaves sank off the coast of Saint Vincent. The Caribbean allowed African survivors to stay on the island. Many of them married from the Caribbean, adopted their language from the Arawak family, their customs and integrated into their new society, thus causing an Afro-Amerindian

miscegenation.

The Homeland of the Garifuba

Then the news that Saint Vincent (then the island of Yurumein) had become a "paradise" for runaway slaves (or maroons) spread among the blacks. Other runaways arrived and intermarried with Caribs, creating a people called Garifuna or "Black Caribs" or "Red Caribs"

- Black Karibs in English; in Spanish: Caribes Negros, as opposed to the Arawaks traditionally called Red Caribbean by the French; in English and Spanish, the natives are associated with Asians, hence the name Yellow Karibs in English and Caribes Amarillos or Amarillos in Spanish, but Caribbean red in French, no doubt by association with the Peaux-Rouges of Canada. But the tension ends up increasing between the Amerindians "Yellow Caribs" (Yellow Karibs), who divided the island in 1700. The Yellow Caribs settled in the West and the Black Caribs in the East. Fearing domination by the Black Caribs, the Yellow Caribs allowed the French to settle in 1719. The French sent missionaries among the Black Caribs and eventually established peaceful relations with the two Carib peoples. The French patois made its appearance at this time. Between 1763 and 1783, Great Britain and France disputed control of the island of



Saint Vincent, although the 1763 Treaty of Paris recognized the islands of Saint Vincent and Dominica as "neutral" islands. The British tried several times to occupy Saint-Vincent, but the Black

Caribs proved to be very good warriors and managed to repel them. They even inflicted a crushing defeat on the English who had to recognize their right to exist as an "independent nation".

The British and the deportation of the Garifuna

In 1782, the second Treaty of Versailles gave the British possession of Saint Vincent. The Caribs and Garífunas were then handed over to their worst enemies. The British founded sugar cane plantations and brought African slaves to work there, which contributed to the development of the English-derived Creole. However, the French encouraged the Black Caribs to oppose British colonization. In 1797, Black Carib tribes, united under Chief Joseph Chatoyer, drove the British back along the west coast toward Kingstown. However, when Chatoyer was killed while the French failed their allies, the Black Caribs surrendered to the British. Chatoyer today became the first national hero of Saint Vincent and the Grenadines.

The British of the time could not accept that blacks were free on a defeated island and could continue to live among themselves, like whites. As was the English custom at the time, these populations considered undesirable had to be liquidated. The British hunted down all the Garífunas to imprison them, burning the houses along the way, taking the cattle and killing hundreds of resistance fighters in the fray. Then, on July 15, 1796, Henry Dundas, the British Secretary of State for War, ordered Major General Sir Ralph Abercromby to transport the 4,300 Garífuna prisoners to a small desert island, Baliceaux Island (approx. 100 km²).) in the Grenadines, awaiting a decision on his fate. But half of the garufinas died of yellow fever due to the poor conditions of detention and food. Meanwhile, the British continued the pursuit and destroyed all the crops to starve out the survivors.

To prevent further resistance, the British government ultimately decided to deport most of the Garifuna. On October 26, 1796, the English embarked on 5,080 of their ships and, after expelling the

Spanish garrison that occupied the place, they were thrown on the Honduran island of Roatán. However, on April 11, 1797, the English left only 2,248 Garífunas on the island of Roatán, the rest having perished during the long journey. The Garifuna who had remained in Saint-Vincent were taken to colonies to work in the north of the island, where their descendants still live.

Remember that this practice of mass deportation was common at the time, and the Acadians of Nova Scotia in Canada had met the same fate in 1755. In fact, Charles Lawrence, the lieutenant governor of Nova Scotia, had justified the deportation of the Acadians in Canada. a letter addressed in 1754 to the British authorities:

As the Acadians own the most beautiful and largest lands in this province, we will not be able to settle there forever as long as this is the case. [...] I can't help but think that it would be better [...] if they were chased away.

As the Acadians were not black, it can be believed that the deportation was not politically justified by a simple question of race, but to appropriate land for free. That said, the Garífunas did not remain on the island of Roatán for more than a decade. Like good navigators, they made canoes, then spread out along the coasts of Belize, Honduras and Nicaragua, so that from now on it will no longer become a free nation, but rather small minority communities.

The remaining Caribs were driven to colonies north of Saint Vincent, but their descendants lost their ancestral language. British colonization

The British imposed English as the official language and ignored the Creole of the Saint-Vincent Islanders. In 1812, on the island of Saint-Vincent, an eruption of the Soufrière volcano destroyed the crops and buildings of the colony. After the abolition of slavery in 1834, plantation owners brought in workers from eastern India as farm laborers and servants. During the 19th century, many

Portuguese settled on the island as merchants or merchants. In 1898, a cyclone damaged crops, and in 1902, a massive eruption from Soufriere destroyed farms and killed more than 2,000 people.

At the beginning of the 20th century, Saint-Vincent was still under British control, but the island gained increasing control of its internal affairs. In 1925, the British government authorized the creation of the Legislative Council, then universal suffrage was granted to adults in 1951. From 1958 to 1962, Saint-Vincent joined the Federation of the West Indies. In 1969, it became a self-governing member of the Associated States of the West Indies.

An independent state

In 1979, a secessionist demand was born in the Grenadines archipelago and provoked a brief movement of revolt on the island of Union. On October 27, 1979, following a referendum, Saint Vincent and the Grenadines became the last of the Windward Islands to gain independence as part of the Commonwealth, like Saint Vincent and the Grenadines. The country has remained relatively stable since then. In 1984, James F. Mitchell, leader of the National Democratic Party, came to power and ruled the country. Despite numerous scandals that tarnished the image of his government, accused of corruption, James Mitchell was re-elected until the year 2000.

On September 26, 2007, Prime Minister Ralph Gonsalves appealed to the United Nations for reparations for the genocide perpetrated by the British against the Garifunas. In October 2009, it shed light:

[In order to impose their authority and power, the armed forces of British colonialism not only defeated the Garifuna and killed their leaders, including Chief Joseph Chatoyer. They went much further. The British launched a rampant criminal campaign against Garifuna men, women and children. Thousands of Garifuna were massacred [...]. It was violence in its natural state against defenseless innocents [...]. The British did not recognize their genocidal crime against

humanity and therefore offered no compensation to Saint Vincent and the Grenadines for the near destruction of the Garifuna. nation.]

On November 25, 2009, a referendum was held in which voters were asked to approve a new constitution that provided for the replacement of the English monarchy (and Queen Elizabeth II as head of state) with a republic. Since a two-thirds majority was required, when 43% of voters had voted in favor, the proposal was defeated. The Queen of England is still represented by a Governor General.

GUADELOUPE

The history of Guadeloupe is linked to that of the West Indies, therefore to European colonization and slavery practiced for three centuries by the Spanish, English, French and Dutch. However, the human presence in the West Indies began long before the arrival of the Europeans. Thus, archaeologists have found in the Caribbean, especially in Guadeloupe, stone tools whose age is estimated at 4000 years before our era.

These tools are attributed to the Ciboneys, an Amerindian people from western Venezuela and the island of Trinidad. Two thousand years later, the first Arawaks, coming from the Venezuelan coasts, settled on various islands of the Lesser Antilles.

Native American

Around 300 years before our era, the Arawak people populated Guadeloupe and lived from agriculture and fishing. They were decimated by another Amerindian people, the Caribs (or Kalina whose name means "warrior"). The latter, also coming from Venezuela as the Arawaks, landed in Guadeloupe around the 8th century and exterminated the Arawaks (with the exception of the women). Once settled, they formed nomadic groups that colonized all of the Lesser Antilles around 1350 and lived by growing cassava, fishing, and hunting. The island of Guadeloupe was called Karukéra, which means "island of beautiful waters" in the Kalina language. The

Caribbean or insular Kalinas will be decimated in the first twenty years of the French colonization of Guadeloupe, beginning in 1635.

Christopher Columbus and the baptism of the islands

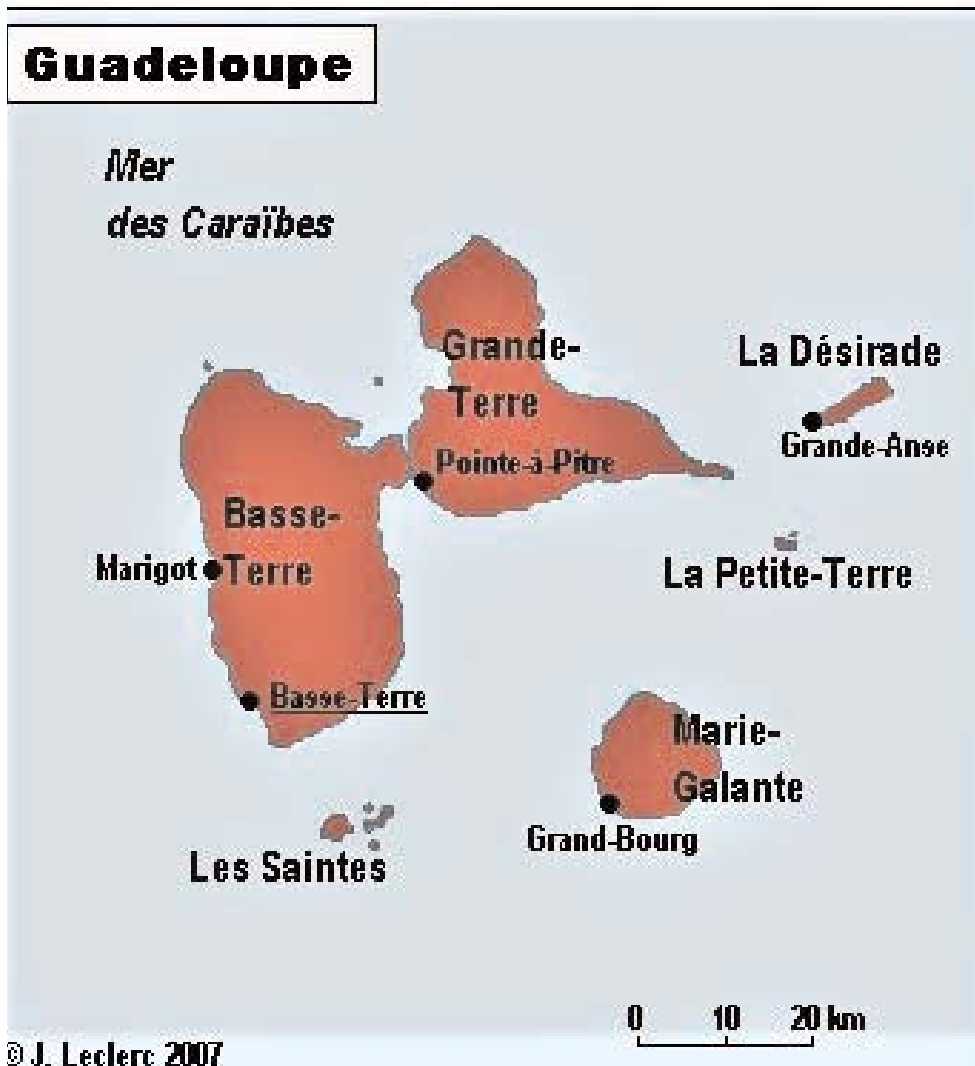
On November 3, 1493, Admiral Christopher Columbus, at the end of his second voyage, approached the Guadalupe archipelago at the head of an imposing army of 17 caravels and 1,500 men. After discovering La Désirade (named after the first much-desired island to appear on the horizon), Columbus landed on Marie-Galante Island (named after the flagship's name: Santa Maria Galante), then the next day to the island of Karukéra, which he immediately named

Sainte-Marie-de-la-Guadeloupe, in homage to a monastery in the Spanish province of Extremadura. The name Guadalupe derives its origin from the Spanish Guadalupe which means "hidden river", according to the Arabic toponymy of southern Spain, or even "rivière aux Loups" and would come from the Virgin of Guadalupe, a local saint in the province of Cáceres. In Extremadura, Our Lady of Guadalupe of Extremadura. The Spanish remained on the coast of the island until November 10 and visited many towns emptied of their population: the Caribs, frightened, had fled. During his voyage, Christopher Columbus had also renamed the islands of Saintes (from the Spanish Los Santos, meaning "the saints", to celebrate the feast of All Saints), Saint-Martin (discovered on November 11, St. Martin's in the Gregorian calendar) and St. Bartholomew (named after Columbus's brother, Bathelemeo).

Christopher Columbus returned to Guadeloupe in 1496, but was warmly received by the Caribbean. Attempts at colonization were considered, but the aggressiveness and fame of cannibalism in the Caribbean led the Spanish to neglect the archipelago, which only served as a stopover between the Antilles and Europe, leaving room for the French and English. It must also be said that for the conquerors the islands of the Lesser Antilles had a secondary interest compared to the Greater Antilles (Cuba, Santo Domingo, Puerto Rico, Bahamas, Jamaica) and South America). In short, they were "small fingerlings" that the Spanish could leave to the French, the English or the Dutch.

The French West Indies

Unlike Canada and Louisiana, the West Indies were American possessions that the French held dear. They had also found themselves there, in the early seventeenth century, in competition with the English, eager to take from the Spanish whatever they might be. The English then obtained Jamaica, which belonged to the heirs of Columbus, and the French settled in 1635 in Martinique, Guadeloupe and neighboring islands.

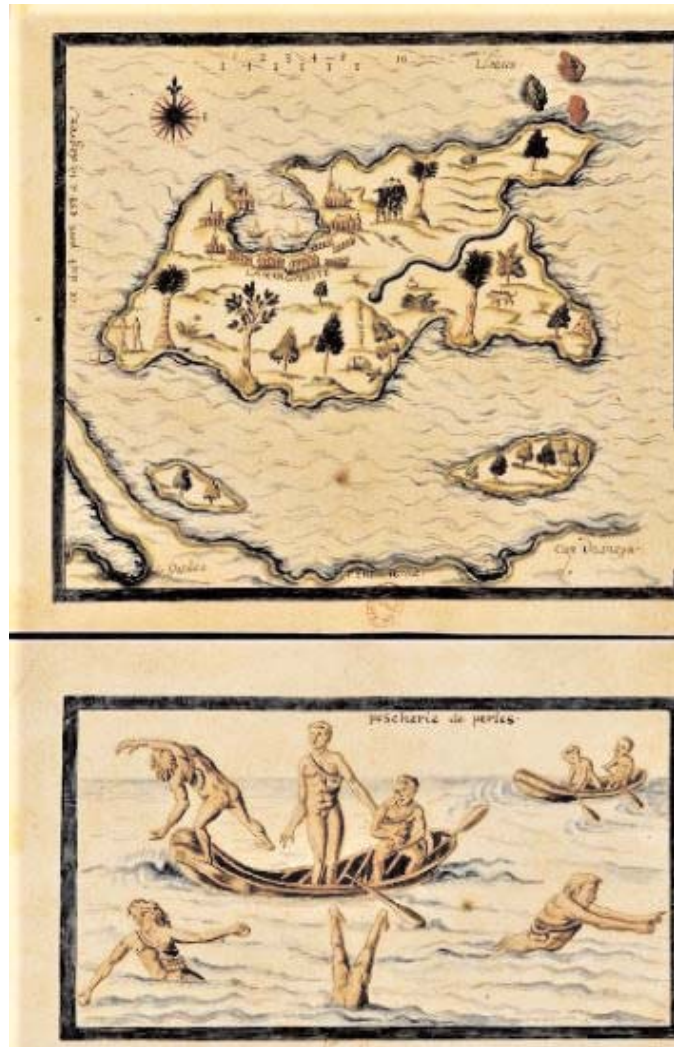


French colonization

In the 17th century, Cardinal de Richelieu authorized the Compagnie des Isles d'Amérique to colonize the West Indies. On June 28, 1635, two Frenchmen, Liénard de L'Olive and Duplessis d'Ossoville, landed on Guadeloupe (mainland) and took possession of it. They immediately waged a ruthless war in the Caribbean, which lasted from 1635 to 1639. The incessant war of ambushes with the French but also famine and disease practically decimated the native colony. The survivors took refuge on Marie-Galante Island and Les Saintes.

From 1643 to 1664, Charles Houël was appointed Governor of Guadeloupe, founding the city of Basse-Terre and becoming the owner of the archipelago. The extermination of the Caribs of Marie-Galante and Saintes continued. It was around 1644 that the economic vocation of Guadeloupe materialized with the cultivation of sugar cane. Since this culture required a large workforce, the French followed the Spanish and imported shipments of black slaves from Africa. In 1656, the number of slaves was around 3,000 for a total population of 15,000 inhabitants. Encouraged by Minister Colbert, this slave trade will last almost 200 years. In 1660, Governor Houël concluded a peace treaty with the English who inherited the islands of Dominica and Saint Vincent. In 1664, Guadeloupe came under the supervision of the Compagnie des Indes Occidentales, but ended up under the royal domain in 1674 while subject to the supervision of Martinique; the West India Company was suppressed.

In 1648, the islands of San Martín and San Bartolomé were abandoned by the Spanish who had considered them too small and of limited interest. That year (1648), the island of Saint-Martin was occupied by only four French and five Dutch. On March 23 of the same year, the French and the Dutch resolved the issue of their "national sovereignty" by signing the Treaty of Mont des Accords. They divided the island into two parts: the French occupied the northern part, the Dutch the southern part. In the agreement of 1648 it was agreed to ensure the free movement of inhabitants throughout the island. The provisions of 1648 have remained in force to this



"Pearl Fishery" (Antilles)

Brief Discourse on Remarkable Things
Samuel Champlain, 1600.

Watercolor manuscript, BnF, Department of Manuscripts, NAF 9256, f. 49-50

© National Library of France

Since the discovery of America, the pearls of the Antilles constituted a considerable attraction for Europeans.

technique, the French governor, Charles Houël, considered that the

day, without any defect, perhaps precisely due to the absence of visible barriers between the two borders.

Later, despite the Franco-Dutch occupation, English was used as the vehicular language on the island. In 1651, the island of Saint Bartholomew was sold to the order of Malta.

When in 1656 the Dutch settlers were expelled from Brazil by the Portuguese, they took refuge with their slaves in Martinique, but especially in Guadeloupe and Saint Martin. Because the Dutch were reputed to be the regulators of the sugar-making

arrival of these new immigrants would promote economic growth. In the following centuries, the island of Saint-Martin was populated by English settlers and corsairs, and some black slaves, while remaining under dual Franco-Dutch administration. However, the French and the Dutch had to defend themselves against the incessant English attacks. During the Treaty of Utrecht in 1713, France lost the island of Saint Kitts to England (today the state of Saint Kitts and Nevis). However, the French part of Saint Martin (as well as the island of Saint Barthélemy) was administratively linked to Saint Kitts on which it depended. The loss of Saint-Christophe, which severed all natural links with France, meant that the French part of Saint-Martin had to rely on itself for a certain time (fifty years); it was not until 1763 that it was administratively attached to Guadeloupe (250 km away).

In 1816, the signing of the Treaty of Vienna put an end to colonial struggles and definitively ensured Franco-Dutch predominance. Actually, between the mid-17th century and the early 19th century, the island of Saint-Martin/Sint Maarten was influenced by France, the Netherlands Antilles, the British Antilles, the US Virgin Islands, Puerto Rico (Spanish), the United States, and Sweden. One can imagine the degree of multilingualism and multiculturalism among the population of the island. Around 1843, Admiral Alphonse-Louis-Théodore de Moges (1789-1850), while Commander-in-Chief of the West Indies and Gulf of Mexico station and Governor of Martinique, wrote to the French Minister of the Navy: "A In spite of the double occupation (French and Dutch), being the English language the only one familiar to the whole of the population, this circumstance is explained by the little interest that Holland grants to this possession and by the abandonment where we ourselves have left it. for many years." The situation has changed today, the island is invaded annually by half a million tourists, mainly Americans, then French, Canadians, Dutch, etc. In short, the inhabitants have always spoken French, Dutch, English, Spanish and various Creoles.

Slavery and Franco-British conflicts

In 1685 the famous Black Code was proclaimed, an ordinance of Louis XIV intended to regulate the slave regime and specify the duties of masters and slaves. This Black Code, which remained in force throughout the West Indies and French Guiana until 1848 (the date of the definitive abolition of slavery by France), was rarely respected. Although this code did not deal with questions of language, it stripped the slave of all his identity. Indeed, after the obligatory Catholic baptism, the African became black and changed his name, abandoning his dress habits and his language, then he was branded with a hot iron and assigned to menial jobs.

As in other parts of the Antilles, Franco-British rivalries changed the political and economic character of Guadeloupe, which, from 1691 to 1816, was sometimes French and sometimes English. From 1691 to 1703, the English occupied Basse-Terre and Marie-Galante. The new masters brought to Guadeloupe an additional 18,000 slaves used in the development of Grande-Terre. Recovered by the French in 1703, Guadeloupe became English again during the Seven Years' War (1756-1763), but the 1763 Treaty of Paris ended the war and returnIn 1784, in exchange for services rendered to France and a trading base at Göteborg (the largest Swedish port that had been made accessible to French goods), King Louis XVI ceded the island of St. Bartholomew to King Gustaf III of Sweden. . Saint-Barthélemy remained under Swedish administration until 1877. For almost a century, the port of Gustavia (name given in honor of Gustave III) of Saint-Barthélemy, the capital of the island with its buildings of Swedish architecture and some street names, it became an important supply center for the various warring factions, particularly the French, English, Spanish and Dutch. Over the years, the island became a center of international trade, which has continued to this day.

After Guadalupe was endowed in 1787 with a colonial assembly won over to the interests of the hacendados, the population of black slaves increased considerably, amounting to 90,000 blacks against 14,000 whites and 3,000 freedmen. It will be understood that the

great white landowners did not see with good eyes the French Revolution (1789) and the Convention that abolished slavery. The governor and assembly of Guadeloupe refused to submit to the new republic which sent an expedition to the Lesser Antilles while the English had seized Guadeloupe in 1794. The French led by Victor Hugues immediately liberated the archipelago and all its islands, with the exception of the saints. After proclaiming the abolition of slavery, Hugues enrolled a large number of blacks in the army of the Republic, installed a revolutionary court, imprisoned or guillotined the great white landowners and requisitioned the rest of the blacks for make them work again on the plantations. For four years (1794-1798), Victor Hugues reigned in his reign of terror until his retirement to France, before being sent to Guyana where... he re-established slavery. At that time, the Guadeloupe archipelago had 113,726 inhabitants, but only a thousand whites. While Guadeloupe alone defended the revolutionary ideals in the West Indies, even helping French Guiana, Martinique remained, under English domination, faithful to the Ancien Régime monarchist embodied by Louis XVIII.

Meanwhile, the French authorities were preparing to retake Guadeloupe. On November 14, 1801, Denis Dérès, then Minister of the Navy and Colonies, declared with paternalistic statements: I want slaves in the colonies. Freedom is a food for which the black stomach is not prepared. I think we should take advantage of every opportunity to give them back their natural food, except for the condiments that justice and humanity demand. I believe that a considerable force should be sent to Guadeloupe, not to reduce it to what it was, but to what it should be.

The French government sent 6,000 soldiers under General Antoine Richepanse (1770-1802). The French massacred some 10,000 men and women, who represented about 10% of Guadeloupe's population. This massacre of May 1802 was intended not only to put blacks back under the yoke of slavery, but also to make them admit that the white master could not accept being challenged with impunity. In short, Guadeloupe had to serve as an example to the other blacks in the French colonies.

A few years later, in 1808, the English began a new invasion campaign and reconquered Guadeloupe in early 1810 and remained there until the signing of the Treaty of Paris in 1814, which returned the entire Guadeloupe archipelago to France. Due to the return to power of Napoleon (Hundred Days period), the English questioned this restitution and a final invasion took place. The archipelago did not definitively return to France until July 1816.

The abolition of slavery

Let us remember that it was in 1802 that Napoleon Bonaparte had re-established slavery throughout the West Indies, but resistance movements began, in particular by the English who had banned the slave trade in 1807 and by the proclamation of the congress. of Vienna that had also prohibited it in 1815. But we had to wait for the decree abolishing slavery on April 27, 1848, which was drawn up by the Undersecretary of State for the Navy in charge of the colonies, Victor Schoelcher (1804-1893), of Alsatian origin. Almost immediately, the Governor of Guadeloupe, Laryle, decided, on May 27, 1848, to apply the decree of abolition in the archipelago; slavery was also abolished the same year on the island of Saint-Martin for the French part, but only in 1863 for the Dutch part. Guadeloupe then participated in the elections that followed and allowed the election of Victor Schoelcher as deputy for Guadeloupe and Martinique. In 1849 Schoelcher was elected to the Legislative Assembly of the Second Republic.

Having become famous throughout the Antilles, Victor Schoelcher also claimed the application of customary law and even departmentalization for the four colonies (Martinique, Guadeloupe, Guiana and Réunion), but failed on this issue; we know that the four colonies did not become departments until 1946. Of course, at the end of this painful period, the Martinique colony was massively populated by black newcomers and the mother tongue of all had become Martinique Creole.

The abolition of slavery

Let us remember that it was in 1802 that Napoleon Bonaparte had re-established slavery throughout the West Indies, but resistance movements began, in particular by the English who had banned the slave trade in 1807 and by the proclamation of the congress of Vienna that had also prohibited it in 1815. But we had to wait for the decree abolishing slavery on April 27, 1848, which was drawn up by the Undersecretary of State for the Navy in charge of the colonies, Victor Schoelcher (1804-1893), of Alsatian origin. Almost immediately, the Governor of Guadeloupe, Laryle, decided, on May 27, 1848, to apply the decree of abolition in the archipelago; slavery was also abolished the same year on the island of Saint-Martin for the French part, but only in 1863 for the Dutch part. Guadeloupe then participated in the elections that followed and allowed the election of Victor Schoelcher as deputy for Guadeloupe and Martinique. In 1849 Schoelcher was elected to the Legislative Assembly of the Second Republic.

Having become famous throughout the Antilles, Victor Schoelcher also claimed the application of customary law and even departmentalization for the four colonies (Martinique, Guadeloupe, Guiana and Réunion), but failed on this issue; we know that the four colonies did not become departments until 1946. Of course, at the end of this painful period, the Martinique colony was massively populated by black newcomers and the mother tongue of all had become Martinique Creole.

Between 1650 and 1850, France is estimated to have imported 290,000 slaves to Guadeloupe. However, the 1850 census listed only 121,000 inhabitants, which gives a good indication of the high death rate among black slaves. Finally, it was only around the 1840s that the Catholic Church Christianized blacks. Before, the blacks were certainly baptized, but then they were left to fend for themselves; furthermore, many priests owned slaves.

That said, slavery continued in another way when the Native Code was imposed, which would correspond today to another disguised form of slavery of indigenous populations by stripping them of all their identity. Thanks to the discriminatory practices imposed by the Native Code (in force from 1887 to 1946), whites continued to enjoy considerable privileges.

The new immigrants

But the abolition of slavery could only harm Guadeloupe's plantation economy, which could not bear significant labor costs. This is why, between 1854 and 1885, the French government decided to import "free" Indian immigrants (the coolies) from their counterparts in India. Reputedly docile, 45,000 "coolies" (a term with a racist connotation made up of the Chinese words *ku* and *li* meaning "suffering" and "strength") came to work in Guadeloupe (and Martinique) for a period of, initially, five years. Many of them stayed at the end of their contract, started a family and soon became Guadeloupeans in their own right, maintaining their religion and culinary habits, but losing their language to adopt Guadeloupean Creole. For a few decades, the exploitation of sugar cane remained the essential sector of the economy, aided in this by the creation of the Banque de Guadeloupe in 1851 and the Crédit foncier colonial in 1861. From 1871, without interruption, Guadeloupe it was always represented in the French parliament by Guadeloupeans (especially mulattoes).

Furthermore, during the treaty of August 10, 1877 (in force since March 16, 1878), the island of St. Bartholomew which had been ceded to Sweden was reverted to the sum of 400,000 francs to France by Oscar II, king of Norway and Sweden, after consultation with the inhabitants of the island (351 votes against one were in favor of retrocession to France). Since then, Saint-Barthélemy has enjoyed free port status, exempt from customs duties.

A slow improvement

Under the last kings of France (Louis XVIII, Charles X and Louis Philippe), Guadeloupe evolved very little in terms of human rights, although, as of 1830, blacks and mulattoes obtained in principle the same rights as whites. It was the Third Republic of 1870 that marked a real advance, since not only was universal male suffrage instituted, but compulsory, secular and free public education was extended to all Guadeloupeans (1881). However, the situation of the working classes continued to be precarious, since the schooling of the children implied additional expenses that the parents could not always afford. In reality, the standard of living for black and Indian immigrants did not improve significantly until the middle of the 20th century.

From 1870 to 1914, the sugar crisis hit Guadeloupe, which had the effect of concentrating property in favor of factories that already belonged to industrialists from the Metropolis. A new regime followed, claiming socialism and embodied by Hégésippe Légitimus, who attacked the quasi-monopoly of mulattoes in local political life to the detriment of blacks. The arrival of a black governor, Félix Éboué, contributed to attenuate the prestige generated by the policy of Légitimus. In 1928, the island was devastated by a terrible cyclone and then the constructions began to be made with reinforced concrete. The sugar economy continued to develop, but the export of bananas and rum began to compete with sugar cane before the First World War. Subsequently, the decline of the sugar economy and attempts to convert sugar cane did not favor social peace.

As for the island of Saint-Martin / Sint Maarten, it was in a way requisitioned during the Second World War by the United States, which built a military airport there. This factor further anglicized the islanders.

Departmentalization

On March 19, 1946, almost 100 years after Victor Schoelcher's recommendation, the French National Assembly adopted the so-called "assimilation" law, which transformed the "Four Old" colonies (Réunion, Guadeloupe, Martinique and French Guiana) into French departments. Thus, the Guadeloupe archipelago became a French overseas department (DOM). Since the law of March 19, 1946, Guadeloupe has a Regional Council and a General Council. This new statute brought a certain economic wealth, but the social situation gradually improved, and this, through a succession of many social conflicts, especially in the fifties and sixties.

During World War II, the Americans became the sole supplier of the entire island of Saint-Martin, because the French Administration of the island had officially recognized the Vichy government and, as a consequence, had suffered from the blockade of the allied forces. Thus, the war contributed to a great deal of Americanizing and Anglicanizing of the population of Saint-Martin/Sint Maarten.

In 1963, the French government created BUMIDOM, the Migration Office of the Overseas Departments, in order to alleviate the region from population growth and rising unemployment: the annual departure of 10,000 Antilleans to Hexagone, to occupy subordinate functions in the service (PTT, hospitals, various administrations), constituted a temporary solution, without addressing the underlying problems. The 1970s saw the rise of demands for independence fueled in part by Marxism and the Cuban model; these movements experienced a certain appeasement during the adoption of the law of March 2, 1982, which established the region as a territorial community and made Guadeloupe one of the 26 French regions. Guadeloupean political elites were then given additional responsibilities in the economic development of their department, which became largely subsidized by both the French state and the European Union.

However, the transformation of Guadeloupe's economy and society, although necessary due to the collapse of the sugar industry, proved very difficult for the population, who had to face the facts: the old economy based on export agriculture (banana, rum and cane sugar) had only a very limited future in Guadeloupe. Henceforth, the promising industry was more tourism.

In 1976, the awakening of the Soufrière volcano had the effect of causing the displacement of thousands of Guadeloupeans, a highly questionable political gesture, especially since the desertion of the population of Basse-Terre had accentuated the economic crisis. In 1989, Guadeloupe experienced another even more devastating cataclysm: on the night of September 16, Hurricane Hugo devastated the archipelago.

Today, Guadeloupeans and Martinicans have definitively questioned the solution of emigration (now disqualified) to the Metropolis. On the part of the French State, the systematic recourse to subsidies ended up becoming a form of perpetual assistantship in an island of social assistance beneficiaries where the unemployment rate is around 35%. Finally, in Guadeloupe as well as in Martinique, the Guadeloupean identity problem has not been resolved, since assimilation into European culture, especially since integration into the European Union, is in total contradiction with the geostrategic reality of Guadeloupe within the Indies. Westerners. It is important to note that, for several years, Guadeloupeans have been more involved in the management of the island and the appointment of a "Metro" to a key position is not well perceived. Finally, the 1990s were marked by strikes whose main

demand was equal treatment between whites and blacks who held identical positions.

The new status of Saint Martin and Saint Bartholomew

The French decree of October 29, 2003 allowed the voters of the island of Saint Martin and the island of Saint Barthélemy to be consulted in application of article 72-4 of the French Constitution. The inhabitants of the island of Saint-Martin (then a dependency of

Guadeloupe) were consulted on December 7, 2003. They had to answer "yes" or "no" to the following question: "Do you approve the creation project in Saint-Martin of an overseas collectivity governed by article 74 of the Constitution, replacing the municipality, the department and the region, and whose statute will be defined by an organic law that will determine in particular the competences of the community and the conditions in which the laws and regulations applicable there? The same question was asked of the inhabitants of Saint Barthélemy; and the inhabitants of Guadeloupe and Martinique were also consulted. The inhabitants of Saint-Barthélemy have voted for a separation with the archipelago to become a collectivity. They voted 95.5% in favor of transforming their island into an "Overseas Collectivity." The "yes" also won overwhelmingly on the French part of the Franco-Dutch island of Saint-Martin, with 76% of the votes. The "no" vote won heavily in Guadeloupe, but narrowly in Martinique.



This is why only the islands of Saint-Martin and Saint-Barthélemy would change status and become Overseas Communities (COM).

On July 15, 2007, Saint Martin and Saint Bartholomew changed status. Since then, these two islands have exercised the powers currently attributed to the department and region of Guadeloupe, that is, to set the applicable regulations in fiscal matters, urban development, road traffic, maritime services, roads, the environment, access to work for foreigners, energy, tourism and the organization of public services and establishments in the community.

Today, the desire for independence is at its lowest point among Guadeloupeans. A Figaro poll, carried out from February 21 to 23 during the 2009 clashes, shows that if 51% of the French in metropolitan France, exasperated, have come to favor the independence of the small island that they are convinced to maintain, Guadeloupeans, for their part, reject secession in a proportion of 80%. Paradoxically, a clear majority of French people in mainland France (68%) consider Guadeloupe to be "an asset for France", because it contributes to its international influence; only 32% perceive it as "a financial burden".

ST. LUCIA

Between the years 800 and 1000, the Caribbean tribes gradually conquered the islands of the Caribbean arc, including Saint Lucia, which they had called Iguanaronia (from iouana-lao which would mean "iguana up", "where there are iguanas", "where the iguana found", as in San Bartolomé). The Arawaks also settled there.

Then Santa Lucía was discovered by the Spanish on their first exploration trips, between 1492 or 1502, without them settling there. Legend has it that Christopher Columbus discovered it on December 13, 1492, which is why this date is commemorated in Santa Lucía as a national holiday. The discovery of the island is rather attributed to a companion of Columbus, Juan de la Cosa, who anchored there during his expeditions in 1499 or 1504. Although his logbooks do not mention the island, a letter drawn up by Cosa in 1504 bears the indication of an island called El Falcón attributable to present-day Santa Lucía.

The first European settlers who came to settle in Saint Lucia were Dutch and English, but they resisted the attacks from the Caribbean poorly and abandoned the island. In 1639, a new British settlement attempt led by Sir Thomas Warner failed again in the face of native resistance. Then, during the two centuries that followed the discovery of the island, its history was the reflection of the long struggles that France and England waged for its possession. In fact, from the 16th to the 18th century, the island changed hands 14 times. The name of Hélène des Antilles (Helen of the West Indies) given to Saint Lucia is inspired by this rivalry which, on 14 occasions, brought the island to a change of allegiance. We know that, in Greek mythology, Helen (daughter of Zeus and Leda) was reputed (like Saint Lucy in the West Indies) to be the most beautiful woman in Greece; her fatal beauty was the direct cause of the Trojan War. Could it be for this reason that the French and the English disputed Saint Lucia so much?

The french colony

Wishing to follow the example of the Dutch in the West Indies, Louis XIII's minister Richelieu appointed Pierre Belain d'Esnameux in 1635 as Governor General of the Compagnie des îles de l'Amérique, following its successful founding at Saint-Christophe (today Saint Kitts and Nevis); he was then succeeded by Philippe de Lonvilliers (chevalier de Poincy). In 1639, Jacques Dyel du Parquet, Governor of Martinique, acquired the island of Saint Lucia. In 1648, du Parquet sent settlers to Granada and Santa Lucia. In 1651, the Compagnie des Petites Antilles purchased the island from the natives, marking almost 140 years of French colonization. Between 1650 and 1795, the French occupied Saint Lucia for 137 years; the English, about fifteen years. As in the rest of the West Indies, the French colonists who settled in Saint Lucia were generally poor and resided there under a contract that varied from five to ten years. Therefore, the survival of the colony remained precarious, since it had to depend on temporary residents interested in growing corn, bananas or potatoes.

As for the natives, they were rapidly decimated by viral diseases imported by the French; they either let themselves die or committed suicide rather than be reduced to slavery.

Given the evidence of the benefits that France could obtain from the cultivation of sugar cane, Minister Colbert decided in 1674 to put the possessions of the Compagnie des Îles des Antilles directly under the control of the French crown. But sugar cane plantations required an abundant workforce, hence the need to resort to slaves from Africa. It was not until the 18th century that massive and lasting European colonization began in Saint Lucia thanks to the rise of the sugar industry in Martinique. The establishment of the sugar industry in Saint Lucia began in 1765 with sieurs Lavacher and Le Blond in the plain of Vieux-Fort in the south of the island. Saint Lucian toponymy preserves the memory of its planters or great French administrators of the 18th century: de Castries, Micoud d'Argout, D'Ennery, Choiseul, Praslin, Laborie, etc. From 1793 until the fall of Napoleon in 1815, the island of Saint Lucia was taken alternately seven times by the French and the British. However, the influence of the French language was lasting among slaves and descendants of slaves, since the Creole vocabulary remained of French origin.

The british colony

In 1814, the Treaty of Paris granted the colony of Saint Lucia to the British. For England, Saint Lucia was a strategic objective to ensure the protection of Barbados, rather than an economic necessity. The lands of the Catholic Church were confiscated, but the French planters could keep their lands as long as they resided at least six months of the year on the island and owned less than 500 acres of land. Creole continued to be used in the daily lives of black slaves, but English replaced French in the Administration.

Saint Lucia was incorporated into the British Administration of the "Windward Islands" (the "Windward Islands") whose headquarters were located in Barbados, then Grenada in 1885. The English colo-

nial regiments were assigned to Sainte-Lucy. With the end of the wars in Europe, the British Empire consolidated its industrial revolution, in a situation of industrial and maritime primacy over the world. It was the doctrine of economic liberalism that gradually took hold. In the British market, the production of Saint Lucia was added to that of Barbados and Jamaica, which caused a fall in prices, which made it difficult to balance the plantations financially.

In 1838, slavery was abolished in all English possessions, including Saint Lucia. To ensure the maintenance of the sugar industry in the second half of the 19th century, the substitution of slaves of African origin prompted the importation of Indian immigrants from eastern India and Sri Lanka.

In the 20th century, the island of Saint Lucia was marked by involvement in the war effort and blockade of Vichy-loyal Martinique during World War II. A US naval air base was then established at Vieux-Fort, Gros-Islet, and Pigeon-Point. In 1924, a new constitution gave the island its first form of representative government, integrating a minority of elected members into the Legislative Council whose members had been previously appointed by London; universal suffrage was introduced in 1951 and ministerial government was introduced in 1956. Saint Lucia was involved in the creation of a "semi-autonomous Federation of the West Indies Islands" in 1958 under British control, until its dissolution in 1962 caused by defection From jamaica. A new "associated state" status with the United Kingdom then appeared for the six Islas de Barlovento ("Windward Islands") and the Leeward Islands ("Leeward Islands": in northern Venezuela).

From 1967 to 1979, Saint Lucia enjoyed complete autonomy for its internal affairs, but handed over its defense and responsibility for its foreign relations to the British government.

Independence

Saint Lucia's political independence was granted on February 22, 1979. However, the British sovereign remains the head of state. On the proposal of the Prime Minister of Saint Lucia, the Sovereign appoints his representative, the Governor General.

An active member of the Commonwealth, the island collaborates with several organizations, including the British Commonwealth, the Caribbean Community and Common Market (CARICOM: Caribbean Community and Common Market), the Eastern Caribbean Common Market (ECCM: Marché commun de la Caraïbe East) and, finally, the Organization of Eastern Caribbean States (OECS: Organization of Eastern Caribbean States). As a State subject to the North American sphere of influence, Saint Lucia benefits from civil and military cooperation programs with the US. But Saint Lucia also participates, due to its French-speaking past and its French-origin creolophony, in the work of the Agence de la Francophonie (as "Associated State" since December 1981) and in the Francophone Summits (since 1986).

DOMINICA

Christopher Columbus passed through the island in 1493 and named it Dominica (it was Sunday). Unlike other West Indian islands, Dominica was of little interest to the Spanish, who found it difficult to access (with its jagged, cliff-topped coastlines) and lacking in mineral riches. The small population of Caribbean Amerindians was not disturbed there. A small Spanish colony settled there, but lived in harmony with the Arawaks until the 17th century.

Later, the Spanish, French and English disputed the possession of Dominica. In the following century, already settled in Martinique and Guadeloupe, the French settled in Dominica and introduced coffee cultivation there. They imported black slaves to fill the labor they needed. But the British took over the island of Dominica in 1759. A few years later, the 1763 Treaty of Paris ended the Seven

Years' War and gave the island to the British. The latter turned Dominica into a sugar island by bringing in African slaves; coffee cultivation declined. Twice taken by the French, the island became definitively British again in 1814. In 1898, Dominica received the status of a British Crown Colony.

In the 20th century, Dominica became the main supplier of bananas to the British market. Incorporated into the short-lived Federation of British West Indies in 1956, Dominica received "Associated State" status from the United Kingdom in 1967. It gained independence on November 3, 1978 while remaining a member of the Commonwealth. The 1978 Constitution established a parliamentary regime: the Prime Minister is the Head of State; the Assembly has 31 members (10 of whom are not elected). Dominica became a member of La Francophonie in December 1979. The previous August, Hurricane David's passage through the island had left thousands of people homeless and led to a serious economic and social crisis. After a turbulent period (invasion attempts by mercenaries, "Rastafarian" militants, failed coups, etc.), Dominica has regained some stability. Tourism and financial services have been the main drivers of the Dominican economy since the late 1990s.

MARTINIQUE

The first known occupants seem to be the Arawaks who arrived from Venezuela around 300 or 400 years before our era. In 295 (before our era), an eruption of Mount Pelée drove away the Arawaks, who then left Martinique and did not return to the island until around the year 400. They have been inventoried and testify to the existence of inhabited Arawak peoples.

However, around 1200 CE, a new Native American civilization appeared on the island: the Caribs or Kalina. They are a supposedly belligerent Amerindian people who came from the Guianas and invaded Martinique and gradually exterminated all the Arawaks (except the women). The Caribbean was in turn decimated shortly after the arrival of the Europeans.

The brief passage of Christopher Columbus

It is not historically certain that Christopher Columbus landed in Martinique on June 15, 1502 (during his fourth voyage) and that he had known the Caribbean, since the Arawaks had already disappeared since the 13th century. It is said that the Native Americans named the island Madinina, which means "island of flowers". Columbus is said to have named the island "Martinique" (Martinique) after his patron Saint, Saint Martin (Saint Martin). Fearing the terrible Caribbean for its cannibalism, Columbus would have simply passed near the western coast of the island (Carbet beach) and, subsequently, the Spanish stopped being interested in it. Thus, they gave way to the French and the English.

French colonization

Cardinal de Richelieu, on behalf of King Louis XIII, created the Compagnie des Isles d'Amérique (1635-1650) to colonize the islands of the Lesser Antilles. The real conquest of Martinique began with the arrival of a French adventurer, Pierre Belain d'Esnambuc, on September 15, 1635. By 1650, sugarcane had become the sole crop of the West Indian islands.

The first contacts between the Carib Amerindians and the French had been quite cordial, but by dint of being progressively dispossessed of their lands, the Caribs offered strong resistance to the French. Then, after several years of conflict, both with the English and with the Caribs, the French under the command of Beausoleil finally expelled the Caribs from Martinique definitively (in 1658); the latter took refuge on the islands of Dominica and Saint Vincent.

The slave trade

For two centuries, Martinique, like all the other Antilles, lived under the reign of slavery. We know that it was the Spanish who had begun to import Africans into their colonies to replace the

Amerindian populations that did not survive the harsh conditions of slavery due to disease and exhausting work. It is that the black populations of Africa had a reputation for better enduring forced labor in the harsh climate of the Caribbean and equatorial America. France, following the example of other European powers, was no exception and also entered into slavery. In Martinique, the French imported their first slaves in 1635 to provide the labor needed to grow sugar cane. However, from 1656 to 1814, the English and the French regularly disputed over Martinique; Thus, for almost two centuries, the island was sometimes English, sometimes French, until the Treaty of Paris of 1814, which definitively ceded Martinique to France.

In 1673, King Louis XIV authorized the creation of the Compagnie du Sénégal, which was to bring black slaves to the West Indies and French Guiana. However, unlike the Netherlands, which had organized the slave trade in favor of Suriname (more than 400,000 Africans deported until 1823, the year of the abolition of slavery by the Netherlands), France, thanks to the Compagnie de la Guyane, he preferred to sell his shipments of slaves in Santo Domingo (today the Republic of Haiti and the Dominican Republic) instead of sending them to French Guiana, whose economic development seemed much less important.

In fact, more than 700,000 slaves were deported to the French West Indies between 1673 and 1789, of which 600,000 in Saint-Domingue alone; the rest were sent to Martinique, Guadeloupe, Saint-Christophe (today Saint-Kitts-and-Nevis), etc.

In 1710, the number of slaves rose to 21,000 for the island of Martinique. A few decades later, in 1745, Martinique had about 80,000 inhabitants, including 65,000 slaves. When slavery was abolished in June 1848 in Martinique, there were just over 72,000 slaves. It will be interesting to read the famous Black Code, an ordinance of Louis XIV intended to regulate the slave regime and specify the duties of masters and slaves.

This Black Code, which remained in force throughout the West Indies and French Guiana until 1848 (the date of the definitive abolition of slavery by France), was rarely respected. Although this code did not deal with questions of language, it stripped the slave of all his identity. Indeed, after the obligatory Catholic baptism, the African became black and changed his name, abandoning his dress habits and his language, then he was branded with a hot iron and assigned to menial jobs.

C'est Victor Schoelcher (1804-1893), alors sous-secrétaire d'État à la Marine chargé des colonies, who prepared the decree d'abolition of slavery on April 27, 1848, which he confirmed by the Constitution on November 4 1848. In Martinique, on May 23, 1848, at the request of the municipal council of Saint-Pierre (the capital of the era), the governor of the island, the general Rostoland, proclaims a sole decree dont les deux first articles énonçaient what follows:

Article 1

Slavery is abolished from this day on in Martinique.

Section 2

The maintenance of public order is entrusted to the good spirit of old and new French citizens.

Having become a deputy for Martinique and Guadeloupe, Schoelcherrev also indicated the application of customary law and even departmentalization for the four colonies (Martinique, Guadeloupe, Guyana, and Réunion), but failed on this issue; One hundred years later, Martinique, Guadeloupe, French Guiana and Réunion will become French departments. Of course, at the end of this painful period, the Martinique colony was massively populated by newly arrived blacks and the vehicular language among blacks had become Martinique Creole. Finally, it was only around 1840 that black people were Christianized by the Catholic Church. Previously, blacks were certainly baptized, but then left to fend for themselves; furthermore, many priests owned slaves.

That said, slavery continued in another way when the Native Code was imposed, which would correspond today to another disguised form of slavery of indigenous populations by stripping them of all their identity. Thanks to the discriminatory practices imposed by the Native Code (in force from 1887 to 1946), whites continued to enjoy considerable privileges.

The new immigrants

But the abolition of slavery could only harm Martinique's plantation economy, which could hardly bear the high labor costs. That is why, from 1853 to 1985, France decided to import several thousand migrant workers (called "coolies") from French trading posts in India. Considered docile, these "coolies" (a term with a racist connotation formed from the Chinese words ku and li meaning "suffering" and "strength") came to work in the West Indies for a period, initially, of five years. Many of them stayed at the end of their contract, started a family and soon became full-fledged Martiniqueños, maintaining their religion and culinary habits.

Towards the end of the century, a thousand Chinese also landed on the island and, soon after, other immigrants arrived, this time from Syria and Lebanon. This explains that the Martinican population today is made up of a fairly varied ethnic palette, since there are not only black Africans (the majority) and mulattoes, but also Indians, Chinese and Syrian-Lebanese, without forgetting the Country-White (the "Békés").

All new immigrants from Asia or the Near East have now lost their original language and have adopted Martinique Creole as their mother tongue. The white "békés" speak French but also Creole, while the "Métros" of white France speak only French. Although they live in relative harmony, Martinique's various ethnic groups nonetheless continue to distinguish and mistrust each other based on subtle distinctions.

Very slow improvement

Under the last kings of France (Louis XVIII, Charles X and Louis Philippe), Martinique made little progress in terms of human rights, although from 1830 blacks and mulattoes obtained in principle the same rights as whites. It should also be noted that, unlike Guadeloupe, Martinique remained royalist for longer and remained more faithful to the Ancien Régime. Be that as it may, the Third Republic of 1870 marked real progress, since not only was universal male suffrage instituted, but compulsory, secular, and free public education was extended to all Martinicans (1881). However, the situation of the working classes continued to be precarious, since the schooling of the children implied additional expenses that the parents could not always afford. In reality, the standard of living for "colored" Martiniquais did not improve significantly until the middle of the 20th century. In 1898 there were 175,000 inhabitants in Martinique, including 150,000 blacks and mulattoes (85%), 15,000 Indians (8.5%), and 10,000 whites (5.7%).

In 1902, after the eruption of Mount Pelée (May 8, 1902), which destroyed the city of Saint-Pierre and caused the death of 28,000 inhabitants in a few minutes, a great wave of emigration took place and French Guiana became the main destination for refugees from Martinique. It is for this reason that there is such a strong Martinique colony in Guyana, particularly around Saint-Laurent-du-Maroni and Rémire-Montjoly near Cayenne. Fort-de-France became the capital of Martinique after the destruction of the city of Saint-Pierre.

Departmentalization

On March 19, 1946, almost 100 years after Deputy Victor Schoelcher's recommendation, the French National Assembly passed the so-called assimilation law, which transformed the "Four Old" colonies (Réunion, Guadeloupe, Martinique and French Guiana) into French departments. Thus, the island of Martinique became a

French overseas department (DOM). Since the law of March 19, 1946, Martinique has a Regional Council and a General Council. This new status brought with it a certain economic wealth, but the social situation only improved slowly and through a succession of numerous social conflicts (1948, 1954, 1956, etc.). In 1963, the French government created BUMIDOM, the Migration Office of the Overseas Departments, in order to relieve the region of the demographic burden and rising unemployment: the annual departure of 10,000 Antilleans to France, to occupy subordinate functions in the public service (PTT, hospitals, various administrations), it was a temporary solution, without addressing the basic problems.

The 1970s saw the rise of independence demands fueled by both Marxism and the Cuban model; these movements experienced some appeasement when the law of March 2, 1982, was passed, which established the region as a territorial community and made Martinique one of the 26 French regions. Martinique's political elites then received increased responsibilities for the economic development of their department, which became largely subsidized by both the French state and the European Union.

However, the transformation of the Martinique economy and society, although necessary due to the collapse of the sugar industry, was difficult for the population that had to face the facts: the old economy based on export agriculture (bananas, rum and cane of sugar) there was only a very limited future in Martinique. As of now, the promising industry is more tourism and industrialization.

Today, the people of Martinique have definitively questioned the solution of emigration (now disqualified) to the Metropolis. On the part of the French State, the systematic recourse to subsidies ended up becoming a "form of perpetual assistantship" on an island where the unemployment rate is sometimes around 35%. Finally, in Martinique as in Guadeloupe, the Martinique identity problem has not been resolved, since assimilation into European culture, especially since integration into the European Union, is in total contra-

diction with the geostrategic reality of Martinique within the West Indies. . Also, for several years, Creole-speaking Martiniqueños have been more involved in the management of the island and the appointment of a "Metro" to a key position is no longer self-evident. In this sense, the 1990s were marked by strikes whose main demand was equal treatment between whites and blacks who held identical positions.

On January 10, 2010, a consultation was held on the status of the island. The question was whether the people of Martinique wanted their island to pass from the status of DOM to that of "overseas collectivity" endowed with extended autonomy, as provided for in article 74 of the Constitution. The question was this: "Do you approve of the transformation of Martinique into an overseas collectivity governed by article 74 of the Constitution, endowed with a particular organization that takes into account its own interests within the Republic?" In the event of a victory for the IS, the new community could have had additional means conferred by this autonomy, to regulate in favor of its own interests, apart from the sovereign powers of the State. But the voters answered NO in a proportion of 79.3%, thus rejecting the transformation of the DOM into an overseas collectivity. In case of victory of the NO in the referendum of January 10, 2010, a second referendum would be held on January 24, 2010 on article 73 (current regime) also proposing the merger of the department and the region in a community only in the Foreign. This time, the question was the following: "Do you approve the creation in Martinique (or in Guyana) of a single community that exercises the powers delegated to the department and the region without ceasing to be governed by article 73 of the Constitution?" The French government had clarified the meaning of the January 24 referendum:

This administrative organization (the only community therefore) will not produce any change in terms of the powers available to the community or in the conditions of application of laws and regulations. It will only allow to put an end to the existence, in the same territory, of two different communities that constitute mono-depart-

mental regions of Martinique and Guyana.

Let us also underline the words of the Head of State to the GHM press agency: "They (Martinique and Guyana) will become single-community department-regions in the framework of 1973, like today." More specifically, the people of Martinique had to decide on the creation of a single community instead of the regional council and the general council. Martinicans answered YES in a proportion of 68.3%. The very low participation rate should be noted: 35.8% in Martinique and 27.4% in Guyana. Since the question posed to the voters of Martinique was that of the degree of autonomy and responsibilities, the question of independence did not apply, nor did any question of a linguistic nature. The challenge was, on the one hand, to show the békés that it was in their interest to remain a "French department", they who have always been pampered by France and who are certainly not willing to leave their land and their profits in the hands of the French economy. Martinican. Instead, it was to frighten the other Martiniques enough so that they might lose the privileges they had acquired and make the adventure uncertain.

MONTSERRAT

The first inhabitants of the island of Montserrat, like those of all the Leeward Islands, were the Ciboney Native Americans who lived there approximately 2,500 years ago. Later, the Ciboney had to face the Arawaks from the 1st century AD, then they gradually disappeared. It was not until the 13th century that the Arawaks in turn had to flee from the terrible Caribs who replaced them on the island. Neither of the two original Native American peoples have survived to the present day.

European colonization

In 1493, Christopher Columbus discovered the mountainous island; gave it the name "Montserrat", in memory of a famous monastery located in the mountains of Montserrat in Catalonia (Spain). But the

Spanish did not colonize the island thereafter. It was the English and the Irish who settled there in 1632. Many of the first Europeans to settle on the island at that time were Irish Catholics fleeing from Virginia, a Protestant country. Anthony Brisket was the first governor of the island (from 1632 to 1649); He was originally from Wessex in England. He recruited many settlers, especially in Ireland. In 1648, the colony of Montserrat had a population of about 750 people who lived on small farms scattered around the island. To this population must be added a militia of 360 soldiers.

In 1665, war broke out between Great Britain and Holland over control of the slaves. The French allied themselves with the Dutch the following year, but the war destroyed almost the entire island of



Montserrat, which remained in French hands for four years. Then the English recovered the island. In 1671 Montserrat had a population of 1,175 able-bodied men and more than 520 slaves. The 1676 census counted 2,682 whites and 992 slaves. Little by little, the slaves developed their own language: Creole.

More than two-thirds of the whites were Irish farmers subsisting on hardship and misery. The economic situation got so bad that the Governor General of the Leeward Islands, Lieutenant Colonel William Stapleton (1672 to 1686), agreed to leave the

island to the French and had to impose a law prohibiting settlers from leaving Montserrat. In 1690, Governor Codrington retook the island of San Cristóbal from the French, then Montserrat. The sugar industry continued on the island, but a regiment of English troops

was stationed on the island of Antigua. In 1707, the Union of England, Scotland and Wales made Montserrat a British colony rather than an English one. The following year, the population numbered 1,545 whites and 3,570 blacks. Montserrat had to face French attacks on several occasions until the Treaty of Utrecht (1713). On the eve of the Seven Years' War (1756), the island had 1,430 whites (14%) and 8,853 blacks (86%) for a total of 10,283 people.

A new social class appeared in the West Indies and especially in Montserrat, namely "the free people of color." Children born to black-white unions could be freed from slavery. They became servants, fishermen, merchants and merchants. Some became landowners and owned slaves. They also demanded to serve in the military, even though they were not socially "acceptable" for whites.

In 1752, the Métis were integrated into the militia, but only in subordinate roles. In 1782, the French took over the island: Louis Joseph de Goullon became governor (1782-1784). Under the French occupation, the inhabitants were well treated and English laws were respected. Much of the British West Indies were captured by the French, except for Barbados, Jamaica, and Antigua, which had permanent English garrisons.

The british colony

The 1783 Treaty of Versailles returned the island of Montserrat to Great Britain permanently. The 1787 census revealed that the island had 1,300 whites, 10,000 black slaves, and 260 freed Métis. In 1817, there were 6,340 slaves for 167 white owners who lived in constant fear of seeing their slaves rise up.

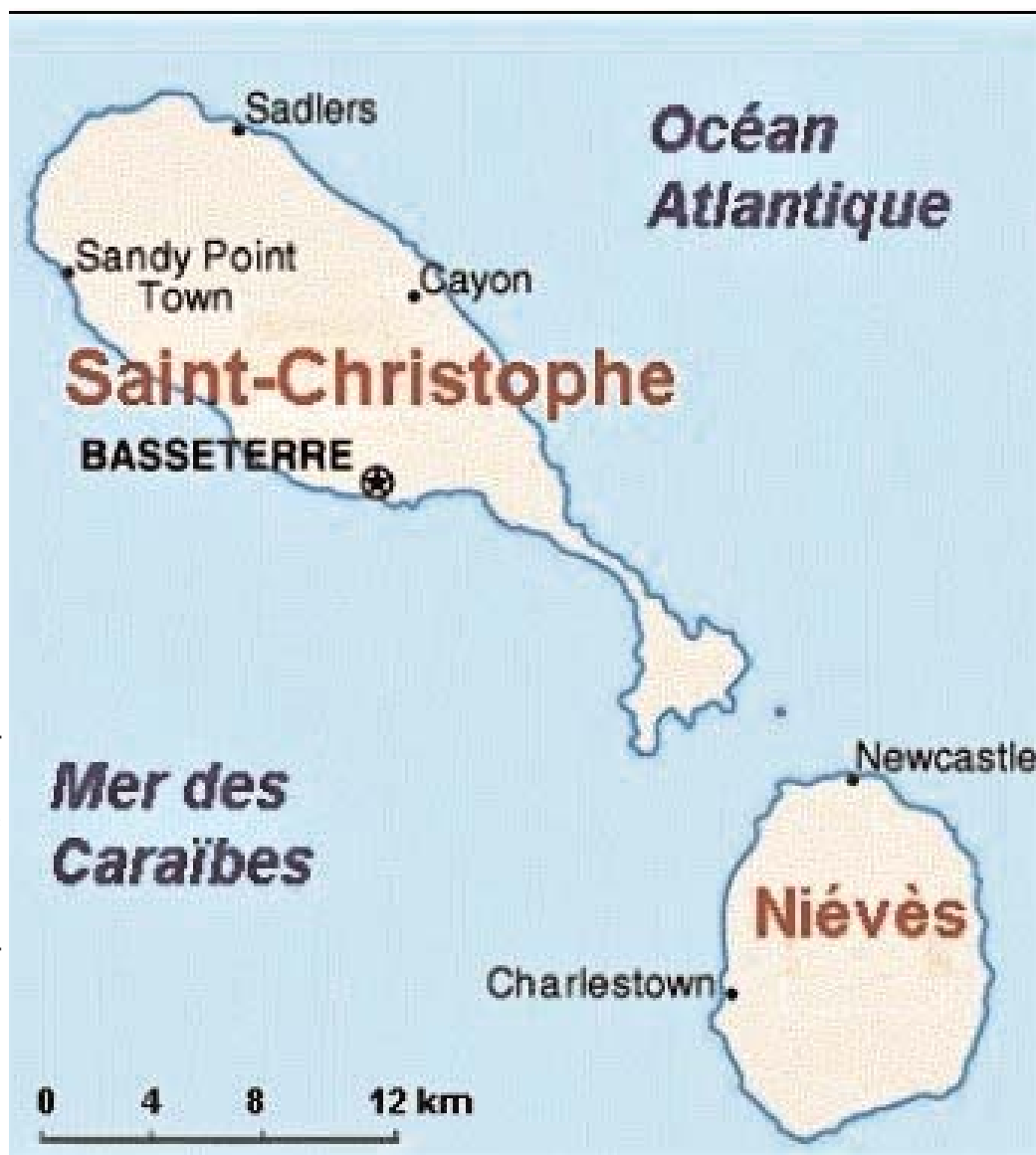
The abolition of slavery was decreed in 1834 by Great Britain. More than 6,400 slaves were freed, but became employees of their former masters. Montserrat's sugar economy was in decline. All work now had to be paid for. Many planters were forced to file for bankruptcy. However, almost a third of the slaves decided to leave the island

between 1834 and 1844, mainly to the island of Trinidad; Until 1851, more than 1,870 workers joined Trinité, then another 1,200 during the following ten years. Between 1861 and 1871, about 2,000 Montserradians emigrated to other islands in the Antilles. The white minority tried for a time to control the local legislature. The missionaries began to open schools for blacks in the towns of the religious communities. Until 1870, all schools in Montserrat were run by churches. The government did not acknowledge any responsibility for the education of the black masses. The situation changed when the Sturge family managed to found the first non-denominational school on the island.

According to the 1871 census, the population of the island amounted to 240 whites and 8,453 blacks for a total of 8,693 inhabitants. From 1871 to 1956, Montserrat was part of the Federation of the Leeward Islands, which includes, in addition to Montserrat, the islands of Antigua and Barbuda, Anguilla, Saint-Christophe (St Kitts) and Nevis (Nevis). In 1892, the Legislature of the Leeward Islands passed a school law making compulsory education for all children between the ages of five and nine.

The year 1916 marked the beginning of a large-scale emigration to the United States. The island is recycled in the production of cotton. But the US federal gov-

ernment passed a series of laws in 1924 to limit West Indians from entering the United States. In 1958 Montserrat became a member of the Federation of the West Indies. Trinidad and Tobago, Jamaica and Barbados were the main participants, but the federation actually included 10 British Leeward Islands territories: Grenada, Saint Kitts and Anguilla, Antigua and Barbuda, Saint Lucia, Saint Vincent and the Grenadines, Dominica and Montserrat. . The seat of local government was Port of Spain on the island of Trinidad.



The federation was dissolved in 1962. Following a referendum, the inhabitants of the island of Montserrat chose to remain a British colony. At the same time, the Commonwealth Immigration Act limited the number of immigrants who could enter Britain, slowing the emigration of Montserradians. The island was then administered by a governor assisted by a legislative council and an executive council. The inhabitants created political parties: the Democratic Progressive Party (PDP) and the Labor Party.

Throughout its history, Montserrat has suffered damage from hurricanes. More recently, Hurricane Hugo devastated the island in 1989 and in 1995 the La Soufrière volcano destroyed the entire south of the island, including the buried capital.

On June 25, 1997, another volcanic eruption closed ports and airports, adding to economic and social turmoil. Two thirds of the 12,000 inhabitants left the island. Since the total destruction of Plymouth in June 1997, government buildings and other public buildings are now located in the small town of Brades in the north of the island. In 2005 a new airport was opened in Gerald's; a new capital is being built near Little Bay. Britain has launched an aid program to help Montserrat's economic recovery. The island had 4,798 inhabitants in 2006.

SAINT KITTS AND NEVIS

The first inhabitants of the islands were Cibonay Amerindians (Cigayos) present in the region around 2000 years ago. Around 300 years before our era, they were expelled by the Arawaks who arrived from Venezuela. They were decimated by another Native American people, the Caribs (or Kalin whose name means "warrior"). The latter, who also came from Venezuela like the Arawaks, landed in Saint-Christophe around the 8th century (which they called Liamuiga or Jamaica: "the fertile land" because of the richness of the volcanic soil) and exterminated the Arawaks. Once settled, they formed nomadic groups that colonized all of the Lesser Antilles around 1350 and lived by growing yucca, fishing, and hunting.

The Spanish

Christopher Columbus was the first European to mention the existence of the two islands, on November 12, 1493, during his second voyage to the New World. He named the islands Saint Georges (today: St Kitts) and Saint Martin (today: Nevis). Regardless, inaccuracies in early maps made it difficult to identify the islands, which became San Cristóbal (Saint Georges) and Santa María de las Nieves ("Saint Mary of the Snows"). These names were later anglicized to become Saint Christopher (in memory of Christopher Columbus) and Nevis. The Spanish claimed these islands as part of their empire in the Americas, but never colonized the two islands,

despite discouraging other Europeans from settling in the area.

Franco-British colonization

From 1623, defying the Spanish pretensions, French, English and Dutch colonized the region. That year, St. Kitts became the first British territory in the West Indies when Thomas Warner landed on the island. He returned the following year bringing with him a group of settlers.

Warner received from King Charles I the mission to colonize the islands of Saint-Christophe, Nevis, Barbados and Montserrat. The island of Nevis was administered from 1628 by English settlers from Saint-Christophe, Antigua and Montserrat in 1632.

In 1625, a French privateer by the name of Pierre Belain, sieur d'Esnambuc (1585-1637), landed at Saint-Christophe with his crew, having suffered damage to his ship during a skirmish with the Spanish. Welcomed by the English, the French stayed on the island to farm their own land and trade tobacco. D'Esnambuc went to France to obtain the approval of the royal power and was able to found, supported by Richelieu, the Company of Saint-Christophe to colonize the island, trade and seize neighboring islands still unoccupied (this he did with Guadeloupe and Martinique). But the presence of the English and French ended up displeasing the Caribs, who conspired to expel those they considered intruders. Thomas Warner decided to take the lead and attack the Caribbean; helped by the French, he liquidated almost all of them and the few who escaped the massacre fled the island. The site of the massacre was later named Bloody Point ("Pointe-de-Sang").

With the English and French colonies firmly established on St. Kitts, the island was divided in two, with the French retaining control of the northern part (known as Capesterre) and the southern part (known as Basseterre), while the central part remained under British control.

But in 1629, the Spanish managed to expel the French and English "squatters" from their territory. French and English settlements were destroyed and settlers effectively expelled from both islands. The 400 or so French dispersed to Saint Martin, Antigua, Saint Barthélemy and Montserrat. As the Spanish were not in a position to occupy the islands, both groups of settlers, both English and French, were soon resettled. The Sieur d'Esnambuc died in 1636 and the Chevalier Philippe de Lonvilliers de Poincy (1583-1660), succeeded him as Captain General. Beginning in 1640, the British brought black slaves from Africa, giving rise to the Kittician Creole. Blacks dependent on the French also formed their own Creole based on French, but this disappeared with the end of French colonization on the island of Saint-Christophe. In 1651, the Order of Malta acquired the island of Saint-Christophe on behalf of Lonvilliers de Poincy, commander of the Order of Malta, but ceded it to the West India Company in 1665. Meanwhile, the city of Charlestown had been founded on the island of Nevis.

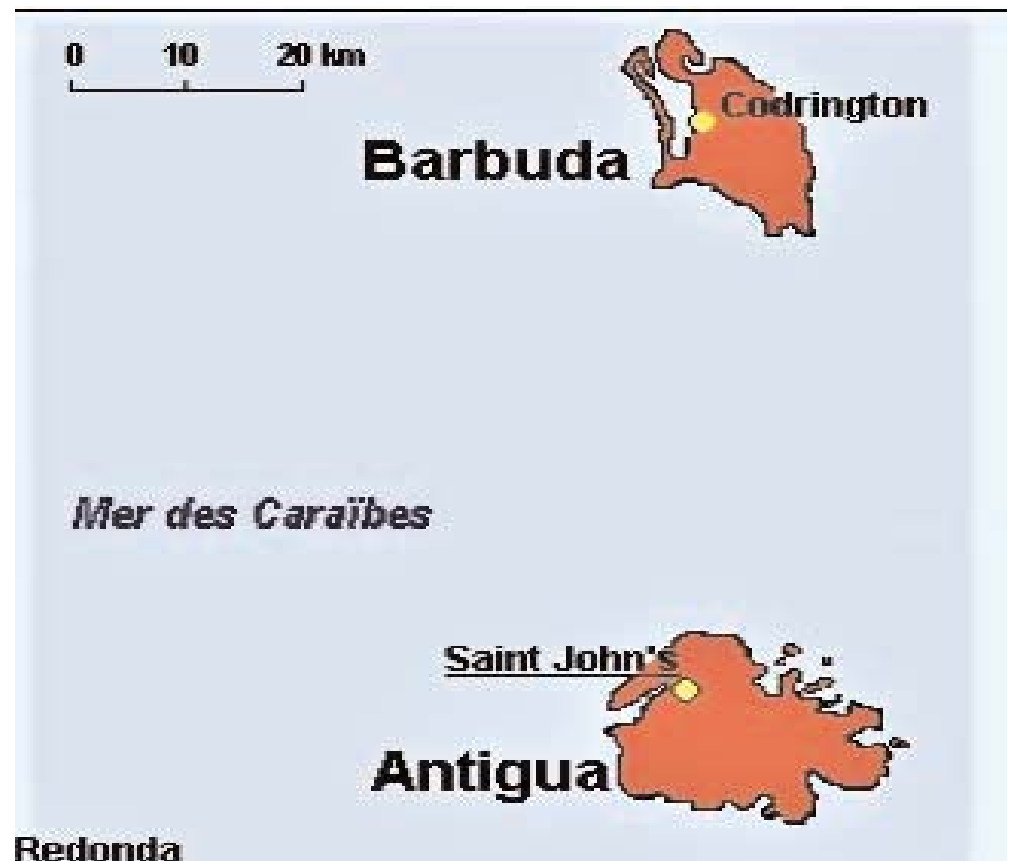
British colony

As France and Great Britain were at war, the French managed to expel the English from St. Kitts in 1664, before being expelled themselves in 1689; the French population was deported to Martinique, Guadeloupe and Saint Domingue (Haiti). In 1701, British legislation was passed to prevent Irish and French papists from coming to settle the islands. The island of Saint-Christophe was returned to France, but few previous inhabitants returned there. In 1706, the two islands were again invaded and occupied by the French, who destroyed all the sugar cane plantations and captured 3,000 slaves on Nevis. During the Treaty of Utrecht in 1713, France definitively renounced its territorial claims over Saint-Christophe, which became definitively British. But the economic damage inflicted by the French had a disastrous effect on the local economy. However, the French invaded the two islands again in 1782, which were returned to Britain in 1783 under the terms of the Treaty of Versailles. The name of the French colony of Saint-Christophe then

disappeared from the annals of history, and was abbreviated in English to St Kitts, a name which has remained in popular use ever since, although the appellation official remained San Cristóbal (Saint Christopher).

Beginning in 1816, Saint Kitts, Nevis, Anguilla, and the British Virgin Islands were administered as a single English colony. The Leeward Islands were united as an administrative entity in 1871 with Dominica. St Kitts-Nevis-Anguilla was given Presidency status in the Leeward Islands Federation in 1882.

In 1956, Saint Kitts and Nevis (Saint Kitts and Nevis) was united with the Territory of Anguilla to form a separate self-governing colony, then became a self-governing member of the Associated States of the West Indies in 1967.



The same year, Anguilla became separated and came under direct British authority in 1971. Gained associated territory status with the United Kingdom in 1980.

Independence

Saint Kitts and Nevis jointly gained independence as part of the Commonwealth on September 19, 1983. The islands formed the Federation of Saint Kitts and Nevis. The Sovereign of England is the head of state and is represented by a Governor General.

As stipulated in the Federal Constitution, the island of Nevis retains local autonomy and self-government. Niévès has recently considered breaking away from the Federation linking it to Saint-Christophe, the Niévès Parliament having adopted in October 1997 a resolution in favor of independence. On August 10, 1998, the people of Nevis voted in a referendum on this issue. According to the Federal Constitution, a vote of at least 66.7% (two-thirds) is required for secession from the Federation. However, the YES won in a proportion of 61.7% and, consequently, secession did not take place. Since then, discussions have continued to improve the relations of the two islands in accordance with this Constitution.

OLD AND BEARDED

The first inhabitants of Antigua and Barbuda, as in all the Leeward Islands, were the Ciboney Amerindians who lived there approximately 2,500 years ago. Later, the Ciboney had to face the Arawaks from the 1st century AD, then they gradually disappeared. It was not until the 13th century that the Arawaks in turn had to flee from the terrible Caribs that took them over. Neither of the two original Native American peoples have survived to the present day.

In 1493, Christopher Columbus discovered the island of Antigua, but the Spanish colonized the island very little due to the presence of the Caribs they feared. It was Columbus who named the largest island Santa María de la Antigua.

The French settled there, but it was not until the arrival of the British that European colonization could take hold.

British colonization

English settlers settled in Antigua in 1623, then in Barbuda in 1661. In 1674, Sir Christopher Codrington founded the first large sugar plantation on the island of Antigua; the only village in Barbuda today bears his name. In 1685, Codrington and his family leased the entire island to the British crown for the modest sum of "a fat pig a year if demand is made"; successfully established sugar plantations. At first, settlers brought in contract farm workers to work in the colonies; after five years these workers were free to acquire and cultivate their own land. But this manpower seemed insufficient. That is why Christopher Codrington and the other landowners brought slaves from the west coast of Africa. Blacks developed their own language: Antiguan Creole. Later, some blacks settled in Barbuda and imported this Creole that became particular to the island.

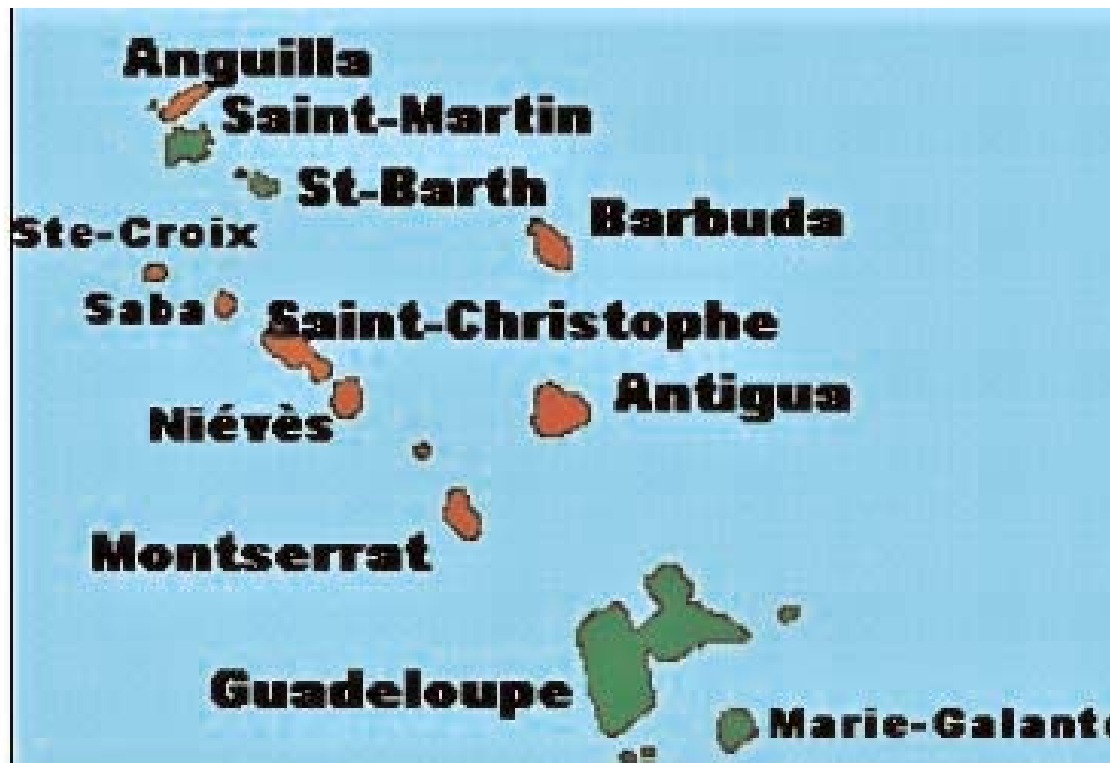
The conditions of slavery were terrible and the slaves who rebelled, as in Antigua, were brutally repressed by the landowners. In 1784, Admiral Nelson established in Antigua, well located at the entrance to the Caribbean, the largest British base in the archipelago. Towards the end of the 18th century, Europe began to oppose slavery in the wake of stories of outrage in the New World. The British were also looking for a quick fix for "West Indian interests" as sugar profits were declining due to excessive land use and reduced productivity. Finally, in 1834, Great Britain outlawed slavery in its colonies, including Antigua and Barbuda. Thereafter, some slaves continued to work on the plantations as wage earners, while others struggled to establish small subsistence farms. Christianity was the religion of European masters, and conversion was strongly encouraged by settlers and slave owners. A "converted slave" had been understood to be a "docile slave".

The former slaves were still economically dependent on their former masters, because there was a lack of arable land and access to credit

was still very difficult. The blacks continued their life of misery for a long time, since the white colonial plantocracy was perpetuated. In the 1930s, most farm laborers working in the sugar industry in Antigua earned even less than their predecessors did when slavery was abolished a century earlier. It was not until 1939 that a royal commission of inquiry called for the creation of a trade union for the workers. Shortly after, a union was created thanks to Vere Cornwall Bird, a former officer of the Salvation Army, born in a poor neighborhood of Saint Johns in 1910: thus the ATLU (Antigua Trades and Labor Union) was born. Vere Bird emerged victorious from an internal struggle for control of the union, of which he became president in 1944.

British landowners, who owned more than three-quarters of all the land in Antigua, consolidated their holdings into a single company to better resist union pressure, but this did not prevent the ATLU from prevailing over the ranchers and "papa" as sympathizers named Bird, entered the "pantheon of trade unionists" at the end of World War II as the leader who had succeeded in making the trade union a political force. Bird organized strikes for better

wages and later campaigned for reform of the colonial laws. In 1951, the British authorities had to grant the election of the colonial representation by universal suffrage. By the end of the year, the ATLU held eight of the 13 seats in parliament, a first step towards the political elimination of the planters. By 1952, Bird had gotten rid of most of the other leaders.



Political autonomy and "Associated State" status

In 1959 the British granted greater autonomy to the colony.

Constitutional reforms made it possible to transfer a substantial part of the authority of the governor general to a head of government from the majority group with colonial representation. In 1960, the ATLU won all ten seats in the election and Vere Bird was appointed head of government. During the election campaign, all the other candidates had given in to threats and violence from ATLU activists. The union again won all the seats in the 1965 election, this time against a new political movement, the Antigua and Barbuda

Democratic Movement (ABDM), founded in 1962 by a civil servant, Robert Hall.

In 1967, Britain granted Antigua and Barbuda associated statehood with full sovereignty over internal affairs, and Vere Bird became Prime Minister. The legislative system was reorganized with the creation of a Chamber made up of elected representatives and a Senate made up of members appointed by the government. As planters were about to leave Antigua in large numbers, Bird's gov-

ernment passed a law authorizing him to borrow money from Britain to buy back his land. By the end of the year, Vere Bird controlled the government, the ATLU union, and the sugar industry. Meanwhile, the islands had turned to the tourism industry over the years, especially when Antigua became famous thanks to the New England cruises. It was at this time that English penetrated most deeply into the customs of the islanders.

Independence and the Bird dynasty

In 1981, Antigua and Barbuda became independent and joined the Commonwealth. It joined the Organization of Eastern Caribbean States (OECS) on June 18, 1981. VC Bird was elevated to the rank of "father of the nation". Throughout the 1980s and early 1990s, more than 30,000 Antiguan, almost half the population, applied to immigrate to the United States. Unemployment and immigration did not prevent the Bird government from strengthening its power by sticking to the private sector through pro-investment measures and retaining the edge over public sector jobs. By the 1980s, the government employed more than 40% of the workforce.

With the 1989 elections approaching, VC Bird did not hesitate to increase civil servants' salaries by 25%, hoping to prolong their power. After the March 1994 election, power passed from Vere Bird to Lester Bird, the latter's son. The Labor Party then won 11 of the 17 seats to be filled. During the election campaign, Lester Bird promised to privatize the national channel ABS Television & Radio. The promise was never fulfilled and the EPL, with the support of the Bird family, kept national television, cable and all AM and FM radio under control, the only media capable of reaching the population en masse.

Prime Minister, personally ran ABS Television & Radio. The "Sanders memo" summed up the situation well: "The role of the media is to spread as much positive information as possible about the government and as much negative information as possible about the opposition." In the March 1999 election, the Labor Party won an additional seat and thus had 12 seats. The United Progressive Party (UPP), led by Baldwin Spencer won four seats and the Barbuda People's Movement (BPM), just one.

From the end of the 1970s to the present, the Bird administration was, from father to son, involved in a series of scandals (including arms and cocaine trafficking, embezzlement of public funds, etc.)

that give a very precise idea of the level of corruption reached in more than thirty years in power. Both the 1981 Constitution and the decisions of various judicial bodies were systematically flouted, the findings of commissions of inquiry systematically ignored or stripped of their substance, and no member of the government or the Bird family ever cared about any of these embezzlements. The standard of living in Barbuda is far below that of Antigua, creating



tensions between the two islands. The location of two US military bases contributed to the establishment of the English in Antigua.

Lester, who had reserved the Ministry of Information on becoming

In March 2004, elections brought to power Baldwin Spencer, the

leader of the United Progressive Party, which had just put an end to the Bird dynasty.

The first inhabitants of the Anguilla archipelago, like the other Leeward Islands, were the Ciboney Amerindians who lived there about 2,500 years ago. Later, the Ciboney had to face the Arawaks from the 1st century AD, then they gradually disappeared. It was not until the 13th century that the Arawaks in turn had to flee from the terrible Caribs that took them over. Neither of the two original Amerindian peoples would have survived to this day, but according to the government, there are 19 Amerindians in the archipelago.

It was Christopher Columbus who baptized the island Anguila ("Eel" during his second voyage in 1493), because of its elongated shape; this is probably Columbus's idea of it. The Spanish did not exploit the island due to the hostile presence of the Amerindians. It was the English who colonized the island of Anguilla in 1650.

To succeed, they had to face the Caribs, the Spanish and the French. The British settled down and made a few thousand black slaves come

to develop the sugar industry. The blacks developed their particular Creole. France occupied Anguilla for a brief period in the 18th century, in 1745 and 1796. In 1825, the Anguilla archipelago was administered from Saint-Christophe (St Kitts), which had the effect of depriving Anguilla of some autonomy. The archipelago was then part of the Saint Kitts-Nevis-Anguilla colony with Saint Kitts and Nevis. Saint-Christophe's administrators remained relatively indifferent to the needs of the Anguillians. This situation would continue until 1967.

Great Britain decreed the abolition of slavery in 1834, which resulted in the liberation of all slaves in Anguilla in 1838. Most of the white landowners returned to England and sold their land to former

slaves. The island of Anguilla developed as a society of independent peasants in search of available fertile land. As living conditions proved very difficult, many Anguillians emigrated to other Caribbean islands. Others began building ships to promote trade with other islands. During the first half of the 20th century, the people of Anguilla discovered that the numerous uprisings in the British West Indies were taking place without their involvement because they were administered by the island of Saint Kitts. They asked the British government to be administered directly by Great Britain, but they were not listened to.

Tension increased further as Anguillians resented the eccentricities of Saint-Christophe's premier, Robert Bradshaw. Great Britain decided in 1967 to incorporate Anguilla into the Federation of Saint Kitts and Nevis (St Kitts-Nevis). The Anguillians rejected this submission and split up. The islanders revolted and expelled the Saint Kitts police from the island. Great Britain was forced, to mitigate the growing influence of Cuba, to send its troops in 1969, that is, 400 soldiers from the Parachute regiment. Anguilla became in 1971 a "self-governing colony attached to the British crown". The colony officially seceded from the Federation of Saint Kitts and Nevis in 1980.

Anguilla adopted a separate constitution in 1982, which gave executive power to the British-appointed governor. Anguilla then acquired the separate status of a British Overseas Territory with a Governor, Executive Council, and Legislative Assembly. In 1995, Anguilla became an associate member of the Organization of Eastern Caribbean States. Traditional activities such as ranching, lobster fishing, salt production, and boat building have been replaced by the tourist industry that provides two-thirds of the island's economy. Anguilla annually receives more than 50,000 visitors. That said, Anguilla is among the 20 countries cited by the OECD as having dangerous tax regimes. In fact, the Financial Stability Forum (FSF), created in 1999 by legislators from the Group of Seven major industrialized countries (G-7), ranked Anguilla in the worst of three cate-

gories with respect to the risk that this country poses to financial stability. .

SAN MARTIN

Before the arrival of the Europeans, the island of Saint-Martin was inhabited by the Arawaks; they called their island Sualouiga ("Land of salt" or Oualichi ("Land of women"). It was Christopher Columbus who, during his second voyage, baptized it Saint-Martin, on November 11, 1493, because it was the day of the feast of San Martin (Bishop of Tour). He avoided landing on the island for fear of the Indians, whom he assumed were fierce. From then on, the island of San Martin was barely exploited by the Spanish, but nevertheless began to appear as a Spanish possession on maps of the New World. Many Europeans avoided the island until shipping increased north of the Lesser Antilles, leading explorers to take an interest in this verdant land and its salty lagoons. Throughout the century XVI, San Martin was visited by the Spanish, the Dutch, Portuguese, English and French in search of anchorages or protected ports.

This was the heyday of the corsairs and buccaneers, who enslaved

the native Caribs and ripped them off their island to work on neighboring islands. The mistreatment and diseases decimated them until the end. Between 1627 and 1631, Holland took the initiative to settle in Saint-Martin with the aim of exploiting the natural deposits of salt that it needed for itself and its settlements on the North American continent. There he built a first fort, which caused a strong reaction from Spain. A Spanish military occupation followed from 1638. Finally, in 1648, the Spanish completely abandoned the

island of San Martín, considered too small (86 km²) and of limited interest.

The Franco-Dutch Administration

In 1648, the island of Saint-Martin was occupied by only four French and five Dutch.

On March 23 of the same year, the French and the Dutch resolved the issue of their "national sovereignty" by signing the Treaty of Mont des Accords (or Mons Concordia). They divided the island into two parts: the French occupied the northern part (52 km²), the Dutch the southern

part (34 km²). In the agreement of 1648 it was agreed to ensure the free movement of inhabitants throughout the island. All the provisions of 1648 have remained in force until today.



When in 1656 the Dutch settlers were expelled from Brazil by the Portuguese, they took refuge with their slaves in Martinique, but especially in Guadeloupe and Saint Martin. Because the Dutch were reputed to be the regulators of the sugar-making technique, the French governor, Charles Houël, considered that the arrival of these new immigrants would promote economic growth. In the following centuries, the island of Saint-Martin was populated by English settlers and corsairs and some black slaves, while remaining under dual Franco-Dutch administration.

However, the French and the Dutch had to defend themselves against the incessant English attacks. The island of Saint-Martin / Sint Maarten was successively occupied, abandoned, evacuated, looted, attacked, taken and returned to the Treaty of Versailles, occupied again and then liberated during the Revolution by Victor Hugues. In the Treaty of Utrecht in 1713, France lost the island of Saint Kitts (now the state of Saint Kitts and Nevis) to England.

However, the French part of Saint-Martin (as well as the island of Saint-Barthélemy) was administratively linked to Saint-Christophe (on which it depended). The loss of Saint-Christophe, which severed all natural links with France, meant that the French part of Saint-Martin had to rely on itself for a certain time (1713-1763).

Administrative Attaché to Guadeloupe

It was not until 1763 that it was administratively attached to Guadeloupe (250 km away). Between 1775 and 1784, the white population rose from 300 to 500, but the essentially black servile mass, smuggled in by trade or brought in from neighboring islands (mainly English-speaking eels), increased considerably from 1,000 to 2,500.

In 1816, the signing of the Treaty of Vienna put an end to colonial struggles and definitively ensured Franco-Dutch predominance.

Actually, between the mid-17th century and the early 19th century, the island of Saint-Martin/Sint Maarten was influenced by France, the Netherlands Antilles, the English Antilles, the American Virgin Islands, Puerto Rico (Spanish), the United States, and Sweden. One can imagine the degree of multilingualism and multiculturalism among the population of the island.

Around 1843, Admiral Alphonse-Louis-Théodore de Moges (1789-1850), while Commander-in-Chief of the West Indies and Gulf of Mexico station and Governor of Martinique, wrote to the French Minister of the Navy: "A Despite the double occupation (French and Dutch), English being the only language familiar to the population as a whole, a circumstance that is explained by the little interest that Holland attaches to this possession and by the abandonment where we ourselves have left it for many years." Note that the linguistic situation has hardly changed since that time, although the island is invaded annually by half a million tourists, mostly Americans, then French, Canadians, Dutch, etc.

France abolished slavery with the Abolition of Slavery Decree of April 27, 1848, which had been drawn up by the French Undersecretary of State for the Navy in charge of the colonies, Victor Schoelcher (1804-1893). Almost immediately, the governor of Guadeloupe (of which Saint-Martin was then a part), Laryle, decided, on May 27, 1848, to apply the decree of abolition in the archipelago; slavery was abolished the same year on the island of Saint-Martin for the French part, but only in 1863 for the Dutch part. The "Dutch slaves" only had to cross the border separating the two areas to be free. But the abolition of slavery caused commercial exchanges to decline, since the island's sugar production ceased in 1875 and cotton in 1923.

During this period, the French Administration paid little attention to Saint Martin and Saint Barthélemy. It was then that the habit of self-administration developed and resulted in a mixture of local custom-

ary norms, legal loopholes and practices imported from abroad. Economic decline forced many French and Dutch Saint-Martinois into exile; many emigrated to the islands of Aruba and Curaçao, attracted by the oil refineries that the Dutch-British company Shell Oil had installed in the years 1919-1920. Historians report an 18% decline in the population of the island of Saint-Martin/Sint Maarten between 1920 and 1929; the "French" Saint-Martinois benefited from the same immigration conditions as "Dutch" citizens. In 1939, France and the Netherlands abolished customs duties and indirect taxes between the two zones (Dutch and French), which made it



possible to develop trade and economic relations between the two parts of the island without obstacles.

During World War II, the Americans became the sole supplier of the entire island, because the French Administration of the island had officially recognized the Vichy French government and, as a consequence, it had been blockaded by the allied forces.

Already in 1943, Washington turned Juliana (the Dutch part) into a major air base and a key element in its fight against German submarines. Thus, the war contributed to a great deal of Americanizing and Anglicanizing of the population of Saint-Martin/Sint Maarten. Subsequently, English became the main lingua franca throughout the island and competed with French in the north and Dutch in the south.

In 1946, France decided to include Saint Martin and Saint Barthélemy under the dependency of Guadeloupe. The new departmental administration was as little present as that of the former colony. The island formed a district ("commune of Saint-Martin") of Guadeloupe. In 1963, the sub-prefecture of the Northern Islands was created for the administrative management of the islands of San Bartolomé and San Martín:

At the same time that the sub-prefecture of the Northern Islands was created, the city of Marigot was chosen as the capital of the French part of Saint-Martin.

the local authority

The French decree of October 29, 2003 allowed the voters of the island of Saint-Martin (Guadeloupe) to be consulted in application of article 72-4 of the Constitution. The inhabitants of the island of Saint-Martin (Guadeloupe) were consulted on December 7, 2003. They had to answer "yes" or "no" to the following question: "Do you approve the creation project in

Saint-Martin d an community overseas governed by article 74 of the Constitution, replacing the municipality, the department and the region, and whose status will be defined by an organic law that will determine in particular the competences of the community and the conditions in which its laws and regulations are applicable. regulations there?" The same question was put to the inhabitants of San Bartolomé; the inhabitants of Guadeloupe and Martinique were also consulted.

The inhabitants of Saint-Barthélemy have voted for a separation from the archipelago to become an overseas collectivity. They voted 95.5% in favor of transforming their island into an "Overseas Collectivity". The "yes" also won overwhelmingly in the French part of the Franco-Dutch island of Saint-Martin, with 76% of the vote. This new status allows, in principle, to preserve the de facto tax advantages inherited from history. The "no" vote won heavily in Guadeloupe, but narrowly in Martinique.

That is why only the islands of Saint-Martin and Saint-Barthélemy would change status.

SAINT BARTELEMIO

The island was originally populated by the Caribs (the Arawaks) and would have been called Ouanalao (from ioüana-lao meaning "iguana above", "where there are iguanas", "where the iguana is found", as in Saint Lucia), a term now inscribed on the coat of arms of Saint Bartholomew. In any case, it is not historically true that the Amerindians called the island Ouanalao, but it was discovered later by Christopher Columbus in 1493, during his second voyage. He named it after his brother, San Bartolomeo (French: Saint-Barthélemy), and claimed it for Spain. But the Spanish did not settle on the island, which was too small for intensive farming. The beginning of French colonization.

The disinterest of the Spanish in the island allowed the French to

settle there and undertake a first colonization in Lorient in 1648, by order of Commander Philippe de Longvilliers de Poincy (1583-1660), a member of the Knights of Malta, an order intended to the defense of the Maltese archipelago to fight against the Turks (see the site by clicking [HERE](#)).

This handful of French (about fifty), arrived from Saint-Christophe (but two thirds came from Normandy), practiced agriculture, fishing, livestock and salt mining. However, violent clashes took place between the first occupants (the Caribbean) and the French settlers. In 1656, the French were attacked by the Indians and consequently preferred to retreat to the island of Saint-Christophe, considered safer.

A few years later, in 1659, about thirty French settlers, still from Saint-Christophe (today Saint Kitts and Nevis, but then a French possession), settled again in Saint-Barthélemy, accompanied by some slaves. In 1664, there were a hundred French settlers there, all shipped from Saint-Christophe, but who were generally Bretons, Vendéans, Poitevins, Saintongeais, and Anjevins. Then Commander Philippe de Longvilliers de Poincy, as a Knight of Malta, closely initiated his order in the colonial administration.

However, the aridity of the climate and the ingratitude of the land prevented any large-scale agricultural development, particularly in regard to the sugar industry, which hardly led to the massive importation of slaves. However, there were many slave ships from Africa to pass through Saint Barthélemy and some to sell their cargo of slaves there.

The episode of the Knights of Malta (1651-1659)

In 1648, the Company of the Islands of America - whose statutes provided for the foundation of settlements in all the islands of America not yet occupied by "Christian kings" as well as the "conversion of savages" to the apostolic religion and religion Roman

Catholic - was bankrupt. The island of Saint Bartholomew was put up for sale and Philippe de Longvilliers de Poincy arranged for the Order of Malta to purchase (for £120,000) Saint Bartholomew in 1651. He would remain governor until his death in 1660, while the Order of Malta had abandoned the island in 1656. The inhabitants had developed there more buccaneering and fishing than the cultivation of cotton or sugar cane. There is little to say about this period, except that the authorities continued to use French and the islanders spoke it in its popular form.

The return to France

The island was taken in 1659 by the French by order of Minister Colbert. When Governor Philippe de Longvilliers de Poincy died in 1660, a nephew of the latter was appointed to replace him.

The descendants of the first French settlers who had already settled continued to exploit the island, but to France it was only of value as a possible currency (approximately 500,000 livres). Therefore, the inhabitants had great freedom in the administration of San Bartolomé.

In 1666, the Saint-Barths were "invited" manu militari to occupy the lands of the British part of the island of Saint-Christophe taken by the French. More than 700 Irish people were evacuated from Saint-Christophe to Saint-Barthélemy. However, this "exchange" of population does not seem to have taken place, since most of the French settlers returned to their island, which the Irish had to leave. In short, the French settlers who came to Saint-Barthélemy at that time always came from the island of Saint-Christophe, not from France. The language they spoke was not Creole, but a regionalized common French marked by some features of creolization.

In the 1671 census (mentioned in Nault and Mayer's study), there were 290 whites and 46 slaves (14%) on the island, plus some free blacks. According to these same authors, the "founding group" of the island was already formed in 1681 from three pioneer families (the Gréaux, the Aubins and the Berniers), to which were added three others (the Questels, the Laplaces and the Ledes). They arrived between 1681 and 1687. They are called the "irreducible elements of the ancient nucleus of Saint-Barth". In 1681, nearly two-thirds of the island's white families did not own slaves; two owners owned a third of the slaves.

As for the slaves, they generally corresponded to the settlers of the island to a kind of "servants" who had to supply the absence of salaried or agricultural workers. Not only were they not "beasts of

burden" as in the other islands of the Antilles, but they lived with their masters, women being more numerous than men. Most of the slaves lived in the east of the island ("Au Vent" zone, conducive to agricultural activities) and spoke Creole French, while those who lived in the west ("Sous le Vent" zone) spoke mainly Patois French. French.

Until the Treaty of Utrecht in 1713, France was reluctant to populate the island with settlers of French origin. The colony of San Bartolomé grew despite everything, but it was more because of the stubbornness of the San Bartolomé to occupy their island. However, this development was always hampered by the incessant wars between France and Great Britain. In 1744, the British occupied Saint Barthélemy, causing English privateers to evacuate almost the entire population. By 1750, only 30 "armed men" and five slaves remained. In 1763, Robert-Germain Coquille, adviser to the Superior Council of Guadeloupe and attorney general, wrote alluding to the war of 1744:

The island of San Bartolomé is small and abandoned. During the war of 1744, it was ruined by the English who took away the few blacks that the inhabitants had [...]. These last two (San Martín and San Bartolomé) still have forests, even gayac, and they will have a fairly good relationship in terms of coffee, cotton, and food; They have white salt flats that, for lack of anything else, are used to salt things that are consumed in a short time. They can be useful to the large islands by supplying them with sheep, goats and fowl [...]. These two islands could also serve to raise horned animals, of which the large islands have a very great need [...].

In other words, Saint-Barthélemy was intended to serve as a "poultry and livestock park" for the "large islands". The French settlers and their slaves did not return until after the Treaty of Paris, when the island of Saint Barthélemy was returned to France (effective March 1, 1764). Meanwhile, France had lost Canada, Acadia, and

Louisiana, a great loss, the greatest in its history.

In 1765, Saint Barthélemy had 258 whites and 113 slaves (30%). The 1766 census established the population at 327 inhabitants, including 214 whites, 109 blacks (distinguishing 69 blacks, 18 blacks, 22 black men and women) and 4 mulattoes. Almost all of the slaves came from Saint-Christophe, Martinique and Guadeloupe, and spoke the Creole of their island.

In a "Memoir" dated February 26, 1784 written by Governor Claude Charles de Marillac, Viscount of Damas (successively Governor of Saint Martin, of Guadeloupe, then of Martinique), we find this opinion about the island of Saint Bartholomew: "This island is just a completely degraded hill where the inhabitants no longer find the means to subsist and whose population is declining considerably". Saint-Barthélemy, this small rounded and isolated mountain (what is called a hill) in the middle of the Caribbean Sea, was therefore destined, at first, to become a poultry and livestock park, which did not seem to interest France. . . The same year, Charles Gravier, Count of Vergennes (1719-1787) and Minister of Foreign Affairs of Louis XVI, proposed to the king the exchange of the island to be able to install a commercial warehouse in the port of Gothenburg in Sweden.

The Swedish period (1784-1878)

Louis XVI sold the island of Saint Bartholomew to the King of Sweden, Gustaf III, or rather exchanged it for a warehouse in Gothenburg (Sweden). Gustave III was a Francophile and had privileged relations with France (at least until the French Revolution of 1789). It was even thanks to a French-funded coup that Gustave III seized power in 1771. Knowing French better than Swedish and a great admirer of Voltaire, Gustave III read the Enlightenment philosophers in their original French version. Swedish court etiquette was a transposition of that of Versailles, and people there dressed in French fashion. Having received a French education,

Gustave III was the most Francophile of the kings of Sweden. Reigning as an "enlightened despot", Gustave III encouraged primary education and improved the condition of the peasantry. At the time of his accession to the throne, Finland was annexed to Sweden. For Gustave III, the acquisition of "French" territory, even a small island like Saint-Barthélemy (S:t Barthélemy in Swedish), could only fill him with satisfaction.

Hoping to make his new acquisition profitable, the King of Sweden declared that the island of Saint Barthélemy would be exempt from any tax (free port). In reality, it was the city of Gustavia and its port (still called Le Carénage at the time) that concentrated all the attention of the new Metropolis.

The port became a supply base on the way to the West Indies, a privileged refuge from piracy and a reception center for thousands of ships. Its natural harbor, always protected from the waves, made it one of the safest anchorages in all of the West Indies.

swedish governors

1. Solomon Mauritz von Rakhalin (1784 -1787)
2. Pehr Herman von Rosenstein (1787-1790)
3. Carl Fredrik Bagge of Soderby (1790 -1795)
4. Georg Henrik Johan de Trolle (1795-1801)
5. Hans-Henrik Ankarheim (1801-1812)
6. Bernt Robert Gustaf Stackelberg (1812-1816)
7. Johan Samuel Rosensvard (1816-1818)
8. Carl Fredrick Berghult (1818-1819)
9. Johan Norderling (1819-1826)
10. James Harlef Haasum / Lars G. Morsing (1826-1833)
11. James Harlef Haasum (1833-1858)
12. Frederick Carl Ulrich (1858-1868)
13. Georg Wilhelm Netherwood (1868-1868)
14. Brother Ludwig Ulrich (1868-1874)
15. Alarik Helleday (1874-1875)
16. Brother Ludwig Ulrich (1875-1878)

Sin embargo, la parte francesa de Saint-Martin (así como la isla de

We also know that, from the moment of the acquisition in 1784, the Swedish Crown had to give guarantees to the population of San Bartolomé to maintain the slave system in force on the island that was at the center of the slave trade. Sweden was thus responsible for a "slave colony", but had already practiced the slave trade during the colony of New Sweden (1638 -1655). Sweden quickly readjusted by applying regulations similar to those of the British, French, Dutch and Danish islands. Until the Swedes took possession, the slaves of Saint Bartholomew were subject to the equivalent of the famous Black Code, the ordinance of Louis XIV intended to regulate and moderate the regime of slavery, and specifying the duties of masters and slaves.

In fact, this code was superseded in 1787 by a "Swedish Black Code", the 34-article Police Ordinance drafted first in French (June 30), then in English (July 30) by the Governor of Saint Barthélemy de la period, Pehr Herman von Rosenstein (1787-1790).

Unsurprisingly, von Rosenstein's ordinance contains no language provisions. Like France, this code was primarily intended to protect the white minority from potential slave rebellions. In 1804, Governor Ankarheim found it necessary to reissue the original code in his report on Saint Bartholomew, 17 years after its first promulgation.

In his book Saint-Barthélemy in the Swedish era, Per Tingbrand recounts the testimony of Axel Theodor Goës, a Swedish doctor stationed in Saint-Barthélemy from 1865 to 1870. This recalls the case of one of the first Swedes to settle in Gustavia in 1785 , Adolf Fredrik Hansen, who is said to have had a lucrative business in the slave trade: "He did a good business in the slave trade, chartering his own ships for this. He had his slave barracks on the eastern wharf, in the Quarter from Kranglet or Drottningen. The trade was profitable, as evidenced by his large account book which is still extant with an annual turnover of half a million piastres." In short, for a Swede new to the slave trade, he had to learn the rules of the trade very quickly! In a doctor's report from the Swedish era, it is mentioned that the iguana (Ouanalao) was often the food of the

slaves in Saint Barthélemy.

- The appearance of the patois and criollo

From the very beginning of the Swedish regime, the island experienced a real population explosion. By 1785, the island's population had grown to 542 whites and 408 slaves (43%), and that was just the beginning. It was then that the Saint-Barthélemy creole appeared, a creole imported first from Martinique (55%), then from Guadeloupe (10%). However, the French from Saint Barthélemy emigrated to the island of Saint Thomas, then under Danish jurisdiction. From 1792, the port of Le Carénage was called Gustavia, in homage to Gustav III of Sweden (1771-1792), who had been assassinated on March 16, 1792, during a plot promoted by the nobility, at the Royal Opera from Stockholm; the king was preparing to intervene against the French revolution. Struck by a pistol shot, Gustave III exclaimed in French, pointing at his killer: "Ah! I'm wounded, get me out of here and stop him!" His son, Gustave IV Adolphe (1778-1837), succeeded him but was deposed by a coup in 1809, after the loss of Finland to Russia.

In the 1812 census, the population of San Bartolomé had 5,482 inhabitants (including 3,881 in Gustavia alone). Of this number, 2,406 (or 43.8%) were slaves and 1,128 (or 20.5%) were counted in the "free" category. The approximately 900 whites of French and Catholic origin continued their activities in the countryside, leaving the city of Gustavia in the hands of foreigners. It is also from this time that the colonists' French morphed into two varieties: a French patois in the west ("Sous le Vent" zone) and a French-based Creole in the east ("Au Vent" zone). brought by blacks who already spoke Martinique Creole. Let us not forget that the Saint-Barths were no longer in contact with France, because they lived "on Swedish soil"; his French then had every chance of developing differently.

In fact, the fishermen in the west of the island developed their archaic "patois", while the farmers in the eastern part ("Au Vent"

area) learned Creole from their slaves. At first, the whites of the "Au Vent" sector only used Creole as a vehicular language to communicate with their slaves. Then, little by little, the whites of this area came to use it as their mother tongue as well. On the other hand, the slaves who lived in the "Sous le Vent" sector quickly abandoned their Creole for the "Patois des Blancs".

In short, the division of the island into two sectors had the effect of accentuating the lack of contact between the two groups, and roads were almost non-existent on this mountainous island. Geographical, professional, and social divisions thus gave rise to a linguistic division: French Patois in the West, Creole in the East. The linguistic peculiarity of these two dialects, originally created at different times, is that both Patois and Creole are the result of popular French. Creole originated in Martinique, while later Patois developed in Saint Barthélemy and later influenced Creole on the island.

- The multilingualism of Gustavia

As for the city of Gustavia, it developed from the indigenous, French and black populations. Contacts between the French and the Swedes and other foreigners remained rare and episodic. The French and the Swedes not only did not mix, but the Swedish presence may have accentuated the isolation of the settlers, as well as the formation of dialects and creoles. French and blacks shared the same rural territory in the "Au Vent" area, until cohabitation. The Swedish colony experienced a period of prosperity due to the many ships that traveled to the Caribbean and called at Gustavia.

The port of Gustavia attracted in addition to the Swedes thousands of foreigners, in particular British, Dutch, Danes, etc. The city became very cosmopolitan, multi-denominational and multi-lingual. English and French were the most widely spoken languages in the city among merchants and shipowners; often Swedish, sometimes Dutch. This explains, among other things, why the "Swedish Black Code" was written in French and English, and not in Swedish, a less

vehicular language.

That said, an advertisement (often titled "Avis"), which appeared in December 1814, clearly indicates that three languages could be taught in the island's schools "to children of both colors and of both sexes", that is, French, English and Spanish, an extremely rare phenomenon for the time.

This type of opinion seemed prevalent in San Bartolomé. Several examples can be found. It was possible to found private schools and the language of instruction could be French (especially in the countryside), but also English, Spanish or Swedish.

In addition, the Swedish colony proved to be very tolerant in matters of religion. In fact, Saint Bartholomew had four religious denominations: the Catholic Church of France, the Swedish Lutheran Church, the Anglican Church and the Wesley Methodist Mission. Each of these four communities operated in its own language, namely French, Swedish and English.

- The tolerant slavery of Sweden

Although Sweden had banned slave ships from the port of Gustavia since 1815, some merchant ships continued to trade slaves, discreetly landing on Île Fourchue (see map at 1, above), in the extreme north-west of the territory. It should be noted that the Swedish Crown did not consider the sale of former or old slaves (the Creoles) as part of the trade. In short, the Swedish policy towards slavery was quite ambiguous. In principle he was against it, but in practice he turned a blind eye to the illicit businesses in which certain residents of Gustavia were involved.

If there has never been a massive slave trade in San Bartolomé, there certainly has been a clandestine "barter". Furthermore, it seems obvious that the Swedish policy towards slavery was very tolerant and permissive in its non-intervention.

By 1830, peace had returned between the French and English, when ships no longer stopped at the port of Gustavia. The recession began and economic life declined. Then there was an emigration of settlers to the US Virgin Islands, more particularly to the island of Saint-Thomas (US Virgin Islands). For the Swedes, the small colony of San Bartolomé had lost all interest and only represented an economic weight. Furthermore, the population had decreased by a quarter between 1812 and 1819.

According to Nault and Mayer, the slaves living in Saint-Barthélemy were concentrated in the hands of a small minority in the "Au Vent" area, while most families owned only one or two or three, all of them servants. In 1840, fourteen families (17%) owned more than half of all slaves. A single family owned 10% of the slaves. On May 28, 1836, Governor James H. Haasum (1833-1858) wrote the following about slaves:

The inhabitants of this colony, far from wanting to acquire foreign slaves, rather seek to get rid of those they have, considering the precariousness of this type of property; besides, slaves are not essentially necessary here, where the land is cultivated by the settlers themselves.

In a report of 1841, the gouverneur James H. Haasum, who advocated the abolition of slavery, wrote that the slaves worked from 6 hours to 16 hours and that a coupure d'une heure leur était accordée pour la pause- food. According to him, the slaves had all their weekends and could cultivate a garden for their subsistence and even cut firewood. In short, it was happiness! But in 1840 freedmen were still few! We know today that 55% of the slaves came from Martinique, compared to 10% from Guadeloupe, the rest being from various islands (San Cristobal, Santo Tomás, San Vicente, etc.). Remember, the Swedes considered Creoles to be "old slaves", as

opposed to those from Africa (the "bosals"). It was the blacks of Martinique who initially introduced their Creole to Saint Barthélemy, but this Creole later changed upon contact with the local French "patois".

Thus, contrary to certain widespread misconceptions on this subject, the island of Saint Barthélemy was not an "island free of all slavery". Although the island escaped what might be called "industrial slavery" or what would no doubt be called "supermarket slavery" today, "domestic" slavery has likewise existed for a period stretching from the arrival of the first settlers. French (in the mid-17th century) until the abolition of slavery in the mid-19th century, that is, for almost two hundred years.

- The abolition of slavery

The abolition of slavery was carried out from 1846 by the Swedish Crown and lasted for two years (until October 9, 1847), during which time the government repurchased all slaves from their owners before to release them, an operation that would have cost more than 30,000 Spanish dollars ("piastres") to the Swedish Treasury (of the 97,000 dollars requested). At the time of the emancipation of the slaves, there were not many slaves left in Gustavia, barely 250.

Swedish censuses at the time of abolition show a population of African origin equal in number to that of European origin. After their liberation, it is believed that the blacks would have gradually left the island, either they would have fled, or they would have gone with their former masters due to the economic decline that began a few decades ago. According to the historian Guy Lasserre, more than nine tenths of the blacks would have left the island in 1847 and those who remained would have always lived on the margins of white society, especially in Gustavia. In 1854, the population of African origin still represented 46% of the total population of Saint Barthélemy. Anthropologist Jean Benoist summarizes the process thus (cited by Calvet and Chaudenson, 1998):

The slaves freed by the Swedes in 1847 largely left the island (for Saint Martin and Anguilla, it seems). A few have mixed with the population of Gustavia and sometimes with certain rural neighborhoods, but for the most part their traces are light. Contacts with the neighboring English islands had the effect of linking the few hundred blacks on the island with the black and Protestant populations of these islands.

Although very few blacks would have settled in the countryside, we find some in 1853 and 1854 in the "Au Vent" area, grouped in houses. In general, jealous of their origins and their customs, the white peasantry, in addition to being poor, would have tended to push back the blacks, especially since the small farms hardly required additional labor. It is still obvious that miscegenation has not spared the countryside...given the tan color of some Saint-Barths today.

That said, even though the vast majority of blacks had left Saint Barthélemy after the abolition of slavery, Creole remained because it was also spoken by whites. For the rest of history, St. Bartholomew Creole will remain a "white language."

- The reduction

In 1852, cyclones and a great fire in Gustavia caused the temporary flight of most of the inhabitants. Having deteriorated the economic situation, Gustavo III's successors thought of getting rid of the island. According to a census carried out in Gustavia in 1875, there were then only 793 inhabitants in the capital, including a few dozen foreigners born in Sweden, the United States or the British Antilles, Dutch, Danish (Virgin Islands), Spanish (Puerto Rico and Santo Domingo). The vast majority of the city's inhabitants were made up primarily of "natives" from San Bartolomé. In rural areas, the population remained relatively stable, with 2,374 inhabitants in 1875.

The period of Swedish occupation apparently left no traces either in

the population or in the toponymy, except in Gustavia. In fact, Swedish odonymy (eg Kungs gatan) exists in Gustavia and appears today with French names (Rue Oscar), but there are no Swedish place names in rural areas. The Swedes built three forts bearing the original names: Fort Gustave, Fort Karl (no remains) and Fort Oscar. In the time of the Swedes, the districts of the city of Gustavia had Swedish names: Quarter and Doctorn, Quarter and Draken, Quarter and Kungen, Quarter and Drottingen, Quarter and Brünen, Quarter and Slätten, Quarter and Upven, Quarter and Humern, etc. , for a total of 75 (at the time).

Just before the island's retreat, travelers felt that, as a whole, the population of San Bartolomé gave an impression of poverty, if not misery.

Retrocession to France

During the treaty of August 10, 1877 (effective March 16, 1878), the island of Saint-Barthélemy was set back for a sum of 80,000 francs (for property appraisal) and another 320,000 francs (for compensation of officials) to France by Oscar II, King of Norway and Sweden, after consultation with the inhabitants of the island.

The consultation took place from September 29 to October 1, 1877. In a telegram dated October 3, Mr. Bror Ludvig Ulrich, governor of Saint-Barthélemy between 1875 and 1878, informed the Swedish Department of Finance that 351 votes against one s' they were pronounced in favor of the retrocession to France.

However, the French Administration paid little attention to Saint Barthélemy. It was then that the habit of self-administration developed and resulted in a mixture of local customary norms, loopholes and practices imported from abroad. During this period, between 1000 and 1500 Saint-Barths left their island to settle on Saint-Thomas Island (U.S. Virgin Islands) where they founded two colonies, one at Frenchtown (where you patois) in the Charlotte-

Amélie district and the Northside (where Creole is spoken) in the north of the island. The Saint-Barths have thus reproduced in Saint-Thomas the same cultural, social, professional and linguistic divisions as in their island of origin. Many of Saint-Barthélemy's former citizens (and their descendants) are now US citizens. Since then, privileged relationships have united certain families from Saint Barthélemy and the US Virgin Islands (Saint Thomas).

A municipality of Guadeloupe

In 1946, France decided to include the islands of Saint-Barthélemy and Saint-Martin under the dependency of Guadeloupe; Saint-Barthélemy became a commune of a French overseas department ("Saint-Barthélemy commune"). In 1963, the sub-prefecture of the Northern Islands was created for the administrative management of the islands of San Bartolomé and San Martín:

The island of San Bartolomé was divided into two large sectors ("parishes"):

- 1) the "Au Vent" sector (parish) comprising the "districts" of Lorient, Marigot, Grand-Cul-de-Sac, Petit-Cul-de-Sac, Toiny, Petite Saline and Grande Saline;
- 2) le secteur (paroisse) "Sous le Vent" regrouping les "quartiers" de Saint-Jean, l'Anse des Cayes, l'Anse des Flamands, Colombier, Corossol, Publique, Gustavia et Gouverneur (toute la partie nord/nord -West). Each parish had its own school and church (chapel).

Little by little, the districts of the city of Gustavia found French names based on the translation of Swedish names:

The sixties took the island in a new direction: tourism. A relatively large influx of wealthy Americans followed.

A local authority abroad

During a referendum in the West Indies in December 2003, Saint-Barths voted 95% for a change in the status of the island, which on July 15, 2007 became an overseas collectivity with a single assembly, separate from Guadeloupe. Saint Barthélemy has the status, for Europe, of an OCT ("Overseas Countries and Territories"). Saint-Barthélemy receives around 160,000 visitors a year.

The overseas collectivity of Saint-Barthélemy must exercise the powers attributed to the department and region of Guadeloupe, that is, set the applicable rules in fiscal, urban planning, circulation, maritime service, road, environment, access to work for foreigners, energy, tourism and organization of services and public establishments in the community.

US VIRGIN ISLANDS

Arawak Native Americans inhabited the Virgin Islands around 1500 BC. C. and arrived from the Orinoco basin in South America. They were driven out by the more aggressive Caribs, who had arrived in the mid-15th century.

Some decades later, Christopher Columbus, on his second voyage in 1493 to the New World, sighted the region. He would have named the islands Las Vírgenes ("the Virgins") in memory of a legend attributed to Saint Úrsula and her companions: Saint Úrsula and the Eleven Thousand Virgins. He also gave the names Gorda Virgen ("the Fat Virgin"), Anegada ("the submerged island"), and Santa Cruz (Holy Cross). In fact, the islands kept their original names in Spanish (Santa Cruz, San Tomas and San Juan), which are maintained today with modifications to English (Saint Croix, Saint Thomas and Saint John).

It was the Spanish who first colonized Virgin Gorda Island in the early 16th century; copper mines were exploited there. The settlers brought disease and slavery with them. All the natives had disap-

peared before the end of the century, victims of diseases, especially smallpox and influenza. Attracted by the mineral wealth offered by other islands of the Greater Antilles, the Spanish abandoned the archipelago, which became a refuge for English, Dutch, French, Spanish and Danish pirates. The name Las Vírgenes remained to designate the islands, which however knew a different history, depending on whether they were Spanish, Dutch, Danish, French, before being British or American: Virgin Islands (Sp.), Maagdeneilanden (Dutch), Jomfruøerne (Danish), Virgin Islands (Fr.), Virgin Islands (English).

The Danish colony (1666-1917)

The entire period of the Danish West Indies is called in English "Danish West Indies Period" and in Danish "Dansk Vestindien periode". After being Dutch in 1643, the island of Saint-Thomas (Danish: Sankt Thomas) became English, then Danish in 1666. In 1691, the Danes named the port Charlotte-Amalie Island, after Charlotte Amalie of Hesse-Cassel. (1650-1714), wife of King Christian V of Denmark (1646-1699). The port later became a very important slave market. In 1797, some 25,500 slaves worked on this Danish island, while the total population was around 30,000.

The slaves spoke a Creole based on Dutch or Papiamentu (based on Portuguese). Thomas Island developed in particular because Denmark remained neutral during European conflicts, especially between Great Britain and France. A prosperous class of Danish merchants left a legacy that remains on the island today in the form of well-developed shipyards.

The small island of Saint-Jean (Endanois: Sankt Jan) has had a rather eventful history. After being Spanish and Dutch, it became a Danish possession in 1717. A fort was built at Coral Bay and it became one of the safest ports in the Caribbean. The island experienced a violent slave rebellion in 1733. The Danes were so overwhelmed that they appealed to the French who, landed from

Martinique, managed to restore order and restore the plantations.

Further south (70 km from Saint-Thomas), the island of Sainte-Croix (in Danish: Sankt Croix) was colonized by the Dutch around 1625, and Saint-Thomas a little later, in 1643. Very soon, in 1645, the Dutch were expelled from the island of Sainte-Croix by the English, who in turn were expelled by the Spanish in 1650. The following year, the governor general of the island of Saint-Christophe, Chevalier Philippe de Lonvilliers de Poincy (1583 -1660), also commander of the Order of Malta, sent a colony of 160 French from Saint-Barthélemy to Sainte-Croix. The same year the Chevalier de Poincy sold his lands to the Order of Malta, who returned them to France before being resold in 1733 to the Danish West India and Guinea Company (1671-1755).

But Sainte-Croix Island remained French from its restitution by the Order of Malta in 1651 until its resale in 1733 to the Danes. Thus, the island of Sainte-Croix was in turn Dutch, Spanish, British, Maltese, French and Danish. Thus, since 1733, the Danish Crown had managed to unite, under the same administration, what would later constitute the three American Virgin Islands: Saint-Thomas, Saint-Jean and Sainte-Croix. The three islands were then called the Dansk Vestindien or Danish West Indies (not yet the "US Virgin Islands"). The only stable population had been that of blacks. The official language was Danish, but the blacks spoke various Creoles of Dutch and French origin.

In 1800, the British occupied the islands of St. Thomas and St. John, but they were returned to the Danish crown in 1802, then reoccupied by the British between 1807 and 1815, only to be returned to the Danes again in 1824. In 1816, the British Virgin Islands, as well as the islands of Saint Kitts and Nevis (now Saint Kitts and Nevis) and Anguilla were united under a single colony. The abolition of slavery in 1848 was a fatal blow to the sugar economy of Santo Tomás, which was based on the low cost of labor.

- The Danish Colony

In 1852, the Danish parliament passed the Kolonistyre (or Colonial Law in English), which served as the first constitution for the Danish West Indies. This Act provided for the establishment of a unified Colonial Assembly and a Governor representing the King of Denmark. The Governor had the power to dissolve the Colonial Assembly, whose role was primarily advisory; he could only make recommendations that the governor could accept or reject. Furthermore, the king always reserved the final authority to reject or modify any law passed in the colony. However, the system proved ineffective for delegates from the islands of St. Thomas (commercial) and St. Croix (agricultural), so the Assembly stopped meeting after 1856.

The government replaced the Colonial Act of 1852 with another in 1863. The Colonial Act of 1863 changed the local government system by dividing the islands into two municipalities: on the one hand, the islands of Santo Tomás and San Juan, on the other, on the other side, the island of Sainte-Croix. Each of the municipalities had a colonial council and the two could meet in Assembly at the request of the governor or the councils. These had slightly greater powers than the defunct Colonial Assembly of 1852, particularly over local finances. That said, the representatives of the inhabitants have never benefited from much autonomy, which has always aroused great discontent among the islanders. Although the Administration and the government only used Danish, the islanders spoke Creole, English, French, Dutch or Spanish.

- The interest of the Americans

As early as 1867, the Americans showed an interest in acquiring islands in the West Indies to establish a naval base there. The island of Santo Tomás seemed interesting to them for its port protected from storms and its strategic location in the Caribbean. Secret negotiations began under Secretary of State William H. Seward and

Danish diplomat Valdemar Rudolph Raasløff. On October 24, 1867, Denmark had agreed to sell its islands to the United States for \$7.5 million in gold, on the condition that the population consent to the sale of the islands; the islanders voted 98% for the sale to the United States. However, the Danish islands were soon hit by hurricanes, earthquakes, tsunamis, and fires, with the result that the United States lost interest in acquiring the islands.

After the Spanish-American War of 1898, the United States again showed an interest in the Danish West Indies. Secretary of State John Hay contacted the Danish authorities again, and negotiations began on January 29, 1900; in 1902, the two states agreed on the sum of five million dollars for the three Danish islands. This time, the treaty did not provide for a referendum among the population.

It was then that the wealthy Danish landowners opposed the sale of the islands, resulting in the failure of the sale of the Danish territories to the Americans.

After the opening of the Panama Canal in 1914, the United States resumed negotiations with Denmark because the Danish islands seemed even more important from a strategic point of view. On August 4, 1916, the United States and Denmark set the sale price at \$25 million, while Denmark abandoned its pretensions of holding a referendum among the West Indian population. In exchange, the United States recognized Denmark's claims to Greenland, which ruled out Norway's claims. For the Americans, it was urgent to acquire the islands of the Danish West Indies to prevent Germany from gaining a foothold in the Western Hemisphere. The Danish authorities had reserved the possibility of holding a referendum in Denmark itself: 283,000 Danes voted in favor of the sale of the islands, compared to 158,000 who opposed it. As the population of the islands was not going to participate in the consultation, the black leader David Hamilton Jackson (1884-1946) organized a "private" referendum: 4,027 people voted in favor of the sale and seven opposed it.

On August 4, 1916, the United States of America and the Kingdom of Denmark signed the Convention on the Cession of the Danish West Indies in New York. This agreement had the legal effect of ceding the Danish islands to the United States, in exchange for the sum of 25 million dollars paid to Denmark. The 1916 Convention was ratified by Denmark on December 22, 1916, and ratified by United States President Woodrow Wilson on January 16, 1917 at the Panama Canal. On March 3, 1917, the United States Congress passed the law ratifying the convention.

An American Territory (1917)

The official handover of the Danish West Indies to the United States took place at 4:00 p.m. on March 31, 1917, during a ceremony held in what had become "the Virgin Islands": the (American) Virgin Islands. The Americans kept the original names of the three islands, but adapted them to English: Sankt Thomas > Saint Thomas, Sankt Jan > Saint John, Sankt Croix > Saint Croix. Some place names kept their Danish name: Charlotte Amalie, Christiansted, Frederiksted, etc.

The military and the US Department of State administered the territory until the approval of the Organic Law of 1936. Let us not forget that the Danish Antilles were acquired for a strictly military purpose. He was a US Army officer who served as Governor; no changes to the administrative structure were adopted, except that English henceforth replaced Danish as the official language.

The Americans built new roads, hospitals, and efforts were made to improve the educational system of the islanders. However, the "naval regime" that governed the islands between 1917 and 1931 seemed long and aroused much discontent among the islanders who demanded greater autonomy for their "country". The system produced leaders considered "radical" by the US Navy, such as Francois Rothschild and D. Hamilton Jackson, who fought for greater civil liberties and the replacement of naval administration. It

was not until 1927 that the United States federal government granted United States citizenship to Virgin Islanders. Finally, in 1931, United States President Herbert Hoover authorized the transfer of the Virgin Islands from the Department of the Navy to the Department of the Interior. But it wasn't until the Organic Act of 1936 that the Virgin Islands benefited from true civilian government. Since 1970, the US Virgin Islands have enjoyed "unincorporated territory" status in the United States. Today, the US Virgin Islands have become a popular port of call for cruise ships and a popular destination for tourists.

BRITISH VIRGIN ISLANDS

Arawak Native Americans inhabited the Virgin Islands around 1500 BC. C. and arrived from the Orinoco basin in South America. They were driven out by the more aggressive Caribs, who had arrived in the mid-15th century.

Some decades later, Christopher Columbus, on his second voyage in 1493 to the New World, sighted the region. He would have named the islands Las Vírgenes ("the Virgins") in memory of a legend attributed to Saint Úrsula and her companions: Saint Úrsula and the Eleven Thousand Virgins. He also gave the names Gorda Virgen ("the Fat Virgin") and Anegada ("the submerged island"), which remain today. Virgin Gorda Island was settled almost immediately by the Spanish who, in the early 16th century, exploited copper mines there. The settlers brought disease and slavery with them, and sent many natives to what would become the Dominican Republic to work in the mines. Many died of diseases (especially smallpox and influenza). All the natives had disappeared by 1596.

Subsequently, attracted by the mineral wealth offered by the islands of the Greater Antilles, the Spanish abandoned the island of Virgin Gorda. The region became a refuge for English, Dutch, French, Spanish and Danish pirates. In 1648 the Dutch settled on the islands of Tortola and Virgin Gorda, which still served as a haven for Dutch pirates, Joost van Dijk being the most famous; one of the Virgin

Islands is named after him. All the Dutch were expelled by English buccaneers in 1666, who claimed the islands on behalf of the English Crown.
british colonization

In 1672, the British annexed the Virgin Islands, while the other islands continued to belong to Denmark (Danish: Jomfruøer) before passing to the United States (1917) as the US Virgin Islands. Around 1680, English planters from Anguilla settled in Tortola, then Anegada and Virgin Gorda. As for the Dutch, they managed to establish themselves in the other Virgin Islands further south such as Saint-Jean (San Juan), Saint-Thomas and Sainte-Croix. The British occupiers developed sugar cane through slavery. In the 18th century, other planters, the Quakers, came to the islands; the economy prospered from the production of sugar, cotton, rum, indigo, and spices. Quaker missionaries settled on Tortola in 1730, led by John Pickering, the island's first lieutenant governor.

In 1756, the population of the islands was estimated at 1,236 whites and 6,121 blacks. The whites spoke English, but the blacks had long since spoken Virgin Islands Creole. In 1773, the British Virgin Islands were allowed to form a constitutional government with some autonomy. In the early 19th century, slave revolts called into question the work of blacks on plantations. In 1816, the British Virgin Islands, along with the islands of Saint Kitts and Nevis (now Saint Kitts and Nevis) and Anguilla were united under a single colony. In 1833, the British Virgin Islands became part of the Leeward Islands. The abolition of slavery in 1834 proved disastrous for the economy of the Virgin Islands: the approximately 5,000 blacks were emancipated, but many English settlers left the colony. From 1871, the British Virgin Islands were part of the Federation of the Leeward Islands. When the Leeward Islands joined the British West Indies in 1958, the British Virgin Islands gained separate status from the other colonies.

Political autonomy

Since 1967, the Virgin Islands have operated as a parliamentary democracy with its own Prime Minister. That year, H. Lavitty Stoutt of the Virgin Islands Party (VIP: Virgin Islands Party) became Prime Minister; it remained so until 1971. Between 1971 and 1975, Willard Wheatley, a nonpartisan, led the government without the VIP, but including the United Party (UnitedParty or UP). Then, after the 1975 elections, the VIP participated in a government led by Wheatley. In 1979, Stoutt was reinstated as Prime Minister. In 1983, the VIP was defeated and the nonpartisan Cyril Romney became Prime Minister in a coalition with the United Party. In 1986, the VIP won the election: Stoutt became prime minister again. After his death in 1995, Ralph O'Neal succeeded him. The VIP won the 1999 elections and ran the government. After the 2003 elections, Orlando Smith of the National Democratic Party (NDP) ended the VIP's rule. Today, the British Virgin Islands remain a colony within the United Kingdom.

PORTO RICO

Before the arrival of Europeans, the total population of the West Indies was estimated at around 230,000, most of whom were Taino, Arawak Amerindians who settled the island around the 7th century. century before our era. Fifty years after the beginning of the Spanish colonization (around 1550), almost all of them had disappeared, victims of the diseases and forced labor introduced by the colonization. Puerto Rico remained an exception, with more surviving than Cuba or the island of Hispaniola (Haiti).

The Taínos spoke an Arawak language, Taino, and called the island Borikén, which meant "Land of the Great God." By the time Christopher Columbus landed on the island, the Taino must have had an estimated population of between 30,000 and 60,000 individuals. The Taínos then lived in small towns headed by a cacique (cacigazco) and lived by hunting, fishing, and gathering yucca fruits and roots.

Obviously, the arrival of the Spaniards was going to mark the beginning of their virtual extinction, but certain elements of their culture were anchored in that of the inhabitants who succeeded them from then on, in particular some words of Amerindian origin.

Spanish colonization

The island was discovered by Christopher Columbus on his second voyage in November 1493. He named it San Juan Bautista de Puerto Rico (Saint John the Baptist of Puerto Rico) and made it a Spanish possession. In 1504, the first Spanish governor, Juan Ponce de León, would have exclaimed upon landing: "What a rich port!" ("What a rich port!"), hence the current name, official since May 17, 1932. But the island was not colonized until 1508. The then governor, Juan Ponce de León, founded the city of San Juan in 1511.

- The disappearance of indigenous languages

The Spanish decided to develop the exploitation of sugar cane, tobacco and coffee. To do this, they needed an abundant workforce. They tried to recover the Taínos to work on the plantations. The Spanish ignored the language of the Taínos, and only Spanish became the lingua franca. As everywhere in the Caribbean, the indigenous community was decimated in the first century of Spanish colonization. Beginning in 1515, the Spanish began to replace the native Taíno people with black slaves brought from Africa.

As for the blacks, they brought their languages, while for a certain time the Spanish, the Taíno and the African languages were in close contact, then they disappeared to make way only for the Spanish language. Around 1530, most of the Taínos had succumbed to the rigors of forced labor and had already lost their ancestral language. With the exception of some toponyms and terms related to flora and certain food products, the Arawak language (the Taino) completely disappeared.

- Spanish settlers

The Spanish settlers came from the south of Spain (Andalusia) and the Canary Islands. They brought with them the particular language of their region, Andalusian, a slightly different Spanish language from the Castilian spoken in central Spain. Therefore, Puerto Rican culture reflects a mix of African and Spanish heritages. Although the Spanish of Old Castile, Castilian, was the undisputed official language of the island, there were still speakers of French, Corsican, Russian and even Chinese. So, English was only spoken by a small elite who had specialized in international diplomacy.

The island's economy stagnated during the 16th and 17th centuries, which saw repeated incursions by the English and Dutch, but in 1595 explorer Francis Drake failed in his attempt to conquer the island of Puerto Rico on behalf of England. The city of San Juan was burned during a Dutch attack in 1625, while the English sacked the city of Arecibo in 1702. These various conflicts hindered the economic development of the island. Around 1765, its population was estimated at less than 50,000 inhabitants.

- French immigration

French immigration began during the Seven Years' War (1756-1763). Many French settlers from Martinique, Guadeloupe, Canada,

and Acadia exiled in New England left the French colonies and fled to Spanish territories, particularly Louisiana (which became Spanish), but also Cuba, Santo Domingo, Haiti, and Puerto Rico. Rich. As these islands were part of the Spanish colonial empire, they welcomed the French and protected them against their English enemies.

After the independence of Saint-Domingue in 1804, several thousand French arrived in Puerto Rico, sometimes stopping in New Orleans. For the Spanish Crown, the arrival of a few hundred French was a means of neutralizing the pro-independence tendencies of the Spanish-speakers with the aim of overwhelming them demographically. On August 10, 1815, Ferdinand VII of Spain issued a Royal



Decree of Pardons (Royal Cédula de Gracias) with the intention of promoting trade between Puerto Rico and the "friendly countries of Spain". The decree offered free land to any Spaniard who wished to move to the island; they came mainly from Asturias, Catalonia, Galicia and the Balearic Islands. For other Europeans who wished to immigrate to Puerto Rico, they were given a "letter of domicile" on the condition that they swear allegiance to the crown of Spain and that they make allegiance to the Roman Catholic and Apostolic Church.

After a five-year residence on the island, the Crown granted the settlers a "naturalization letter" that made them "Spanish subjects." These settlers came mainly from France, Germany, Ireland and Portugal.

When the British (6,000 men) wanted to invade Puerto Rico in 1797, under the orders of General Ralph Abercromby (1734-1801), many Frenchmen offered their services to the Spanish crown and came to defend the island. The British tried to change the name of Richport Island, but the invasion ultimately failed and they had to abandon the island with the result that it reverted to its original, albeit slightly changed, name: the main island was called San Juan, but the archipelago retained Puerto Rico. Rich. . For their part, the descendants of the slaves called it Tierra de Oyá ("goddess of wind and hurricanes").

Many French, who had fought during the English invasion, preferred to stay on the island rather than return to France. All of these French, from mainland Europe or elsewhere, married islanders and played a determining role in the birth of the Puerto Rican industry, particularly sugar, cotton, and tobacco.

Between 1750 and 1859, more than 1,100 Corsicans were exiled from their island and settled in Puerto Rico; more came throughout the 19th century. The Corsicans, often called "the American Corsicans" or "the Corsicans of Puerto Rico") were the most numerous French immigrants; they colonized the mountainous regions of the towns of Lares, Adjuntas, Utuado, Guayanilla, Ponce and Yauco, where they managed to perfectly acclimatize as coffee growers.

Obviously, these French immigrants adopted the language and culture of their new country. Today, many Puerto Ricans carry surnames of French or Corsican origin: Agostini, Anciani, Antonini, Arnaud, Bacon, Bartoli, Beaupied, Betancourt, Biaggi, Boulet, Delarue, Dubois, Franzuni, Fraticelli, Gauthier, Laporte, Lavergne, etc. It is estimated that 16% of surnames on the island are French,

including many Corsicans.

- Revolts and autonomy

Open to international trade in 1804, the island of Puerto Rico experienced an economic revival in the 19th century. In 1815, the inhabitants obtained from Spain (Ferdinand VII) greater economic autonomy because, unlike other Spanish colonies, the island had remained loyal to the Bourbons of Spain. Throughout this century, commercial relations between Puerto Rico and the United States grew to the point that by the end of the century, the United States had become Puerto Rico's main trading partner. In addition, many wealthy American merchants bought homesteads and formed small English-speaking enclaves in some rural areas.

The year 1867 marked the failure of a revolt by supporters of Puerto Rican independence, but the revolts against the authority of Madrid continued. Slavery was abolished in Puerto Rico in 1873.

Additionally, many Puerto Ricans were expelled from the island by the Spanish Crown due to their subversive activities; they emigrated to other Spanish colonies in the West Indies or to the United States, especially New York, Florida, and other southern states. Thus, English and Spanish came into contact in Puerto Rico throughout the 19th century.

In 1897, Spain granted Puerto Rico the requested political autonomy, with a parliament made up of two chambers, with the power to legislate, under the control of a governor general. But Puerto Ricans were only able to experience their political autonomy for a short time, because the Treaty of Paris of December 10, 1898, which ended the Spanish-American War, ceded Puerto Rico to the United States. At the end of the 19th century, the population of the island of Puerto Rico was approximately one million.

It should be remembered that, after the explosion of the American battleship anchored in the port of Havana in Cuba, then a Spanish colony, which caused the death of 266 sailors, President William McKinley had declared war on Spain, a colonial power in decline, while Madrid had accepted all the conditions dictated by Washington. The United States won the war, while Spain had to give up not only Cuba, but also Guam, the Philippines (bought for \$20 million), and Puerto Rico ceded as "war compensation."

After the capitulation of Santiago de Cuba by the Spanish, General Nelson Miles (1839-1925) personally led the invasion of Puerto Rico. It was in the town of Ponce that the Yankee general had these enthusiastic words, pronounced three days after the landing in the town hall plaza:

We have not come to make war on the people of a country that has been oppressed for centuries, but on the contrary to bring you protection, not only for you, but for your property; to promote your prosperity and grant you the immunities and blessings of the liberal institutions of our government.

Our goal is not to interfere with existing laws and customs that are sound and beneficial to your people, as long as they are in accordance with the rules of the military administration of order and justice. It is not a war of devastation, but a war to give everyone, under the control of their military and naval forces, the benefits and blessings of an enlightened civilization.]

These words would be learned in every Puerto Rican school for decades.

Cuba and Puerto Rico were the last two American colonies of the great Spanish empire. After the ratification of the Treaty of Paris by the American Senate (February 6, 1899), the Philippines, the island of Guam, Cuba and Puerto Rico became "American territories". If article 10 of the treaty guaranteed freedom of religion to the inhabitants of the ceded territories, no article referred to the speakers and

their language. After the signing of the Treaty of Paris on December 10, 1898, Puerto Rico entered into a new political relationship under North American sovereignty. This clash of two cultures was immediately reflected in education and language.

American colonization

At the end of the Spanish-American War, the United States took possession of Puerto Rico. The island remained until 1900 under the direct authority of the US Army. General Nelson Miles became the island's first head of government, serving as head of the occupying army and civil affairs administrator; he had the power to issue orders with the force of law. Miles was soon succeeded by Maj. Gen. John R. Brooke (who changed Puerto Rico's official name to Puerto Rico), then Maj. Gen. Guy Vernon Henry and Maj. Gen. George Whitefield Davis. In 1898, by General Order No. 192 of the General Headquarters of the United States Army, it was established that the language that would be used in the government of Puerto Rico would be English. Military control of the island ended on May 1, 1900. President William McKinley then appointed a first civilian governor in the person of Charles Herbert Allen, but he only held the position for one year.

In a report filed in 1900, Secretary of War Elihu Root told the United States Congress that Puerto Rico should be treated differently from, say, the Philippines, because its population was of "Western culture," not Asian or austronesian. The colonial government was accused by the Carroll Commission instituted by Congress to establish, among other things, universal, compulsory and free education on the island. The report mentions two language recommendations:

Contact between Puerto Rico and the United States resulted in a clash of identities, while the vernacular of each country was used as a political instrument.

On the one hand, English would serve as a vehicle to Americanize the island, on the other hand, Spanish would become for Puerto Ricans a shield or tool of resistance and affirmation of their national identity.

From a legal point of view, Puerto Rico has two denominations: one in Spanish (Estado Libre Asociado de Puerto Rico: "Free Associated State of Puerto Rico"), and another in English (The Commonwealth of Puerto Rico), with all rights political implications that these two designations may have. In fact, Puerto Rico remains a "Free State associated with the United States" (along with the Northern Mariana Islands). Puerto Rico is therefore a state, but a state with a special status of which there are few examples in the world today. We can cite, as other examples, the island of Niue (Niue) and the Cook Islands in relation to New Zealand, to which we could add the Faroe Islands (Denmark), the Åland archipelago (Finland), the Island of Madeira (Portugal) and the Azores (Portugal).

The executive power on the island of Puerto Rico is represented by the Governor, who is elected by universal suffrage for a four-year term and governs the territory with the help of a 15-member Council of Ministers. It can appoint more than 500 officials in the executive and judicial fields. Parliament is made up of a bicameral assembly, a reduced version of the United States Congress, with 54 deputies (Camera of Representatives or "House of Representatives") and 28 senators (Senate or "Senate"), which represents the legislative power.

US federal laws apply in Puerto Rico, but the state representative (the governor) and the Puerto Rican representatives in Washington only have an observer role. The United States federal government is responsible for

Puerto Rico's foreign affairs, as well as defense, mail, customs, agricultural research, and the coast guard. Puerto Ricans cannot participate in the election of the President of the United States.





FRESQUE HISPANIOLA

SAN DOMINGO - HAITI

Key dates:

1492 - Arrival of the Europeans (Columbus).

1697 - The island of Santo Domingo is ceded by Spain to France.

1794 - Revolt led by Toussaint Louverture.

1804 - Independence is proclaimed.

1844 - Secession of the Dominican Republic.

1930 -1961 - Dictatorship of Rafael Trujillo (Dominican Republic).

1957 - 1986 - Duvalier dictatorship (Republic of Haiti).

Longtemps appelée en Europe Saint-Domingue, Hispaniola ou Haïti ou encore Aytí (c'est-à-dire le pays montagneux en langue caraïbe), cette île fut découverte par Christophe Colomb on 6 décembre 1492 et fut le siège de l'établissement européen en Amérique. The Spanish founded Santo-Domingo there in 1495, whose rapid prosperity gave the entire island the same name. In 1508, Santo Domingo became the seat of the Viceroyalty of the Americas and the center of Spanish colonization. Wanting to get rich as quickly as possible before returning home, the early Spaniards were given land with the right to employ the Indians who lived there. This is the principle of sharing. The extraction of gold in the subsoil and rivers is initially very productive, contributing 500,000 ECUs of gold a year to Spain.

In 1535, Governor Nicolás Ovando brought sugarcane plants from the Canary Islands and encouraged their planting to compensate for the depletion of gold deposits. Soon they subjugated and exterminated the indigenous people, so much so that there were barely 150 Indians left in the mid-16th century. The lack of labor was later compensated with slaves imported from Africa.

African slaves replace Indians on plantations and gold fields. The surviving Indians and blacks continue to rebel. This is how a cacique (Indian chief) named Henri took refuge in the mountains and managed to maintain his independence for 13 years. It is the beginning of the "cimarrón", name given to the escapes of slaves in the forest (from the Castilian "cimarrón", which means fugitive black slave). The indigenous population disappears in a few



decades. Some Indians are based on miscegenation with newcomers from Europe and Africa.

Around 1640, buccaneers who had settled on the island of Tortue off the north coast of Haiti, razed the Spanish settlements, and after being recognized by the French government, ended up settling in the western part of the island; the Treaty of Ryswick, in 1697, definitively ceded this part to France.

The French colony grew rapidly. the colony quickly became the most prosperous of the French overseas possessions thanks to its coffee and sugar cane plantations.

On the eve of the French Revolution, Saint-Domingue provided nearly 3/4 of the world's sugar trade! In 1788, its foreign trade, valued at 214 million francs, exceeded that of the United States. The colony has about 600,000 inhabitants, including 40,000 freedmen, mostly mulattos, and 500,000 black slaves. The freedmen did not have the same rights as the settlers, but they benefited from some comfort and sometimes even owned slaves.

Most of the slaves were born in Africa. They were introduced to the island as part of the slave trade, the name given to the slave trade practiced by Europeans, at a rate of 30,000 a year in the years preceding the Revolution.

At the same time, the Spanish part of the island, Santo Domingo, is withering and has only a few tens of thousands of inhabitants.

But his numerous slaves, treated ignobly, rebelled in 1722; this first attempt was easily suppressed; A new general uprising took place in 1791. In 1793, Mayaca, a black leader, seized Cap-Français (Cap-Haitien) and massacred all the free inhabitants. The following year, another leader, Toussaint Louverture, took the main places in the French colony, expelled an English army that the Jamaican settlers had sent to help the whites, and seized the Spanish part of Haiti, which Spain had just conquered. conquer. ceded to France (1795). In 1802, General Leclerc, leading 20,000 Frenchmen, landed in Santo Domingo, took Toussaint Louverture by surprise, and sent him to France. Hostilities, suspended for a moment, began again in 1803 under the leadership of the Negro General Dessalines, one of Toussaint's lieutenants, the French were driven back to Cap, and Rochambeau, who had succeeded Leclerc, was forced to go to Cap. an English fleet. Independence was proclaimed in 1804.

However, it was not until 1805 that the island was completely evacuated by French troops. Dessalines, lord of the island, took the title of emperor of Haiti under the name of Jacques I; he was assassinated in 1806. Christophe seized power immediately; after a bitter struggle against Pétion, his rival, he remained master of most of the island, and in 1811 he took the title of king, under the name of Henri Ier. However, Pétion held the southern part of the island until his death and maintained republican rule there. Christophe perished in a military insurrection in 1820. Then Boyer, who had succeeded Pétion in 1818 in the government of the south, was proclaimed president. He subdued the Spanish part and became owner of the entire island. Various presidents succeeded Boyer, Hérard, Guerrier, Pierrot, Riché and, finally, Soulouque, in 1847. The latter had himself proclaimed emperor in 1849 under the name of Faustin I. He was overthrown in 1859 and the republic was restored under the presidency of Geffrard, replaced by Salnave (1867).



In the midst of all these problems, the eastern part of the island had finally broken away. It had been formed since 1843, under the name of the Dominican Republic, a separate state. Santana was the founder of this republic that then had Buenaventura Báez as president. The Dominican Republic resisted the efforts of Faustin Soulouque, Emperor of Haiti, to unite the entire island under his power, winning a victory over him in 1856. The intervention of European diplomats ended a civil war in 1858 Báez, besieged in Santo Domingo by General Santana, he agreed to resign the presidency and leave the country, where Santana promised to maintain order. General Valverde was then elected president. Spain renounced in 1865 this former possession that had voluntarily returned to its domain in 1861.

In the 20th century, Haiti, the first independent black republic in history, continued, both in its western and eastern parts, torn apart by internal struggles, often fueled by the interests of North American or European businessmen. The Republic of Haiti and the Dominican Republic have long been under the yoke of bloody dictatorships and corrupt regimes. But while the Dominican Republic appears to be approaching the 21st century with prospects for peace, the Republic of Haiti celebrated the bicentennial of its independence in 2004 in a climate of persistent turmoil and misery.

Haiti at the arrival of the Europeans
The history of Haiti begins to be described with the discovery of the island by Christopher Columbus on December 6, 1492. Coming from Cuba, he disembarks at the port of Saint-Nicolas, from where he passes through the port of Concepción, then, along the coast north, he visited Puerto de Valparaíso (Puerto de la Paz), Santo Tomás. Puerto Real (Bay of Caracol). In this last place he built a fort on December 25 and gave it the name of Nativity. He left a garrison there which was exterminated by the natives after his departure. Cubans designated by the name of Cubao Pile.

In the midst of all these problems, the eastern part of the island had finally broken away. It had been formed since 1843, under the name of the Dominican Republic, a separate state. Santana was the founder of this republic that then had Buenaventura Báez as president. The Dominican Republic resisted the efforts of Faustin Soulouque, Emperor of Haiti, to unite the entire island under his rule, winning a victory over him in 1856. The intervention of European diplomats ended a civil war in 1858. Báez, besieged in Santo Domingo by General Santana, he agreed to resign the presidency and leave the country, where Santana promised to maintain order. General Valverde was then elected president. Spain renounced in 1865 this former possession that had voluntarily returned to its domain in 1861.

In the 20th century, Haiti, the first independent black republic in history, continued, both in its western and eastern parts, torn apart by internal struggles, often fueled by the interests of North American or European businessmen. The Republic of Haiti and the Dominican Republic have long been under the yoke of bloody dictatorships and corrupt regimes. But while the Dominican Republic appears to be approaching the 21st century with prospects for peace, the Republic of Haiti celebrated the bicentennial of its independence in 2004 in a climate of persistent turmoil and misery.

Haiti at the arrival of the Europeans

The history of Haiti begins to be described with the discovery of the island by Christopher Columbus on December 6, 1492. Coming from Cuba, he disembarks at the port of Saint-Nicolas, from where he passes through the port of Concepción, then, along the coast north, he visited Puerto de Valparaíso (Puerto de la Paz), Santo Tomás. Puerto Real (Bay of Caracol). In this last place he built a fort on December 25 and gave it the name of Nativity. He left a garrison there which was exterminated by the natives after his departure. The Cubans called Cubao Pile or their gold districts; the indigenous people called it Quisqueya (big land), Bohio (land of towns) or Haiti (mountainous land); Columbus called it Española (= Spanish) or (in the Latinized form) Hispaniola. Christopher Columbus estimates the population to be almost 1 million people; Las Casas will even say 3 million, which seems exaggerated. According to the descriptions of the time, these Indians were of short stature, white complexion, painted face and often tattooed body, the skull deformed in childhood; they spoke dialects close to each other (belonging to the Carib group), although the Cibunays, relatives of the Cubans, were distinguished in the West, and the Araouaques in the East; to the south, the Carib cannibals had gained a foothold and their raids were much feared. The manners of the

Haitians, the first European travelers tell us, were friendly, property respected, chiefs highly obeyed, the cult of the dead highly observed. They believed themselves to be natives and performed ceremonies in the caves. The Minguet vault (south of Cap Haitien), the most famous of these sacred caves, was said to have seen the first human appear. There sacrifices were made to the gods of heaven and earth.

Politically, the island was divided into five main kingdoms, each with its chieftain. To the northwest, the kingdom of Marien, ruled by Guacanaric, extended from the mouth of the Yaqui Grande to that of the Artibonite; to the southwest, the Xaragua, ruled by Bohechio, occupied the southern fringe, the Cape Tiburón peninsula and its surroundings; to the north, the Maragua or kingdom of the plain, governed by Guavionex, occupied the plain now called Vega Real; the eastern end of the island formed the Higüey, with Gayacoa as its cacique; Finally, among these districts, there was that of Maraguana, subject to Caonabo; It was separated from the Higüey by the course of the Javna, from the Maragua by the Cibao massif, from the Xaragua by the Bahuruco massif, and touched the Marien in the upper Artibonite basin. Other smaller cantons still existed in Haiti, such as Ciguay in the central highlands, Bahuruco. Below the main caciques, hereditary monarchs, political and religious leaders, were the inferior caciques, a kind of provincial governors, dependent on precedents.

It was with Guacanaric, chief of Marien, that Christopher Columbus had the first contact. He eagerly welcomed foreigners, and it was in his house that the fort of the Nativity was erected, built with the remains of the ship Santa María, thrown ashore and where the admiral left forty Spaniards. His tyranny irritated the Indians; the cacique of Maraguana, Caonabo, of Caribbean origin, invaded Marien and massacred them; old Bohechio, cacique of Xaragua, also attacked the Marien. Upon his return, on November 28, 1493, Christopher Columbus built a new colony with the name of Ysabela, east of Cabo Monte Cristi; he avenged his soldiers; he took Caonabo, who drowned in a shipwreck, and inflicted a bloody defeat on his brother. This victory determined the submission of most of the small chiefs. The Ysabela colony was placed under the orders of Christopher Columbus's brother, Bartolomé. He moved it in 1496 to the south coast, with the name of Nueva Ysabela, later Santo Domingo (1496), to the East of Ozama, then to the West of this river (1502).

In the interior of the island, in the region of the gold-bearing sands of the Cibao, the target of the invaders' greed, stood Fort Santo Tomás. Bohechio, with whom his sister and Anacoana heiress,

widow of Caonabo, had taken refuge, saw his country invaded by Bartolomé Colomb and paid tribute. The chief of Maragua, Guavionex, stood up; tracked down in the mountains of Ciguay, he was captured and executed in Santo Domingo. Shortly after, Bohechio's death left the Xaragua to his sister. This was attacked by Ovando, for a delay in paying tribute; the Xaragua was razed and the Anacoana princess hanged (1503). Cayacoa, cacique of Higüey, rose up in 1506, destroyed the Spanish fort built on his land, and bravely resisted, but in vain; he was captured and executed. In 1507, the massacres of the indigenous people, the deaths caused by the work of the mines had reduced the population to 60,000 people; in one army, it is said, 300,000 had perished. In 1514 a last revolt took place, led by a cacique from Bahuruco; after a thirteen-year struggle, he was left with a wooded valley near Santo Domingo, where the current town of Boya is.

The descendants of these last free Indians still lived there in 1750, and we find them there, but mixed with the mulattos of the neighborhood. In 1517 only 14,000 of the natives of Española survived; in a quarter of a century they had decreased in the proportion of 70 to 1; in 1533 they were barely 4,000; in 1717, there are only one hundred. However, their mestizos still form the base of the population in the north of the island. The gold mines of San Cristóforo discovered by Bobadilla, then exploited by Ovando, had finished wearing down the Indians and, after those of Haiti, had cost the lives of another 40,000 brought from the Bahama Islands in a few years. The destruction of the indigenous element was a great misfortune for the island. The systematic massacres, the work of the mines, the diseases, the famines had consumed in a few years the extermination of this tame population incapable of resisting. She at least bequeathed to her successors a series of words that have passed into European languages: potato, tobacco, cassava, gayac, corn, yam, cacique, canoe. from Ysabela, east of Cabo Monte Cristi; he avenged his soldiers; he took Caonabo, who drowned in a shipwreck, and

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The institution of black slavery

The Spaniards, owners of an island from which they had practically exterminated the population, felt ashamed to exploit it, since they cared little about working themselves. To supplement the Indian workforce, they imported slaves from Africa. Started in 1505, it was regularized by the edict of 1517, which authorized the annual importation of 4,000 black Africans to Haiti. This immigration was fundamental for the colony. The arduous work of the mines, although remunerative since it contributes more than 36 million annually and a total of almost 400, was neglected and was not taken up again; the vacuum was made on the island when it was launched on Mexico and Peru, whose treasures attracted all the adventurers in search of a quick fortune. Haiti, from a mining colony, became an agricultural colony. The origin of the plantations dates back to Pedro d'Atenza who brought sugar cane from the Canary Islands; Gonzalez developed them. The slaves farmed for the owners. The island was slowly being repopulated; the savannahs of the southeast fed shepherds almost as wild as their herds of oxen; these multiplied in the plains and hills. The plantations were not very widespread and the colony was languishing.

Aided by the French merchants of Saint-Christophe, they created sedentary establishments on the north coast of the island, which was left almost deserted. They consolidated in Petit-Goave around 1654, then in Port-de-Paix, obtained from Louis XIV the office of a French governor, Dageron (1661) and organized a true colony (1665). Plundered by the Spanish (1676), however, in 1687 it had 8,000 inhabitants, including 4,411 whites and 3,582 blacks or blacks. More practical than the Spanish, the French settlers created a subservient population, bringing as many women as men and raising the children of these slave families, so that the blacks would reproduce normally, instead of being constantly renewed by the traffic. This continued to bring mainly male workers, but French

Saint-Domingue did not experience as great a disparity between the two sexes as the other Saint-Domingue islands, a French colony.

When the colony, restored by Ducasse (1691), was definitively recognized by the Treaty of Ryswick, which ceded the western third of the island to France, it took off. This dates mainly from 1722, when the rules that paralyzed trade were modified. In the 18th century, the French colony of Saint-Domingue was typical of plantation colonies and by far the richest in the New World. Although smaller than its neighbor, the Spanish colony, it was three or four times more populous and prosperous. At the time of the delimitation of 1776, which established the borders that were later maintained between the French region and the Spanish region of the island, the first, with a maximum extension of 28,000 km², had more than 11,500 plantations, while the the second, which covered 48,000 km², had only 5,528.

The 1788 census found in French Santo Domingo 27,717 whites, 21,808 free people of color (blacks and mestizos), and 405,464 slaves, or just over 455,000 inhabitants. Spanish Santo Domingo (east of the island) had only 125,000 inhabitants, of whom only 15,000 were slaves. The lesser importance of the plantations reflects this difference and the smaller gap between the black and white elements. In the eighteenth century, it seemed that all the advantage went to the system of the French landowners. The cultivation of indigo and especially that of sugar cane brought them enormous profits. they could like this

"to procure a workforce of blacks truly exceptional for their vigor and beauty. In the West Indian markets, the elite men were blacks reserved for the "houses" of Saint-Domingue, while the discarded blacks were left to the buyers less wealthy people of the Lesser Antilles Through a selection process analogous to the the one used by the breeders of animals, obtained by the whites of Haiti for the cultivation of their lands and the service of their sugarcane crews on a race of blacks without equal in the other islands.

But in a singular turn of events, it was perhaps this thoughtful choice of handsome and brave blacks that was the determining cause of the defeat and slaughter of the white landowners. The solid "-workshops-" of Negroes recruited for slavery had gradually fused into an energetic race, ripe for independence. The landowners, intoxicated by fortune, only thought of increasing the extension of their domains and the numbers of their slaves.

Very powerful at court, allied by marriage with the noble families of France, they encouraged the slave trade through tax exemptions and royal favors. Bordeaux, the French city through which Santo Domingo traded with the Old World, then ranked first among Europe's ports for all trade. (Elisa Reclus).

The colony's period of greatest prosperity was the quarter century preceding the French Revolution. In 1791, sugar production reached 73,500 tons, that of coffee (in 1789) 43,000 tons. The island's export to France in 1789 represented 203,370,067 colonial pounds. It supplied Europe with almost all of its cotton and sugar. The slaves, who bore the brunt of this fortune, unique in the history of the Antilles, were subjected to the harshest oppression; the iniquities and the blindness of the landowners caused their ruin.

During the Revolution

The Constituent Assembly proceeded timidly, hesitating to take sides against the hacendados. In 1790 he enacted an electoral law that did not explicitly recognize the right to vote for men of color. She had caused a colonial assembly to be called; the latter soon came into conflict with the governor. The mulattos, led by Ogé, made a claim by declaring that "they did not care about the blacks in slavery." Ogé was persecuted, extradited by the Spaniards to whom he had fled and perished on the wheel. The Constituent Assembly, however, ended up giving mulattoes, born to free fathers and mothers, eligibility for the colonial assemblies. Exasperated, the hacendados entered into open hostility with the metropolis. Wearing English uniforms, his delegates went to Jamaica to ask the English for help. An uprising broke out, giving way to what was then called the "race war."

On August 23, 1791, mulattoes and blacks revolted around Cap-Français (today Cap-Haïtien). The confusion was such that some of the blacks took up arms in the name of Louis XVI and at the call of the priests as "king's people", against the constitutional authorities; but the struggle quickly took on an ethnic character. In the countryside, blacks cut the throats of whites, who made them suffer atrocious reprisals in the cities. Both sides committed appalling atrocities, torturing the captives before killing them. These butcher shops would turn against the whites, who were far fewer in number, especially as emigration weakened them.

We cannot trace here the thousand episodes of this struggle that lasted for years. The division of the whites, the hostility of the Spanish and the supply of arms by the English to the black insurgents, assured them the advantage. The whites had first granted

equality to the mulattoes; but, the decree having been revoked, the mulattos allied themselves decidedly with the slave servants and masters of the highlands. The whites came into conflict with the established Republic in France, so the commissioners sent by the Convention to administer the island, Polverel and Sonthonax, sided with the blacks. They were given their freedom (1793) and, the following year, the Convention ratified this measure by giving political equality to blacks (February 4, 1794). They then seized Cap-Français (June 21-23, 1793) whose white inhabitants were massacred. This was the fate of thousands of settlers. On the other hand, the blacks fought against the English and the Spanish who, after having taken Port-au-Prince, besieged Port-de-Paix. Thanks to their help, General Lavaux drove off the invaders, who had been decimated by the weather. The most influential black leader was Toussaint Breda, who took the name Toussaint Louverture.

The Treaty of Basel (July 22, 1795) gave France the Spanish part of Santo Domingo. Toussaint Louverture was appointed by the General Directorate as head of the Saint-Domingue troops. This dictator showed great skill; he pacified the island and made his authority recognized everywhere. The 25,000 Englishmen who landed in 1797 were wiped out by yellow fever, and the handful of survivors had to re-ship. Toussaint Louverture tried to take advantage of himself from this situation. He formed a central assembly of seven whites and three mulattos that voted for a constitution (May 9, 1801) and elected him governor for life of the colony of Santo Domingo. His government was moderate and sought understanding with the whites. They rejected her. The First Consul Bonaparte, husband of a Creole, wanted to reconquer Santo Domingo and sent his brother-in-law, General Leclerc, there with 25,000 men and a fleet; Toussaint was unable to resist head on, but he and his supporters remained masters of the interior. Leclerc ambushed him at Gonaïves and embarked him for Brest (1802), from where he was taken to Fort de Joux, where he died shortly after (1803).

This betrayal had unfortunate consequences. The planters announced their intention to re-establish black slavery, in agreement with the first consul. The insurrection became general again, led by Dessalines, Christophe and Clervaux. An epidemic of yellow fever destroyed the French army; Leclerc succumbed and was replaced by Rochambeau whose abominable cruelties matched those of his adversaries. Of the 35,131 men landed, 24,000 disappeared in a few weeks. The English fleet, owner of the sea, made the position untenable. On November 30, 1803, the 8,000 surviving Frenchmen capitulated and sailed for Europe. Except for Saint-Domingue itself, where the garrison was kept for a few years, the entire island was independent.

When the French Revolution broke out (1789), there were in the French colony, in addition to the slaves, three classes of inhabitants of which only one monopolized all the rights. It was that of the Great Whites, plantation owners who made up the landed aristocracy; below, the whites, the bourgeoisie and people from the cities, merchants, artisans, employees, businessmen demanded, as in France, equality. Then came the mulattoes, numbering about 25,000, more or less equal in education to the whites and desirous of obtaining equality as well. Finally, below these three classes of free men were the slaves, seven or eight times more numerous, who were about to become aware of their rights and strength. However, at first the complaints came only from the "Blancetos" and the Mulatos. But in Europe the "Friends of the Negroes" society was formed, which demanded the abolition of slavery. The aristocrats did not want to make any concessions. Masters of the colonial government, they defied their adversaries. The constitutionalists opposed the monarchists.

From insurrection to independence

The destiny of the island is altered by the French Revolution. On May 15, 1791, in Paris, the National Assembly timidly granted the right to vote to certain free men of color. This half measure worries the white settlers of Saint-Domingue who are thinking of proclaiming their independence. Nor does it satisfy the freedmen. They both collide violently.

The Commissioners of the French Republic Sonthonax and Polverel resign themselves to proclaim the general freedom of the slaves. Seeing this, some planters asked the English for help.

Fortunately for France, the black leader Toussaint Louverture left the Spanish camp for that of revolutionary France. With the rank of general, he fights against the English and expels them from the island. Prosperity soon returns. It is true that the new master of the island forces his colored brothers to work as wage earners on the plantations of which they were previously slaves!

On July 8, 1801, Toussaint Louverture proclaimed the autonomy of the island and appointed himself Governor General for life of the new Republic. The First Consul does not like this initiative. Assemble a powerful expedition to finish her off. Its failure will allow Toussaint Louverture's successors to definitively proclaim their independence on January 1, 1804.

An unattainable stability

The next two centuries were a long series of misfortunes: coups, bloody dictatorships, uprisings and bloody conflicts between black

workers and mulatto bourgeois, foreign interventions. Only the presidency of Jean-Pierre Boyer (1818-1843) provided the island with relative stability!...

Nothing allows us to predict a better future for an overpopulated country of around 10 million inhabitants (with the size and density of Belgium), marked by deforestation, AIDS, misery, corruption and the persistent pain of a tragic history.

Well-watered and once-fertile lands have been channeled and sterilized by archaic agricultural practices (slash-and-burn cultivation). To the point that agricultural production would be half as important today as it was in the days of slavery!
Independence and secession

The official proclamation of independence took place on January 1, 1804, at the congress meeting in Gonaïves. Dessalines, president-elect, gave the island back its old name of Haiti. He carried out the methodical extermination of the whites, and behaved like a capricious and violent tyrant, he had himself crowned emperor with the name of Jacques I (October 8, 1804), he made a new constitution (May 20, 1805), he was assassinated in a riot (October 17, 1806). the heads of movement were the mulatto Alexandre Pétion and the black Henri Christophe. The victors were divided; The cause of this split was twofold: on the one hand, an ethnic issue, the hostility between mulattoes and blacks, the former considering themselves superior; on the other hand, a social issue, not having modified the regime of large property, so that the vast majority of the inhabitants, and especially the blacks, although freed, did not have land.

This double antagonism has been perpetuated ever since and, more than the color difference, the antagonism between landowners and proletarians is at the root of most of the civil wars and revolutions, so numerous in Haiti since then.

The Spanish had reoccupied the east of the island; Christophe had himself proclaimed president by a constituent assembly that he convened in Port-au-Prince (December 27, 1806); but he was rejected in the north and declared independent at Cap-Haïtien (February 1807), while the assembly elected President Pétion (March 19, 1807).

The latter became owner of the Artibonite basin and the South; reorganized the army, finances, customs, trade, agriculture. The dualism between the black state of Christophe in the north and the mulatto state of Pétion was aggravated by the insurrection of Rigaud, back from France, who declared himself independent in the south of the peninsula, in Les Cayes (November 3, 1810). . In the former Spanish colony, the French had regained a foothold in 1805; General Ferrand owned it until 1808, when it was attacked by the English and the Spanish from Puerto Rico, and was killed on November 7 in a skirmish. His successor, Dubarquier, tried to get along with Pétion, without success. The taking of Samaná (November 10, 1808), after Santo Domingo (July 11, 1809) by the English, consummated the expulsion of the French. The English returned their colony to the Spanish by the Treaty of Paris (1814).

The western half had, as we said, fragmented into three fragments. Rigaud, abandoned by his family, starving to death; his lieutenant and successor, Borgella, submitted to Pétion; this last one was one of the best sovereigns that Haiti has had; he strove to remedy social inequality and distributed land to the officers and soldiers of his army. But he was unable to solidly establish his power in the south of the peninsula, where, after Rigaud, a black man, Chief Henri, became independent. On the north side, a compromise had been reached with Christophe, and the two States were separated by a barren strip ten leagues wide, which was soon covered with inextricable thickets that formed a natural barrier. Christophe had himself proclaimed king under the name of Henri I (March 1811) and modeled the constitution of the French Empire. He promulgated a code (Henri code), organized a court parallel to that of Napoleon, maintained slavery.

Pétion, by contrast, gave his republic (June 2, 1816) a model constitution (abolition of slavery, freedom of the press, responsibility of officials, two chambers, president for life). Faced with the claims of the Restoration, who dreamed of reconquering Santo Domingo, he reconciled with his rival. Upon his death (March 27, 1818), Christophe attempted to annex the mulatto republic. But the latter was headed by the able General Jean-Pierre Boyer. On the contrary, it was the mulattos from the north who made Christophe's position untenable. Faced with an insurrection, he committed suicide on October 8, 1820; his son, the royal prince, had his throat slit. General Paul Roman had the republic proclaimed, but could not prevail in it; the army recognized President Boyer, who occupied Cape Town and thus united the entire western part of the island into a Haitian republic. He easily managed to seize the eastern part that he took from Spain, so that on February 19, 1832, he found himself owner of the entire island.

Major European nations had recognized the new state. The United States, where the slave policy prevailed, was the last to recognize the independence of Haiti, and only in 1862. France had done so in 1825, but stipulated compensation of 150 million in favor of the expropriated former settlers. This indemnity was a crushing burden that the young republic could not bear. It suffers serious financial crises and manages to achieve, through the treaty of February 11, 1838, making commercial concessions to France, that the payment be reduced to 60 million; payments were regular until 1844, then suspended and resumed from 1848. Boyer remained in power for twenty-five years. His perpetual conflicts with the House of Representatives ultimately brought about his downfall. First victorious over his adversary, Hérard Rivière, he succumbed to an insurrection that broke out in February 1843. He fled to Jamaica, then to France, where he died (1850). After a few months of anarchy, Rivière was elected president (December 1813) and a constitution imitating that of the United States (the 1787 constitution) was approved. It was decided that only Africans and Indians could enjoy political rights and own land. Meanwhile, the eastern region, the former Spanish colony, which refused to participate in the payment of the compensation assigned to the former French colonists, broke away. The union of the island, made



in 1822, was broken in 1844, and it returned to the dualism established in the 17th century.

Bankruptcy of the state, bankruptcy of the elites

Above all, Haiti suffers from the absence of a State and its bourgeoisie (we dare not speak of "elites") are unaware of what "national interest" and "public good" can mean.

Blatantly looting foreign aid, this foreign-educated bourgeoisie cultivates a deep contempt for the people. It does not mind investing as in the neighboring Dominican Republic in tourist, agricultural or industrial activities.

During the dramatic earthquake of January 12, 2010, Haitian rulers and even most doctors subscribed absentees, leaving foreigners to rescue the victims, while rubbing their hands at the prospect of a revival of international aid, aid that alleviates misery in the short term but maintains it in the long term...

The Dominican Republic.

It was on February 27, 1844 that the insurrection of the eastern districts broke out, forming a new state under the name of the Dominican Republic. The leader of the movement was a wealthy rancher named Pedro Santana. He defeated, near Santiago, Riviere who was marching against him, while another army led by Pierrot was defeated at the Pimentel swamp near Seybo. Rivière was attacked from all sides, the blacks shook off the yoke of the mulattoes and took refuge in Jamaica. General Solomon rose in the South; Dalzon in Port-au-Prince; Pierrot (Christophe's relative) north of Cap-Haïtien; Riviere's supporters elected an old black drunk, General Guerrier, as president. Upon his death, which occurred quickly (1845), Pierrot was given as his successor, who conspired to provoke an uprising of the mulattoes in favor of Rivière (Léogane, September 25, 1845). A conflict with France brought Pierrot down. The energetic old man J.-B. Riché replaced him (February 1846) and calmed things down; signed a good constitution recovering the main clauses of the 1816 constitution, authorized the settlement of whites in the republic, amnesty for political crimes, purged the army, restored finances, etc.; but he died on February 27, 1847.

The Senate gave him as successor the Negro Faustin Soulouque (March 1, 1847). He began by massacring the leading bourgeois of Port-au-Prince, refused to pay compensation to France, and tried to reconquer the Spanish half of the island. This tyrant, Faustin Soulouque Napoléon Robespierre, has remained famous for his ridiculous vanity. His big business was the fight against the Dominican Republic. He attacked it in March 1849, leading 20,000

men. After some success at Las Matas and Azua, he was thoroughly defeated at Sabana Numero by Santana (April 22, 1849) and only escaped utter ruin from Jimenes' diversion (below). He consoled himself by having himself proclaimed emperor, under the name of Faustino I (August 26, 1849), pompously crowned in the cathedral of Port-au-Prince and consecrated by an apostolic vicar on April 27, 1852. He obtained this coronation in return of a concordat signed with the Pope. He was inspired by Napoleon, surrounding himself with a court, a nobility, an imperial guard. He squandered public revenues, took a monopoly on sugar and coffee, export staples, came into conflict with foreign consuls because he wanted to close the ports. It multiplied the exactions and internal cruelties. In September 1850 he carried out a new attack against the Dominican Republic; but, already on October 8, his army was defeated at Banica; the mediation of France, England and the United States suspended hostilities.

Soulouque reopened them in 1855, with no more success than the first few times; his army was defeated in the savannah of Santo Tomé (December 22, 1855). He had fled in shame, abandoning the luggage and the box. He had three of his generals and several officers shot on the pretext of treason, but suffered another defeat at Sabana Larga on January 24, 1856, and despite his bravado concluded a three-year truce. He wanted to get rid of his main lieutenant, General Geffrard, a Claw (that is, the son of a mulatto and a black woman). This preceded him, he threw himself in Gonaïves where the troops of the Artibonite department acclaimed him president of the republic of Haiti (December 21, 1858). Three weeks later, Geffrard entered Port-au-Prince without firing a shot (January 15, 1859) and re-established the 1846 constitution. Soulouque sailed for Jamaica.

Geffrard behaved with great restraint, giving a large part to blacks in his administration. He soon had the plots of General Salomon, Minister of Soulouque. His clemency towards the first conspirators (General Lespérance, General Prophet) did not prosper. He severely repressed the following after his daughter's murder; the attempts made in Gonaïves (September 1861), Les Cayes (May 1862), Dessalines (May 1863), Port-au-Prince (April 1864), Cap-Haïtien (June 1864), cost the lives of their authors.

fortificó allí (marzo de 1883). La insurrección ganó el Sur y la capital que fue saqueada por los alborotadores. El presidente restableció el orden y sofocó la revuelta con extrema crueldad, exterminando a sus enemigos. Fue reelegido presidente por siete años (junio de 1886). Luego se involucró en un conflicto con Inglaterra, que apoyó los reclamos fantasiosos de una mujer haitiana, que dijo ser inglesa, en Turtle Island, y trató de apoderarse de esta isla.

Los haitianos, gracias a la intercesión de Francia, lograron un rescate de 800.000 F (abril de 1887). El general Salomón había tratado de suprimir la cláusula de la constitución de 1879 que prohibía a los extranjeros adquirir tierras, con la esperanza de revitalizar la agricultura; pero el descontento desatado por esta propuesta fue una de las causas de la insurrección de 1883. La caída del general Salomón fue la señal de un nuevo período de anarquía. Esta caída se produjo en julio de 1888, tras una insurrección en la que se quemó Puerto Príncipe. El jefe del pronunciamiento, el general Télémaque, que lo había hecho en nombre de Boisrond-Canal, quería hacerse con el poder. Fue derrotado y asesinado por el ejército de su rival. Pero la gente del Norte permaneció hostil a este último y marchó sobre la capital; El General Legítimo fue proclamado presidente provisional. El pueblo del Norte proclamó en Cabo Haitiano al general Hippolyte (mayo de 1889) que terminó venciendo y fue elegido ordinariamente el 15 de mayo de 1890 por un período de siete años.

Y mientras tanto, en República Dominicana...

La historia de la república oriental no ha sido menos turbulenta que la de su vecino desde su división. Esto era casi inevitable en países tan frecuentemente entregados a la guerra civil, ya que entre las dos mitades de la isla existe un contraste que es consecuencia de su historia anterior. Desde mediados de siglo XVII, una parte es española, la otra francesa. Hemos visto que la colonia española, más pobre y menos poblada, contiene una población de mulatos, mientras que en la antigua colonia francesa los negros son la abrumadora mayoría: diferencia de lengua, de costumbres, todo contribuye a separarlos. Reunidos momentáneamente, de 1822 a 1844, luego se separaron por completo.

El pueblo de Saint-Domingue se negó a participar en el pago de la indemnización pagada a Francia para indemnizar a los antiguos colonos de la mitad occidental, alegando que se trataba de un asunto que no les incumbía. El 27 de febrero de 1844 estalló una insurrección, encabezada por don Pablo Dunte. Exigió la autonomía bajo el protectorado francés y fue el resultado de maniobras

concertadas con el cónsul general de Francia y el almirante de Moges, al mando de la estación francesa en las Indias Occidentales. Estos fueron repudiados por Louis-Philippe y los dominicanos constituyeron un estado independiente. Se dieron una constitución, imitaron la de Venezuela, y eligieron presidente a un criador, Pedro Santana, hombre enérgico y capaz, que derrotó a Soulouque (arriba). En 1848 renunció y fue reemplazado por Jimenes; éste intentó una reacción y provocó con sus intrigas una nueva invasión de Soulouque. Santana derrotó a los invasores, acorraló a Jimenes en Santo Domingo y lo obligó a rendirse. Luego de unos meses de dictadura, Santana entregó la presidencia a Buenaventura Báez (1849). Este fue el campeón del partido clerical. En 1853 Santana retomó la presidencia y trabajó para frenar las ambiciones del arzobispo. Este exigió una jurisdicción eclesiástica independiente y rechazó el juramento a la constitución. Trató de confiar en Francia, donde había prevalecido la reacción. Santana lo puso sobre aviso para jurar la constitución o abandonar la isla. El Arzobispo se fue. Báez, acusado de traición por sus negociaciones con extranjeros, fue exiliado por su viejo amigo Santana. Se reencontrará en Santo Tomás, refugio de la mitad de los expresidentes de la isla.

La República Dominicana, que había sido reconocida en 1848 por Francia, en 1850 por Inglaterra, concluyó el 2 de octubre de 1854 un tratado de amistad, de comercio con los Estados Unidos; pero Francia e Inglaterra, queriendo salvaguardar la independencia de la joven república, protestaron e hicieron que el tratado fuera rechazado por el congreso dominicano. Santana repelió nuevos ataques de Soulouque, pero sintió que su popularidad disminuía y abdicó (junio de 1857). El vicepresidente Manoel de Reglamotte, que lo sucedió, lo reconcilió con Báez, y éste volvió a ocupar la presidencia; su regreso fue recibido por una insurrección encabezada por Balverde, quien recordó a Santana. Báez fue derrotado, encerrado en la capital y capituló (junio de 1858). Santana recuperó el poder. Queríamos deshacernos de la hostilidad de los haitianos, con quienes solo teníamos treguas. Cansado de las disensiones internas y ansioso por encontrar una protección eficaz, Santana se prestó a regresar al dominio español.

La situación era muy delicada. Para obtener de España el reconocimiento de la independencia de su antigua colonia, se había insertado en el tratado de 16 de febrero de 1856 una cláusula conocida como de registro, en virtud de la cual los súbditos españoles nacidos y sus hijos podían recuperar la nacionalidad española mediante la inscripción en un registro especial. Como, por otra parte, los españoles que vivían en la isla estaban exentos de impuestos públicos y del servicio militar, se siguió que todos los ricos se registraron como españoles. El gobierno se volvió The

mulatto Salnave also failed in the Cape in May 1865, at the head of the party known as the Lizards and supported by England; but Geffrard's popularity was wearing thin; the fires of Gonaïves (1864), of Port-au-Prince (February 1865 and March 1866) caused great suffering, which was aggravated by the explosion of the arsenal of the capital (September 1866). In vain did the President offer to limit to five years the duration of the powers that had been granted to him



for life. On March 8, 1867, the supporters of Salnave seized Saint-Marc; the army deserted and Geffrard sailed for France. During his presidency he devoted his efforts to the development of public instruction, created secondary schools, a series of institutes of higher education, increased the fleet and reduced the army led by Soulouque to the excessive figure of 30,000 men; he had finally concluded a concordat with the Pope to improve the Haitian clergy. Salnave, who had overthrown Geffrard, succeeded him. But he had to fight against two rivals; General Domingue in the department of the South and General Nissage-Saget, master of the North, one called himself president of the southern state, the other president of Haiti; Salnave was recognized only in the main towns. Their opponents called themselves the Cacos party (parrots that eat lizards...). They justified this nickname. In fact, Salnave failed at the siege of Les Cayes and his opponents came to besiege him at Port-au-Prince. He had to flee (December 1869), but was extradited by

the Dominicans and shot. The provisional government formed had Nissage-Saget as president, Domingue as vice-president; its motto was: "Liberty, equality, civilization or death". Nissage-Saget was elected definitive president in March 1870, for a period of four years. He was succeeded by Domingue (May 1874); this issued in March and June 1875 a double loan; the first of 41,650 F500 bonds issued by the Société Générale de Credit Industriel, in Paris and London, was successful; the same thing happened with the second of 166,906 bonds of 500 F at 8%, which was intended to pay Haiti's debt to France; to convert the previous loan more expensive; liquidate the floating debt, finally execute railways and other public works. Unfortunately, General Domingue had made himself detested; his nephew Rameau committed such abuses and exactions that an insurrection broke out in January 1876; the rulers tried to take the box from him; Rameau and Minister Loriquet were assassinated; the president fled (April 1876).

The National Party, which had overthrown him, chose General Boisrond-Canal for the presidency. This one hastened to declare bankruptcy, declaring illegal the loans contracted by his predecessor. He was unable to maintain order and saw the liberal party rise up against him, led by Boyer-Bazelais (1879). We fought in the Chamber where forty deputies were killed or injured, then in the streets of the capital that was set on fire. Boisrond-Canal abdicated. Then, General Salomon overthrew the provisional government installed in Cap Haitien and organized another one that had him elected president (October 8, 1879). He was an educated and energetic man who stayed for almost ten years, not without a fight, because in May 1882 there was an unsuccessful uprising in Cap Haitien, then Boyer-Bazelais landed in Miragoane and fortified himself there (March 1883). The insurrection won the South and the capital which was looted by the rioters. The president restored order and put down the revolt with extreme cruelty, exterminating his enemies. He was re-elected president for seven years (June 1886). It then became involved in a conflict with England, which supported the fanciful claims of a Haitian woman, who claimed to be English, on Turtle Island, and tried to take over this island.

The Haitians, thanks to the intercession of France, obtained a ransom of 800,000 F (April 1887). General Salomón had tried to remove the clause in the 1879 constitution that prohibited foreigners from acquiring land, hoping to revitalize agriculture; but the discontent unleashed by this proposal was one of the causes of the insurrection of 1883. The fall of General Solomon was the signal of a new period of anarchy. This fall occurred in July 1888, after an insurrection in which Port-au-Prince was burned. The head of the pronunciamento, General Télémaque, who had done it on behalf of

Boisrond-Canal, wanted to seize power. He was defeated and killed by his rival's army. But the people of the North remained hostile to the latter and marched on the capital; The Legitimate General was proclaimed provisional president. The people of the North proclaimed General Hippolyte in Cap Haitien (May 1889) who ended up winning and was ordinarily elected on May 15, 1890 for a period of seven years.

And meanwhile, in the Dominican Republic...

The history of the eastern republic has been no less turbulent than that of its neighbor since its division. This was almost inevitable in countries so frequently given over to civil war, since between the two halves of the island there is a contrast that is a consequence of its previous history. From the middle of 17th century, one part is Spanish, the other French. We have seen that the Spanish colony, poorer and less populated, contains a population of mulattoes, while in the former French colony blacks are the overwhelming majority: differences in language, customs, everything contributes to separating them. Reunited momentarily, from 1822 to 1844, then they separated completely.

The people of Saint-Domingue refused to participate in the payment of the compensation paid to France to indemnify the former settlers of the western half, claiming that it was a matter that did not concern them. On February 27, 1844, an insurrection broke out, led by Don Pablo Dunte. It demanded autonomy under the French protectorate and was the result of concerted maneuvers with the French consul general and Admiral de Moges, in command of the French station in the West Indies. These were repudiated by Louis-Philippe and the Dominicans constituted an independent state. They gave themselves a constitution, imitated that of Venezuela, and elected a breeder president, Pedro Santana, an energetic and capable man, who defeated Soulouque (above). In 1848 he resigned and was replaced by Jimenes; This one tried a reaction and provoked with his intrigues a new invasion of Soulouque. Santana defeated the invaders, cornered Jimenes in Santo Domingo and forced him to surrender. After a few months of dictatorship, Santana handed over the presidency to Buenaventura Báez (1849). This was the champion of the clerical party. In 1853 Santana resumed the presidency and worked to curb the archbishop's ambitions. This demanded an independent ecclesiastical jurisdiction and rejected the oath to the constitution. He tried to trust France, where reaction had prevailed. Santana put him on notice to swear to the constitution or leave the island. The Archbishop left. Báez, accused of treason for his dealings with foreigners, was exiled by his old friend Santana. He will meet again in Santo Tomás, refuge of half of the former presidents of the island.

The Dominican Republic, which had been recognized in 1848 by France, in 1850 by England, concluded on October 2, 1854, a treaty of friendship and trade with the United States; but France and England, wanting to safeguard the independence of the young republic, protested and caused the treaty to be rejected by the Dominican congress. Santana repelled further attacks from Soulouque, but felt his popularity waning, and abdicated (June 1857). Vice President Manoel de Reglamotte, who succeeded him, reconciled him with Báez, and the latter returned to occupy the presidency; his return was greeted by an insurrection led by Balverde, who recalled Santana. Báez was defeated, imprisoned in the capital and capitulated (June 1858). Santana regained power. We wanted to get rid of the hostility of the Haitians, with whom we only had truces. Tired of internal dissension and anxious to find effective protection, Santana agreed to return to Spanish rule.

The situation was very delicate. In order to obtain from Spain the recognition of the independence of its former colony, a clause known as registration had been inserted in the treaty of February 16, 1856, by virtue of which born Spanish subjects and their children could recover Spanish nationality. . by registration in a special register. Since, on the other hand, the Spaniards living on the island were exempt from public taxes and military service, it followed that all the wealthy registered as Spaniards. Government became impossible; Santana, unable to prevent this maneuver due to Spain's attitude, withdrew and gave way to Báez. Evil was constantly gaining ground, everything that had some resource was Spanishized. Santana judged that the only remedy was to proceed with the complete annexation, in order to restore the charges to the generality of the inhabitants. He reached an agreement with the Madrid government and, on March 18, 1861, proclaimed the union of the Dominican territory with the Spanish possessions.

Báez and Cabrai protested, armed, but they couldn't hold out. The Queen of Spain accepted and appointed Captain General Santana, who remained as such for a short time. Haiti and Peru protested; France supported the annexation; England was upset; The United States, paralyzed by the Civil War, did not intervene. But on August 16, 1863, an uprising broke out; in Santo Domingo a provisional government presided over by Salcedo is established. A partisan war exhausted the forces of the Spanish, against whom a new president, Polanco, led the fight energetically. Cabral defeated them at La Canela, near Neyba (December 4, 1864), and the insurrection became general. The Spanish Cortes voted to evacuate the island and the incorporation decree was revoked (May 5, 1865). President Báez was elected (November 1863), soon overthrown by Pimentel

(June 1866), and replaced by Cabral. This one declared the war to the republic of Haiti because it had supported Báez; but the latter raised the north of the Dominican Republic and expelled his rival (January 1868).

Báez then entered into a lengthy negotiation with the United States. Cabral had been offered to buy the Samaná Bay for two million dollars (1868). Báez, who had wanted to turn it into a free port, leased it to New York capitalists. The American Congress rejected the acquisition project, which had caused a great commotion in Europe, and, after long discussions, the lease contract was canceled and the project to create an American naval station was abandoned. An insurrection passed the presidency of Báez to Ignacio Gonzales (1873) who kept it for five years, despite the intrigues of Cabral and Báez's friends. He was overthrown by General Guillerme in 1878 and the latter by Don Fernando-Arturo Merino in 1879. Then General Ulysse Heureaux took power in 1881, then Francisco Bellini (1885) and again Heureaux (1886), who defeated an uprising fomented by Moya, governor of Montecristi. He then remained in power and was re-elected, then was assassinated in 1899.

The vast majority of Dominicans speak Spanish as their mother tongue, at 87%. Each of the provinces retains its own accent, often tinged with particular expressions. The most important provinces by population are: the National District of Santo Domingo (2.2 million), Santiago (700,000), San Cristóbal (415,000), La Vega (340,000), Duarte (275,000), Puerto Plata (260,000), San Juan (255,000), San Pedro de Macorís (215,000), Peravia (205,000), Azua (200,000) and Espaillat (200,000). The majority of Dominicans come from a miscegenation between black Africans and Spaniards (75% of the population), white Creoles represent approximately 15% of the population, blacks 10%. Despite the influence of Spanish, some terms from the indigenous language are still used and retain their original meaning: ají (chili), barbecue (barbecue), batea (tub), bohío (hut), canoa (canoe), Carey (tortoise shell), conuco (piece of land), guayaba (guava), hamaca (hammock),

hurricane (hurricane), iguana (iguana), maize (corn), tiburón (shark), yagua (palm), and yucca (Yucca).

There are only two minority languages: Haitian Creole (about 2%) and Samaná Creole (0.2%). Haitian Creole, as we know, has a lexicon whose main base is French. The Haitian community living in the Dominican Republic remains without proper legal status and often faces economic deprivation and ostracism, including racism. Some 100,000 Haitian workers and their families, or between 200,000 and 300,000 people, live in deplorable conditions in some 250 "bateys" (sugar-cutting towns) spread over 16 "ingenios" (sugar refineries). Regarding employment contracts, the Dominican authorities state that these are written in Spanish and Creole for better understanding, but there is no guarantee that the workers will agree to the terms, the vast majority being illiterate. Immigration

authorities have reported that between 500,000 and 700,000 Haitians end up in Dominican territory, and 5% of them have identity documents.

On the Samaná peninsula in the northeast, there are a few thousand blacks (about 8,000 speakers) who speak what is called "Samaná Creole" whose lexical base is made up of English words. They are descendants of former slaves who arrived from the United States after 1824 and practice the Protestant religion.

The Atlantic Slave Trade
The Atlantic slave trade refers to the forced transfer of more than eleven million

Africans to America between the 16th and 19th centuries. This black slave trade is an indelible stain on the forehead of Western civilization.

America needs labor

For their part, the Spanish, as soon as they discovered the immensity of the American continent, began to cultivate tropical products valued by the European aristocracy: coffee, cocoa, tobacco... They also embarked on the exploitation of the rich silver mines. and gold



from Peru and Mexico. They were looking for a large and submissive labor force, to work as they pleased like the serfs of the European Middle Ages.

They first appealed to the highland Indians. But these could not withstand the tropical climates of the lowlands or imported viruses from the Old World, such as smallpox. accustomed by elsewhere to an autonomous existence, they did not tolerate being enslaved.

The settlers, in the absence of Indians, resorted to European workers recruited or kidnapped in the shallows or in the ports. Why weren't they enslaved? Simply because slavery ceased to exist in Europe for a long time. Failing that, they were "engaged" by three-year contracts, in effect a form of slavery agreed upon for a limited period. But these employees could not withstand the hard work on the plantations and the mines, and especially the weather and tropical diseases. Very few made it to the end of their three-year contract alive.

Then we went to recruit Africans. The Spanish preacher Bartolomeo de Las Casas thought he was doing the right thing by recommending this solution to remedy the unhappiness of the Indians. But why slaves? Because slavery was the only way to exploit the poor of the black continent. There was neither contract nor salaried work. That said, slavery was never tied to skin color. For the above reasons, all slaves in the New World were black or mestizo. But Africans, blacks or mestizos could also be freed, live as free men and own slaves themselves.

Already in 1502, barely ten years after the arrival of Christopher Columbus, the Hispanic New World had begun to receive African slaves. The first came from the sugar cane plantations of the Iberian Peninsula itself. Then, as this deposit proved insufficient, the settlers turned to the source, the Gulf of Guinea, a domain reserved for the Portuguese by virtue of the division of the world struck down by the pope.

In 1516, fifteen years after Pedro Cabral's discovery of Brazil, the Portuguese were just beginning to import there the sugar plantation system successfully developed in São Tomé.

Sugar madness

By the end of the 16th century, 300,000 African captives had already been transported to America, half of them to Brazil. A large number of them come from Luanda, in the kingdom of Kongo (present-day Angola). But in Europe, where sugar addiction is spreading (and the obesity that accompanies it!), the Dutch, English

and French do not intend to leave the Spanish and Portuguese a monopoly on this fruitful trade. They took the islands of the West Indies from the Spanish (with the exception of Cuba and Puerto Rico) and founded their own sugar colonies there.

In all the important ports of the Atlantic, shipowners also launched expeditions to the Gulf of Guinea with a view to supplying the new plantations with slaves. European governments are supporting this trade by granting tax breaks to companies and planting forts along the Gulf of Guinea. A total of forty between Senegal and Niger. The ships call at the Guinean coast, protected by these forts, and wait, sometimes for several months, for African traffickers to bring them captives in sufficient numbers, often "household captives"



born into servitude and thus more docile than captives of war. The purchase of "ebony", a sanctimonious euphemism given to the slave trade, has all the trappings of an ordinary trade: the African bosses and traffickers, who bear the main responsibility for it, expect fair remuneration in the form of weapons, alcohol and manufactured products. .

The planters of the Americas treat their slaves roughly, not without taking a lustful interest in black women. Hence the appearance of a large mixed population and a large class of freedmen.

slavery and the law

Already in 1435, with the bull Sicut Dudum, Pope Eugenio IV explicitly condemned the enslavement of the Guanches, the first inhabitants of the Canary Islands, by the Spanish. A century later, in 1537, Paul III, revolted by the Atlantic slave trade, reiterated the condemnation of slavery... without further success.

These papal condemnations have nothing to do with the Roman Pontifex bull of Pope Nicholas V, of January 8, 1454. This encourages the conquering expeditions of the Portuguese along the African coasts, seen as a means to thwart the Ottoman expansion, a few months after the capture of Constantinople. It makes no reference to Africa or slavery.

In the New World, far from old Europe, relations between masters and slaves initially remained outside the legal framework and gave rise to innumerable abuses.

In the 17th century, eager to limit abuses without giving up a source of huge profits, the French and English began to regulate slavery and, by doing so, to legitimize it.

Seventeenth century

How slavery became an institution

It was in gradual steps, from the 16th to the 18th centuries, that Europeans established slavery in the New World and developed the Atlantic slave trade. This orientation was by no means inevitable at first, it was made so by a choice of elites and rulers in favor of speculative production (sugar), a source of rapid enrichment, instead of food production (cereals). In the end, Europeans have justified these initial choices by legitimizing the enslavement of Africans.

Large plantations instead of food crops

After the discovery of the New World by Christopher Columbus, Europeans, mainly the Spanish, settled there, in the West Indies. They aspire to get rich very quickly and to do so, strong in their military superiority, they force the inhabitants to work for their benefit, either in mining (but the gold runs out quickly), or in agriculture.

Queen Isabella of Castile hoped that these settlers would develop food crops, both to meet the needs of the Indians and the Europeans, still too often the victims of famine and food shortages. But the settlers preferred to focus on commercial crops (sugar cane, etc.), on large slave plantations following the model existing in the Mediterranean, in the Muslim world and in the Portuguese trading posts in the Gulf of Guinea.

A workforce of all origins

Sugar plantations ensure good profitability without too many worries, but they require a large amount of labor. The Spanish

forcibly recruit the local Indians. But they soon succumb to the slaughter or under the effect of diseases imported by Europeans such as smallpox or measles.

To make up for the lack of local labor, New World planters initially headed to Europe. This is how the poor boys, tired of vegetating in the suburbs of the big cities, sign contracts with intermediaries by which they agree to serve for 36 months on a plantation.

In Anglo-Saxon America, these indentured workers are called indentured servants ("indentured servants"). They are nicknamed in the French West Indies "Bas rouge" or "thirty-six months", referring to the length of the engagement.

They cross the ocean without a loose bag and are promised freedom, land and tools, in short independence, at the end of their contract. But their working conditions are appalling. Less than half make it to the end of their contract alive! This eventually became known in Europe, so the flow of recruits dwindled from year to year until it died out around 1720.

At the same time, the settlers supplemented their labor needs with Africans. The first landed in the West Indies in 1502, coming from... Spain! During a good part of the 16th century, in fact, labor traffickers were content to take from the thousands of slaves who worked on the plantations of the Hispanic peninsula or landed in its ports, coming from the African or Oriental slave markets.

The black rebellion

The colony of Saint-Domingue, often referred to as "French Saint-Domingue", became the richest European colony in the entire New World. At the end of the eighteenth century, the value of exports from Santo Domingo (Haiti) exceeded even that of the United



States; this prosperity was based on the commercial cultivation of sugar and coffee practiced on large plantations that employed about 500,000 black slaves, supervised by about 30,000 whites. In 1789, on the eve of the French Revolution, the colony of Saint-Domingue had more than 700,000 slaves, was a markedly large number compared to the number of whites (less than 50,000); in the Spanish part of the island there were only 30,000 slaves. The ideas of the

the ally of the United States - and they were able to settle at St. Mary's in Camden County.

The installation of the Acadians in Saint-Domingue turned out to be



French Revolution spread to Santo Domingo. First, the "Tall Whites" considered the independence of the island; then the "Blancecos" demanded equality with the "Tall Whites", while the free Blacks and Mulatos demanded equality with the "Blancecos".

The Black Revolt began in 1791, when more than 1,000 whites were killed and sugar factories and coffee shops looted. Under the leadership of their leaders, Toussaint Louverture (known as Toussaint Bréda), later Jean-Jacques Dessalines, Henri Christophe, and Alexandre Pétion, the blacks waged a war of liberation. Fearing "to see the assets of Santo Domingo pass into enemy hands", the first representative of the Paris Convention, commissioner Santhonax, proclaimed the freedom of the slaves on August 29, 1793 in the Northern Province, and on September 4 in the South Province. On February 2, 1794, the Convention confirmed this declaration and extended the abolition of slavery to all French colonies.

The Convention declares the abolition of Negro slavery in all the colonies; consequently, it decrees that all men, without distinction of color, domiciled in the colonies, are French citizens and shall enjoy all the rights guaranteed by the Constitution.

In reality, the decree would apply only to Guadeloupe, before being repealed by the first consul (Bonaparte) in 1802. Meanwhile, as soon as the black revolt began in 1791, the Acadians, who had survived until then, fled to Louisiana or the United States. This time they were properly received by Georgia - France had become



a bitter failure. In 1763, the British colonies of New York, Georgia, and Pennsylvania sent some of "their" Acadians to Santo Domingo to dispose of them, more than 400 in all. In 1765, the colony of Nova Scotia sent 600 of "their" Acadians to Santo Domingo. Ultimately, only about 220 Acadians left France; they had allowed themselves to be convinced by the promises of Minister Choiseul. In total, more than 1,200 Acadians were sent to the Saint-Domingue slave colony. Some contemporaries of the time even estimate their number at 3,000 individuals present on the soil of Santo Domingo.

Malheureusement, Saint-Domingue is revealed to be a tombeau pour la plupart des Acadiens. bad treatments. The same thing happened with the Acadians of Nova Scotia and France. The population was cut in half in a single year. The governor of Saint-Domingue, Charles Henri Théodat (1764-1766), finally put the surviving Acadians to work by engaging them in forced labor for the construction of a fortress. As early as 1765, most Acadians petitioned the authorities to leave the island. Some managed to get permission, but others fled on their own. In the end, only a few Acadian families remained on the island.

Toussaint Louverture, one of the few blacks who could read and write, joined the French government and was appointed general of the Republic and governor of the island. But the threat of Bonaparte's restoration of slavery led Toussaint Louverture to once again take up arms against France.

In 1801, he even took possession of the Spanish part of the island that he wanted to unite with Santo Domingo (Haiti). On October 29, 1801, Bonaparte had a decree published with these words: "The

seizure of the Spanish part by Toussaint Louverture is null and void" (art. 3).

In 1802, Bonaparte sent his brother-in-law - the latter had married Pauline Bonaparte - to Saint-Domingue, General Charles Victor Emmanuel Leclerc (1772-1802), with 35,000 men and 96 ships (including 60 on loan from the Netherlands), which constituted the largest expeditionary force in French history, with the formal order "to enforce the sovereignty of the French people".

Toussaint Louverture practiced a scorched earth policy, a war of



François Duvalier

attrition, a true guerrilla war that exhausted the French troops who only occupied the coast. After three months of a dirty campaign full of atrocities, Toussaint Louverture offered his surrender (May 2, 1802) to General Leclerc, in exchange for his freedom and the integration of his troops into the French army. He was captured by deception on June 7 and interned in the fortified castle of Joux, in the Jura, with his faithful servant Mars Plaisir. During his imprisonment, Toussaint Louverture was closely watched and could only communicate with his servant. Finally sick with cold, he was found dead on April 7, 1803, sitting in a chair. He was buried as an obscure prisoner in a common grave in the cemetery of the village

of Saint-Pierre, near the Fort de Joux.

The nickname of Louverture (or L'Ouverture) would have come to him from the "gaps" that he opened in the ranks of his enemies (French, British or Spanish). Aware of his value as a soldier, he did not hesitate to send Bonaparte a letter that began with these words: "From the first of the blacks to the first of the whites." In Paris, Toussaint will be baptized as "the black Napoleon". During his exile on Santa Elena, Napoleon blamed himself for having been trained to forcefully subdue the colony of Santo Domingo. He admitted that it would have been better to settle for governing Saint-Domingue "through Toussaint":

I have to blame myself for an attack in the Santo Domingo neighborhood during the Consulate. It was a big mistake to have wanted to subdue him by force. I had to content myself with governing it through Toussaint [...]. He had only yielded to the opinion of the Council of State and its ministers, led by the colonist's knaves, who formed a large party in Paris and who, moreover, were almost all royalists and sold to the English case.

The declaration of independence

On January 1, 1804, the independence of the colony of Santo Domingo was proclaimed and it officially became Haiti, the first free black republic.

The name Haiti would come from an Amerindian term ayiti, aïtij or ahitij. Several authors affirm that it is a derivative of the Arawak aetti which means "stone" and give it as a definition "land" or "country" qualified as "stony", "rocky", "steep", that is to say "high land" or "land of high mountains".

Effective independence

In Haiti, a confusing period was just beginning when it is known that between 1804 and 1957, 24 of the 36 heads of state were overthrown or assassinated. The mulatto elite appropriated the lands of the French settlers, thus reproducing the colonial order with some ad hoc arrangements. However, the slaves had rebelled to gain access to the land and believed they were owners instead of the former masters. The elite never saw it that way: former slaves would become farm workers. After a demographic decline due to the revolutionary period, Haiti had 380,000 citizens in 1805.

It was Jean-Jacques Dessalines who expelled the last French and proclaimed the independence of Saint-Domingue, which had

become Haiti. Upon gaining independence, Haiti remained the richest, most powerful and most populous part of the island of Hispaniola. But no country supported the new black state, which was left to its own devices. France will not recognize Haiti until 1838. It was the only "black republic" of the entire 19th century. Dessalines immediately took the title of emperor in 1804 under the name of Jacques I. French was used as the de facto official language, although the entire black population spoke Creole. Only the mulatto elite and a few educated blacks spoke French.

After Dessalines' assassination in 1806, the country was divided in two: to the north, a kingdom ruled by Henri Christophe (1767-1820), to the south, a republic ruled by a mulatto, Alexandre Sabès, known as Pétion. In 1807, Henri Christophe, a former slave, proclaimed himself president and generalissimo of the land and sea forces of the State of Haiti. In 1811, he was crowned "King of Haiti", but did not control than the North, the traditional stronghold of radical black factions. Despite his efforts to promote education and codify laws (the "Henry Code" like the "Napoleon Code), Henry I was an unpopular king and his kingdom was constantly in conflict with the republican South. He built a gigantic fortress (citadel) to counter a possible European attack.

For his part, Alexandre Pétion (1770-1818), a mulatto, was in principle a supporter of constitutional democracy. In 1816 he declared himself "president for life" and suspended the legislature. He died of yellow fever in 1818; his protégé, Jean-Pierre Boyer, succeeded him.

The Haitians only managed to hold onto the western part of the island. The Treaty of Paris of 1814 once again united Santo Domingo to Spain. The dictatorship imposed by Spain caused, in December 1821, the uprising of the Dominicans who in turn proclaimed their independence.

In 1818, Jean-Pierre Boyer, a mulatto, was recognized as president without opposition. In 1822 he annexed the Spanish part of the island and ruled the entire island of Haiti for twenty-five years. His reign is to this day the record for longevity of a president in this country. The Haitians thus hoped to unify the island to protect themselves from the French who might have returned and put an end to independence. In 1825, the King of France, Charles X, agreed to recognize the independence of the Republic of Haiti in exchange for an indemnity of 150 million gold francs. President J.-P. Boyer managed to reduce the sum to 90 million. To pay off this debt, he had to introduce heavy taxes, but his measures aroused popular hostility. In fact, it will take more than a hundred years for

Haiti to pay off this overwhelming debt.

On the other hand, the antagonism between the blacks of Haiti, the Creoles and the Spanish-speaking mestizos made the unification of the island impossible. An insurrection persecuted the Haitian garrison of Santo Domingo in 1844 and the Republic was proclaimed. It was only on February 27 of the same year that the country officially took the name of the Dominican Republic, at the same time that it obtained its independence thanks to Juan Pablo Duarte, Francisco del Rosario Sánchez and Ramón Matías Mella, nicknamed the "fathers of the country". However, weakened by the threat of a Haitian invasion, the Dominican Republic, led since 1844 by President Pedro Santana, asked for help from Spain, which re-annexed the country. The presence of Spain failed to end the instability, and in February 1865 the Dominicans regained their independence. From 1844 to 1930, the Dominican Republic will experience 50 changes of president and 30 revolutions.

The 20th century

The violence that has been unleashed on the island since the arrival of the Europeans continued until the 20th century. The beginning of the century was marked by the intervention of the United States, concerned about the threats that internal discontent and European greed represented for its investments, and which sent sailors to occupy the Republic of Haiti between 1915 and 1934, and the Dominican Republic from 1916 to 1924.

In 1946, Dumarsais Estimé was elected president. In 1957, François Duvalier, nicknamed "-Papa Doc-", seized power and established a dictatorship, supported by sinister death squads, the "Tontons macoutes-", responsible for thousands of assassinations of opponents or rivals. In 1971, his son, Jean-Claude Duvalier ("-Bébé Doc-") succeeded him and pursued a repressive policy. In 1986, he was ousted from power by the military, who tried in a climate of chaos to organize elections. they were not successful until 1990.

The vote leads to the presidency of Jean-Bertrand Aristide, who led to believe in a democratization of the country. But he was quickly overthrown by the army, which from 1991 to 1994 again resorted to repression to the death. The United States then stepped in to restore Aristide to the presidency.

His growing unpopularity, electoral fraud, the corruption of the regime he embodies, the very return of the old practices of death squads will quickly plunge the country back into chaos. Aristide will be deposed on February 29, 2004 and expelled from the country due

to the intervention of an international (United States, France, Brazil, etc.) requested by the UN.

For its part, the Dominican Republic, freed from US occupation in 1924, soon experienced further setbacks. In 1930, Rafael Trujillo took power, to maintain it (openly or in the shadow of figureheads) for more than three decades. His dictatorship, as bloody as that of the Du Valliers, ended, thanks to the support of the CIA, with his assassination in 1961.

Shortly after the Cuban revolution, the rise of the left-wing parties revealed by the beginning of the country's democratization prompted the United States to intervene militarily in 1964. The occupation of the country lasted a year and left power to Joaquín Balaguer, a Trujillo's former henchman. His reign, marked by a series of rigged elections, is marked by the return of death squads and political assassinations by the thousands. Forced to leave power in 1978, pressured by the president of the United States, Jimmy Carter, Balaguer was elected again in 1986. His failure in the 1994 elections marked the beginning of a democratic political alternation in the country.





delight of the people of Madrid. Reported for the first time in 1535, the pineapple gave in Brazil, its land of origin, the name of nana, a word that in the Caribbean language means perfume and whose double form ana-ana evokes the smell of perfumes.

An idyllic view

Several travelers conveyed an idyllic vision of America. Tropical nature, with its exuberant vegetation and rushing waters, spawned the tenacious myth of the inexhaustible richness of the tropics. The brightly colored macaws and other birds of Brazil delight the eyes of artists. Among the "new" animals, such as the toucan, the beaver, the turkey (bred in Mexico), the manatee, a marine mammal that revived the myth of the sirens, the armadillo is the one chosen to symbolize the American fauna; then it was depicted with gigantic proportions, used as a mount.

American plants are now part of our daily lives. Christophe Colomb immediately saw the interest in corn, the "Zea mays" of the Hispaniolan Indians. However, the Andean potato was slow to be accepted. It reached North America - which already had the Jerusalem artichoke described by Champlain - via Europe in the 17th century and, despite the example of the Germanic countries, France did not adopt it until after Parmentier's work on "nutritious plants". ", in 1781. America also came the sunflower, pumpkin and various pumpkins, peppers and peppers, tobacco; the tomato, to which bad properties were attributed, and which continued to be a curiosity in Europe, cultivated in botanical gardens, before becoming a condiment in the 18th century; vanilla, a Mexican orchid whose pods were used by the Aztecs to flavor cocoa, "food of the gods" whose grains were so prized that they served as currency. The meeting of cocoa and sugar presided over by the Europeans ensured the commercial fortune of this invigorating plant.

1) Cocoa tree native to South America, cocoa was imported to Spain by Cortés in 1527. Its cultivation began the following year. First considered a medicine, due to its bitter taste, it only really came into fashion at the end of the 16th century after undergoing a series of transformations such as the addition of sugar and vanilla.

2) Pineapple

Plants from Martinique and Guadeloupe...

Charles Plumier (1646-1704), 1688.

watercolor and gouache

BnF, Department of Engraving and Photography, JD-18 FOL, f. 26v

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3) coffee

Botany within everyone's reach...

Nicolas Francois Regnault, 1774.

BnF, Department of Engraving and Photography, JC-11(B)-FOL,

Volume 3

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4) bell peppers (chilies)

Phytanthoza-iconography

Johann Wilhelm Weinmann (1683-1741), Rastibon, 1737-1745.

BnF, Department of Engraving and Photography, JC 12 FOL

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Chocolate arrived in Spain in the form of loaves and bars as early as 1520. The seeds of the cacao tree were dried in the sun, ground, and mixed with sugar. Flavored with vanilla or cinnamon, it became the

CUBA

1492 - Discovery of Cuba by Columbus.

1511 - Beginning of the Spanish colonization.

1868-78 - First War of Independence.

1898 - Independence from Spain; United States administration.

1902 - American withdrawal.

1952 - Dictatorship of Batista.

1959 - Cuban Revolution; beginning of the Castro regime.

2006 - Castro retires in favor of his brother.

2016 - Death of Fidel Castro (November 25).

It was on his first voyage, in 1492, that Christopher Columbus landed for the first time on the island of Cuba, which from the beginning of the 16th century became a Spanish colony for almost four centuries. The extermination of the indigenous population required the employment of slaves from Africa and, until 1860, more than 3 million were imported to the island. They were employed on coffee and sugar plantations. Havana, the capital of Cuba, also became the crossing point for the fleets that brought the wealth amassed in Mexico and Peru to Spain, which aroused the greed of pirates and corsairs. In 1660 and 1762 the English took it and looted it; but it was returned in 1763 to the Spanish, who imposed a very harsh regime on the populations, thus giving rise to several revolts.

Under the pressure of public opinion and compelled by the union of Creoles and Spanish blacks against foreign whites, Spain was forced to make important concessions to the inhabitants of the island. In 1817 he opened the port of Havana to foreign trade, and abolished, at least officially, slavery in 1847, then granted mediocre benefits to workers in 1856. But the situation did not change appreciably, and the islanders rose in 1868. The fight reached its climax in 1895 and lasted a total of ten years. After an appearance of calm, it resumed in 1895 and, thanks to the intervention of the United States, which had long had annexationist designs on the island, Cuba was freed from the Spanish yoke in 1898. It remained administered by the United States until 1902. ., and still suffered from a form of American tutelage, for its foreign policy until 1934.

During the 20th century there were several dictatorships in the coun-

try. That of Machado and Morales, in 1925, then that of Fulgencio Batista, a strong man of the country since 1933, but who did not officially take over the head of the country until 1940 (and again in 1952) will be distinguished by their repressive character and system of corruption. that they will have meant. In 1959, the Cuban Revolution led to the downfall of Batista. Fidel Castro, leader of the uprising, seizes power and commits the country to an alliance with the Soviet Union, while establishing a Marxist-type economy in Cuba. The collapse of the USSR in 1990, the main economic pillar of the country, also subject to a trade boycott by the United States since 1961, plunged Cuba into an unprecedented recession, but without apparently threatening the authoritarian power of the Castro regime. valid at the beginning of the 21st century.

Spaniards in Cuba

The island of Cuba was discovered on October 28, 1492 by Christopher Columbus who gave it the name of Juana; Velásquez later called her Ferdinanda, but the name Cuba given to her by the indigenous people prevailed. Columbus explored it further on his second voyage, but still retained the illusion that it was the easternmost tip of Asia; even his 1502 voyage did not dispel it. The true nature of the island, which was abandoned by Haiti, was not discovered until 1508 by Sebastián Ocampo, who was commissioned by Governor Nicolás Ovando to explore and circumnavigate Cuba. It was then decided to colonize it and in 1511 an expedition commanded by Diego Velásquez left for this purpose from Haiti or Hispaniola. He landed at Santiago with three hundred men mounted on four ships; after a brief resistance opposed by cacique Hatoney, whom he had burned alive, Velásquez seized Cuba.

The colonization.

At that time, the island was inhabited by a population (probably Carib) that probably numbered more than 200,000 inhabitants. Less than fifty years later, there would not be 30,000 left, a large number of them having escaped by suicide from the cruelty and demands of the conquerors. But already in Velásquez's time, his chaplain, the famous Las Casas who defended the indigenous people, defended the idea of bringing another labor force to the island: that which could be made up of black slaves taken from Africa. Under the government of Velásquez (died December 1, 1524) the colony prospered. There he founded the oldest towns on the island: in 1512, Our Lady of the Ascension, which became Baracoa, then Bayamo, Trinidad Santo Espiritu, Puerto Principe, Santiago de Cuba, finally San Cristóbal; the place of the slaughter of thirty Spaniards received the name of Matanzas; Soon, it served as a starting point for the conquest of Mexico by Cortés (1519).

After this conquest and the exploration of Florida, the port of the Northwest, San Cristóbal, which became Havana, was greatly developed. Destroyed by French corsairs in 1538, it was rebuilt by Governor Hernando de Soto; he terribly oppressed the Indians of whom he was the exterminator. At the beginning of the 17th century there were still 6,000 left. By 1560 they had disappeared. The more favorable situation of Havana, in particular to resist the attacks of corsairs, decided the Spaniards to move there the center of their domain on the island that they had initially established in Santiago. The admirable location of the new capital saved Cuba from the fate of the other West Indies, abandoned by the Spanish and revived only at the end of the 17th century when the French and then the English settled there.

Havana was fortified in 1584 and in 1633 it became the seat of a separate government. Throughout the seventeenth century, Cuba had to suffer raids and looting by filibusters. In 1604, Captain Gilbert Giran, leading a party of two hundred men, sacked it; in 1522 the English occupied Fort Morro de Santiago; in 1679 the French led by Franquesnoi raided the eastern region; in 1638, Puerto del Principe had been sacked by Morgan. Only Havana repelled the attacks; in 1542 it had been burned; but in 1544 the French Boas; in 1585, the English Drake; in 1622, 1623 and 1638, the English failed there.

Planting time.

In the eighteenth century the development of plantations began; tobacco cultivation was added to livestock; the government having reserved a monopoly, several insurrections broke out in 1717 and were put down. Immense contraband was developed, especially with Jamaica, and the monopoly was ceded to merchants from Cadiz. At the end of the Seven Years' War, the English who had just conquered Martinique led a great expedition against Cuba; in 1762, forty-four ships brought 15,000 landing troops commanded by Admiral Pococke and Albemarle off Havana. Governor Juan de Prado de Porto Carrero defended himself for a month and capitulated on August 13, 1762. The English, owners of the western half of Cuba,

proclaimed free trade there. The following year they evacuated him, having obtained Florida in return. The Spanish were forced, in 1765, to grant Cuba free trade with Spain. This was the starting point of the fortune of the colony and its capital, Havana.

Plantations took off and Havana became the great slave market of Spanish America beginning in 1773. In 1777, Cuba formed a special captaincy general. After the American War of Independence, Havana and Santiago were granted the right to trade with foreign countries; in 1790 the slave trade was declared free. Cuba also benefited indirectly from the French Revolution. A large number of French ranchers from Santo Domingo moved there and took advantage of their experience, even of their capital; then the cultivation of coffee was introduced.

The 19th century

The Spanish audience (supreme court) of the Antilles was transferred from Santo Domingo to Port-au-Prince (1797). Slave revolts were suppressed; in 1812 the one led by Aponte took place; then, in 1844, another one broke out in Matanzas, a third one broke out in 1848, when the French Republic had freed the slaves of the French Antilles. Spanish domination was not only threatened by blacks. The Creoles in Cuba, as in the other Spanish colonies, dreamed of autonomy. However, good governors such as the Marquis de La Torre (1771-1777) and General Las Casas (1790-1796) anticipated discontent; in 1816 the tobacco monopoly was abandoned; in 1818, freedom of trade granted to Cubans.

The island had deputies to the Cortes from 1812 to 1820. This colony also remained faithful; in 1823, 1826 the conspiracies failed; likewise in 1828 the one directed by the society of the Black Eagle. The situation was complicated during the liberal revolution of 1836; General Tacón, who governed it, was hostile to the liberals and managed to prevent the admission of Cuban deputies to the Spanish parliament; the island was promised a special constitution. The promise was not fulfilled and the Creoles were increasingly dissatisfied. The

difficulties created by this marked antagonism under the oppressive government of O'Donnell (1844) were aggravated by international difficulties. England, which had decided to abolish the slave trade, wanted the Spanish colonies to be no exception, since the maintenance of slavery and the recruitment of African slaves gave them a great competitive advantage.

The annexationist aims of the United States.

A treaty concluded in 1847 between England and Spain set May 3, 1820 for the abolition of the slave trade; Spain received compensation of 10 million francs. England paid the money, the Spanish government prohibited the slave trade, but favored smuggling. The multiple protests in England, which took advantage of these incidents to intervene in Cuban affairs, woke up the United States. They also coveted the "pearl of the Antilles." In 1825 they rejected the request of the Spaniards who offered them commercial advantages if the republic wanted to guarantee them possession of Cuba. They were quite willing to get along with the Creoles. These inclinations were very marked among the slave states of the American Union (United States); on the contrary, those of the North were unfavourable. In the middle of the century in which the Democrats dominated, the annexation of Cuba to the great Republic could be believed to be imminent.

In 1845, it was proposed to the Washington Senate to purchase the island; in 1846 an American company was formed that wanted to raise one billion (200 million dollars) to buy Cuba from Spain; a Free Corps of fifteen hundred men assembled on Bound Island under Colonel White was about to leave for Cuba when the US government objected in the name of international law. A Board was being formed in New York to promote Cuba's political interests, which could count on the sympathy of the North American press. At the head was General Narciso López, a Venezuelan who had fought Bolívar, then the Carlists, was appointed Governor of Trinidad, thanks to Espartero; deposed, conspires in Cuba and is forced to take refuge in the United States (1847).

López was more autonomist than annexationist. In 1850 he attempted an expedition; landing at Cárdenas with six hundred men on May 19, he was forced to flee; tried in Georgia, then in New Orleans and acquitted twice, he returned with the American Crittenden and the Hungarian Tragay; landed near Bahía Honda on August 11, was crushed by ten forces, captured and executed in Havana, on August 31 Colonel Crittenden and the local caciques Agüero and Armentero had also been shot; two hundred Cubans were exiled by order of the governor, General Concha.

Despite these successes, the concerned Spanish asked the United States, France, and England to guarantee them possession of Cuba (1852); new denial. Captain General Penezuela then inaugurated a new policy and sought to rely on the blacks he favored, decreeing a partial emancipation on January 1, 1854. He was accused of Africanizing the country and discontent spread to the wealthy classes who became favorable to annexation to the United States. The energetic Concha was commissioned in 1854 to repress the movement: he arrested the caciques in the towns, formed black battalions, deported a hundred Cubans, intimidated the Americans; The latter, initially exasperated by the seizure of their ship Black Warrior (for smuggling), and the imprisonment of their nationals, allowed themselves to be stopped by Concha's diplomatic skill and energy, who was rewarded for her services with the title of marquis. from Havana. However , President Buchanan was elected in the United States; Previously, he had signed in Ostend (October 1854) the declaration of the American delegates Soulé and Mahon, according to which the payment to Spain of an indemnity of 200 million dollars would give the United States the right to occupy Cuba. However, Buchanan did nothing; Concha, replaced for a time by General Lersundi (1857), returned to his position in 1858. The project of annexation to the United States was abandoned.

Liberty!

In the following period Cuban discontent persisted. They complained about the administrative abuses, the arbitrariness and venali-

ty of the officials sent from the continent, the weight of the taxes and the economic regime imposed solely for the benefit of the metropolis, the tithe that crushed agriculture, the alcabala, the tax 6 % (increased substantially thereafter), on real estate transactions and the sale of slaves, duties imposed on exports; they demanded the civil and political liberties granted to the majority of European peoples (freedom of the press, petition, access to public employment, freedom of trade, representation in the Spanish Courts, provincial board, etc.); furthermore, the abolition of slavery, demanded above all by the blacks, was also demanded by the Creoles who proposed very practical gradual measures.

In 1866, a commission convened by Queen Elizabeth II presented these claims. The Madrid government ignored him; in 1868 direct taxes were raised to 10%; the reformers were persecuted. In addition, an insurrection broke out in Cuba. Céspedes and Aguilera gave the signal in Yara, near Bayamo, and the Marquis of Santa Lucía joined him in Puerto Príncipe (October 1868). The insurgents waged a guerrilla war; Masters of the eastern part of the island, after taking Bayamo, called the slaves to freedom, promising compensation to the owners of the slaves. The Spaniards acted with savage energy; General Dulce confiscated the properties of the insurgents; it was decided to shoot anyone found outside his home. Spanish General Balmaceda was defeated near Nuevitas (November 25), Colonel Alvear in December, but Bayamo was reconquered. The republican government, formed by the Marquis of Santa Lucía, Cisneros Betancourt, and the two Agramontes, operated outside the insurrectional Captain General Céspedes, but in agreement with him.

The insurgents were inferior in strength, but dominated the entire countryside, blocking their enemies in the cities, decimating them through skirmish warfare, while yellow fever ravaged them. The operations were carried out mainly by Quesada; obtained from such successes that in February 1869 the Spanish governor Dulce offered an amnesty and concessions in the main grievances (the liberals being the owners of Spain); they refused, the Cubans wanted inde-

pendence. The Cinco Villas district rebelled and its military leader, the Pole Kulov, steadily defeated the Spanish; the republican government of the central district abolishes slavery. On April 10, 1869, a national convention of deputies from central and eastern Cuba was held in Guáimaro; he voted for a constitution, divided the republic into four states, named Céspedes president and Manuel Quesada as general-in-chief.

Help came from the United States. Jordán, Quesada's successor, defeated the Spanish at Guáimaro on January 1, 1870. The reinforcements sent from Spain fell victim to yellow fever; the legions of volunteers formed to reinforce the army of the line were absolutely undisciplined, imprisoning and expelling Governor Dulce (June 1870). This explains why forces estimated at 110,000 men (40,000 line and 70,000 volunteers) could not defeat 25,000 insurgents.

Governors Knight of Rhodes (1870), Balmaceda (December 1870), despite their terrorism; Ceballos (1872), Pieltain (1873) were left powerless; the latter offered peace to Céspedes, who rejected it, not wanting the independents of Cuba to continue being Spanish subjects, whatever the conditions. In November 1873 General Jovellar was appointed governor and in December Cisneros succeeded Céspedes as president. He was captured and shot in February 1874. The look of things changed. Jovellar was an energetic and capable man; the west of the island remained faithful; declared Cuba in a state of siege, incorporated into the militia all capable men and used the tenth against the insurgents. The opposition caused by his measures caused him to be revoked and replaced by José de la Concha, who knew the island and was loved by the landowners.

The latter defeated the insurgents at Yarayaba (September 1874). But the Carlist war paralyzed Spain; he had spent, from 1869 to 1874, 300 million; of the 80,000 soldiers sent to Cuba between October 1868 and 1874, only 12,000 remained. However, the insurrection was powerless to conquer the western region of the island, the richest and most populous.

The United States had repeatedly offered its good offices, cautiously declined by Spain; furthermore, the majority of North Americans did not mind adding a million Catholic Spaniards and half a million blacks. Thus, the feared conflict, after the capture of the *Virginius* and the summary execution of fifty American sailors for smuggling war (October 31, 1873), was ruled out by the Washington Convention. When the Carlist insurrection was put down, enough forces were sent to Cuba. Jovellar brought them in March 1876, abolished the 10% income tax; the insurgent guerrillas were successively disarmed. In 1877 land grants were promised to loyal soldiers, settlers, and compliant insurgents. In 1878, General Martínez Campos completed the submission of the Cubans through the Pact of Camagüey; he promised them amnesty, abolition of slavery, monopolies, export taxes.

The Cortes of Spain did not ratify all these concessions in 1879. However, in 1880 the abolition of slavery was decided, except for a seven-year boarding school for freedmen, and in 1886 it was consummated. Blacks, who had a four-year employment contract, were given civil and political rights. On April 13, 1884, the Spanish constitution was introduced on the island. Finally, the economic grievances received satisfaction after the great concessions made by Spain to the United States in 1890. But, due to an incredible blindness, Spain continued to want to extract from its colony the most exorbitant rents and impose disproportionate sacrifices on the inhabitants. . Giving up Cuba was ruin for Spain, so much did its economy depend on the agricultural riches of the colony and its exploitation. She had wanted to close access to her possessions without compensating for this prohibition, which the colony suffered cruelly, assuring her a share in the profits and in the companies. In short, he had monopolized all the good business on the island and made a fortune from his colony.

The war that broke out in 1895, at the initiative of José Martí, the ideologue of independence, but who died in the first combats, was therefore, for both sides, a matter of life or death. Thanks to the

intervention of the Americans, it was detrimental to the Spanish, who wore down three armies and three generals in a fight that the climate made unequal: Martínez Campos, Weyler and Blanco. The insurgents, led by the leaders Máximo Gómez and Maceo, supported by foreign subsidies, resisted until the moment when America resolutely threw herself into the fight. The two Spanish fleets were destroyed, the Philippines invaded, Manila bombed, and all of Cuba fell to American power.

Spain had to sign an onerous peace. Thanks to the good offices of France, the preliminaries were exchanged on August 12, 1898. Spain renounced all its rights over the island of Cuba, without definitively determining the fate of the island. Puerto Rico and the other Spanish Antilles were ceded purely and simply to the United States. In exchange for this sacrifice, which annihilated the Spanish colonial empire, the United States would pay Spain 20 million dollars in the three months following the exchange of ratifications. The final peace was signed in Paris. The loss of Cuba, followed by the cession of the Carolinas (1899), to the German Empire, put an end to Spain's colonial role.

the 20th century

US administration

The definitive peace treaty signed in Paris between Spain and the United States stipulated the abandonment by Spain of all rights of sovereignty over Cuba. The island, after its evacuation by Spain, was going to be occupied by the United States, but the latter had declared that they rejected any intention of exercising sovereignty, jurisdiction or control over the island of Cuba, and that once pacification was achieved, they would leave the government and control of the island to the Cuban people. The last deadline for evacuation was set for January 1, 1899. The Spanish governor, Marshal Blanco, had left the island on November 26. On January 1, General Castellanos, in charge of presiding over the evacuation, handed over sovereignty over the island to General Wade, president of the American commission. Major General John R. Brooke took over the

government of the island, which he had to bring out of its anarchic state. An agreement with General Máximo Gómez, head of the Cuban Revolutionary Army, led the latter to lay down their arms.

On December 13, 1899, a new military governor, Major General Wood, was installed. On June 25, 1900, he issued an order for the election of a convention to draft a constitution. The Constituent Assembly, which was inaugurated on November 5, succeeded in presenting, in January 1901, a draft constitution made up of a President of the Republic, elected by two votes, and a Congress made up of a Senate, elected by two votes of four deputies per department, by the councils of the municipalities, and of a Chamber of Deputies, elected by universal suffrage, at the rate of one deputy per 30,000 inhabitants.

But the Congress in Washington approved certain articles, presented by Hitchcock Platt as an amendment to the war budget, which restricted Cuba's independence by limiting the right of the Republic of Cuba to conclude treaties and manage its finances, by forcing it to observe the sanitary measures and reserving the question of the possession of the Isle of Pines. In addition, the United States could exercise the right of intervention to preserve the independence of Cuba in the event of disturbances and reserved the right to buy or lease the land necessary to establish coal depots or naval stations. The Convention began by rejecting the Platt Amendment, but, after explanations given by President MacKinley and given the promise that the United States would lower import tariffs on Cuban products, it resigned itself, in June 1901, to accept the Platt Amendment as an appendix to the constitution.

The Cuban elections were held, in accordance with the new constitution, on December 31, 1901. On the following February 24, the presidential electors elected Mr. Tomás Estrada Palma as President of the Republic and Mr. Luis Estévez y Romero as Vice President. On May 20, 1902, the American flag was removed from Cuba and replaced by the Cuban flag; US Governor Wood left Havana at the

same time. The new government had to settle the serious issue of trade relations with the United States. President MacKinley, then President Theodore Roosevelt, had asked the US Congress to grant Cuban products the benefit of reduced customs duties. Faced with the opposition he encountered, President Roosevelt decided in 1902 to negotiate a reciprocity treaty with the Republic of Cuba. The Cuban Senate, after some resistance, had to accept it on March 29, 1903, at the threatening insistence of the United States. On the following May 23, a permanent treaty was concluded confirming the provisions of the Platt amendment; it also says that the Americans will be able to establish a coal deposit on the Isle of Pines.

President Estrada Palma, who until then had trusted all parties without distinction, at the beginning of 1905 pronounced himself in favor of the moderate party, on whose support he counted for his re-election to the presidency. The cabinet tendered its resignation, which, initially refused, was renewed; a new ministry was established, made up of moderates. In August, at the request of the National Liberals, the Chamber of Deputies decided that the Platt Amendment would not be annexed to the official text of the Cuban constitution and would not form part of it. The September elections were favorable to the moderate party. In November there was a separatist attempt on the Isle of Pines, whose political status had not yet been established. The American residents, purchasers of most of the island's land, had formed a special government and demanded annexation to the United States; but this power recognized Cuban sovereignty. Tomás Estrada Palma was re-elected president on December 1, 1905.

Independence under guardianship.

The United States, which in principle only retained control of Cuba's foreign policy, nevertheless intervened militarily in internal affairs between 1906 and 1909, to help keep Estrada Palma, its figurehead, re-elected in 1906, but threatened with overthrow by Miguel Gómez, leader of the liberal party. Troops were still sent from 1917 to 1919. But the Americans let General Gerardo Machado y

Morales, who seized power in 1925 and installed a dictatorship that harshly repressed the communists, whose party was founded that same year, and the sugar industry unionists. industry. They also allow the coup d'état promoted in 1933 by non-commissioned officers, among whom was Sergeant Fulgencio Batista. The new power, officially placed in the hands of Grau San Martín, after Colonel Carlos Mendieta, imposed by the Army, will even obtain the repeal of the Platt Amendment, the following year under the presidency of Franklin Roosevelt, as well as the return to Cuba of the Isle of Pines (today Isla de la Juventud or Isle of Youth).

When Machado was overthrown, Sergeant Batista had become a general overnight, but he had not come to light. He had allowed the election for the presidency of the mayor of Havana, Miguel Mariano Gómez, to still take place in 1936, but had him replaced a year later by the vice president, Laredo Bru, who obediently obeyed him. Fulgencio Batista finally managed to get elected in 1940, then was defeated in 1944 by Grau San Martín, who was succeeded from 1948 by Prío Socarras. Both distinguished themselves by the repression and corruption of their government. Batista, you can return as the savior of the country. On March 10, 1952, he installed a military dictatorship through a coup, which obviously did not end the increasingly brutal police repression, nor the corruption, which had already reached unprecedented levels. The cities will more or less take advantage of the situation, while the countryside, plundered and bled dry by the regime, will soon become the scene of a great uprising in the country. The Cuban revolution would be born from him, which in 1959 would bring Fidel Castro Ruz to power.

The Castro era.

Batista's murderer, Fidel Castro, then a member of the Orthodox Party (nationalist, anti-American and populist party), and disavowed by the communists, had already tried, in 1953 (attack against the Moncada barracks in Santiago de Cuba, July 1953) . 26), to overthrow the dictator, but failed; he had been imprisoned for some time, and then had to take refuge in Mexico, to return to the island with a

few supporters on December 2, 1956. The small group of guerrillas took the maquis, in the Sierra Maestra, a small chain mountainous, west of Santiago de Cuba. Following the peasant uprising, supporters of Fidel Castro, head of the July 26 Movement (referring to the date of the first attempt), entered Havana in January 1959. The capital was paralyzed by a general strike and Batista had to leave. the power. A first president of the republic, Manuel Urrutia, is named, while a vast purge is carried out, among the old supports of Batista; the mercenary army he trusted disbands. At the same time, power struggles take place between the victors. In July, Urrutia must resign in favor of Oswaldo Dorticós Torrado, whose prime minister is Fidel Castro, who is now the only real holder of power.

A series of necessary reforms are implemented in a country adrift, plagued by scandalous inequalities: an agrarian reform is undertaken in several stages, large property is prohibited and the redistribution of land to peasants, education and health policy, of great works and industrialization, is entrusted to a pure Marxist, known and united to his cause by Castro in Mexico, the Argentine doctor Ernesto "Che" Guevara, who allows a rapid reduction in unemployment. In short, the new regime seems capable of embodying a new path for socialist revolution, different from those opened by Russia and China, and perhaps more attractive at this time for many countries, not only in Latin America, but also in the rest of the world. Third World, where the young countries emerging from the great wave of decolonization faced problems very comparable to those that Cuba seemed on the way to solving. This risk of contagion from the Cuban revolution, at the same time as the program of nationalization of the sugar and oil mills, until now in the hands of North American capital, as well as, finally, the expropriation of the large North American landowners (owners of more than one million hectares on the island), led the United States, Cuba's main trading partner, to react by decreeing a boycott of all trade.

The result was the rupture of diplomatic relations between Havana and Washington, in January 1961, the reestablishment, on May 8, of diplomatic relations with Moscow, on May 8, and then, in December of the same year, the merger of the Popular Socialist Party.

(Communist) and the July 26 Movement, which constituted the United Party of the Socialist Revolution (it became the Communist Party of Cuba in October 1965), and Castro's affirmation of his adherence to Marxism-Leninism (speech of the 1 December 1961), which undoubtedly comes less from a deep conviction than from an opportunity, but which places Cuba resolutely in the Soviet camp. Meanwhile, an attempt had been made to overthrow the Castro regime: 2,000 Cuban emigrants, armed and supported by the CIA, had landed on April 17, 1961 at the Bay of Pigs, in Playa Girón, but had failed. It had only reinforced the radicalization of positions and transported the Cold War to the Caribbean. In October 1962, the Soviets installed nuclear missile launch pads in Cuba. These installations, detected by US spy planes on October 14, aroused great concern in the White House. John Kennedy, the American president, decides, on October 22, the blockade of Cuba.

On October 28, Nikita Krouchtchev, the Soviet number one, accepts the dismantling of his missiles, in exchange for the withdrawal of his American equivalents in Turkey, and the American promise not to invade Cuba.

In the following years, the Cuban revolution still retains its aura. Anti-imperialism and the struggle for the development of the Third World and solidarity with the revolutionary movements that are born there are at the center of Fidel Castro's foreign policy discourse. In January 1966, a so-called tricontinental conference was held in Havana, bringing together several hundred delegates from Asia, Africa, and Latin America. The following year, a second conference, this time called Latin American Solidarity, brought together various guerrilla movements and communist parties from the continent, but also revealed two major options. That of "Che" Guevara, a supporter of the development of liberation movements or, to paraphrase one of

his slogans, of "the export of the revolution and the creation of other Viet-Nâms" throughout the world, and that of Moscow, to the that Fidel Castro has joined and that it simply consists of adhering to the existing logic of the blocs. After this rupture, Guevara will leave to live his revolutionary utopia outside of Cuba, and will be assassinated a few months later (October 9, 1967) in the Bolivian maquis, and Castro will continue to be the faithful, if not enthusiastic, ally of the USSR, which It gives you a solid financial support. This close dependency is also synonymous with political alignment. Castro supports the Soviet intervention in Czechoslovakia that crushes "the Prague Spring" in 1968. The prestige of the Cuban revolution, from then on, crumbles. It remains a personal and authoritarian power of an opportunistic and manipulative populist.

Inside the country, the discontent of the population was increasingly evident during the 1970s. In 1980, the regime was forced to open its borders to more than 120,000 Cubans who wanted to leave the country. Il ya parmi ceux que embarkront au cours de quatre mois suivants au port de Mariel (à l'Ouest de La Habana), à destination de la Floride, quelques opposants politiques et une majorité de gens que souhaitent simplement tener une meilleure chance ailleurs, En the United States. The Cuban power will also take advantage of this to get rid of emptying its prisons of criminals who will soon be all the rage in Miami's mafia gangs. Since 1980, more than a million people, the rafters, have fled the country clandestinely, braving the currents and sharks of the Straits of Florida in improvised boats called rafts. After the disappearance of the Soviet Union in 1991, Cuba could no longer count on the economic support of the new Russia.

The already entrenched economic crisis is deepening. The strengthened US trade boycott in 1992 only further strangles populations while consolidating the regime. This gets away with introducing a semblance of a market economy; the dollar is legalized, tourism is encouraged. All this in a context of opacity, which favors a semi-clandestine business and the return of social inequalities. On July 31, 2006, Fidel Castro, alleging health problems, temporarily dele-

gated his duties to his brother Raúl Castro, until then head of the army. The announcement of the final abandonment of power by the maximum leader was made in February 2008. His brother was officially appointed head of state on the 25th of the same month. A rapprochement between Cuba and the United States began in early 2016 under the leadership of US President Barack Obama. Fidel Castro died in November of the same year. In April 2018, Raúl Castro handed over power to Miguel Díaz Canel, who had been number two in the regime since 2013.

The age of revolutions.

It was Mexico that gave the signal for the successful uprising of the Spanish colonies in America, but there were very few relations between New Spain and the states south of the Isthmus of Panama and it seems that the attempts made before Bolívar to emancipate the American populations have on local causes. Such were the uprisings of 1781 in Socorro (Bogotá) and of 1797 in Bogotá itself. Miranda's attempt in 1806 to raise Caracas was unsuccessful. In 1809 an independent board met in Quito; it was dissolved by the viceroys of Peru and New Granada; but the Cortes having refused to grant the Americans political equality and commercial liberty, a congress met at Caracas and proclaimed, on July 5, 1811, the independence of the provinces of Venezuela and Caracas. Then a fight broke out in which the Spanish, victorious at first, were finally expelled from New Granada and Venezuela, pursued to Peru and crushed by the union of the insurgents from the North and those from the Rio and La Plata. From the remains of ancient Spanish America arise Republics that sometimes unite in confederations too extensive to be able to subsist, sometimes, on the contrary, crumble into fractions too weak to constitute a State.

This is how Colombia and Venezuela, united by the acts of November 20, 1818 and February 15, 1819, admitted Quito to their federation in 1823, then broke the federal pact in 1831. In the States of La Plata we saw the Plata, Alto Perú (Bolivia), Uruguay and Paraguay form a single confederation, then the pact is broken and

Buenos Aires becomes a kind of port frankly independent of everything else.



CORN CIVILIZATION

In pre-Columbian America, another cereal, corn, also contributed to the rise of great civilizations. Corn comes from the cultivation of teosinte, a modest plant whose cob, in the wild, has only six or seven small grains. Consumed by Paleolithic hunter-gatherers, teosinte began to be cultivated nearly 9,000 years ago in a high valley in Mexico. From this cradle, the ancestors of our current maize spread first through Mesoamerica (Mexico, Yucatan, Caribbean, etc.) then to the south of the continent: 7,000 years ago, maize was produced in certain valleys of the Peruvian highlands located at an altitude of 2600m. Six millennia later, Native Americans succeeded in domesticating corn in the temperate regions of the northern United States and Canada.



The cultivation of corn favored the emergence and development of great conquering and building empires, the best known being the Mayans, the Aztecs and the Incas. In addition to its nutritional advantages, corn has a double advantage. First of all, this grain grows quickly, which gives peasants time for other activities such as wars of conquest and the construction of powerful cities with impressive monu-

ments. In addition, in a normal year, the high productivity of corn generates large surpluses that, exchanged for other goods, constitute a source of wealth.

Maize is widely cultivated for its starchy grains, for daily consumption by people and as fodder for animals. A staple food in Central America, corn also has a sacred dimension for the civilizations that inhabit the American subcontinents, constituting a link between men and gods: corn has, in many pre-Columbian cultures, a double dimension of divine gift that allows subsistence of men and of offering of men to the divinities.

Corn is at the center of the cosmogony, that is, of the representation that the peoples have of the creation and organization of the universe.

This is the case of the Mayans, a Mesoamerican civilization located in the Yucatan Peninsula (currently corresponding to southern Mexico, Guatemala, Honduras, Belize and El Salvador). Between 600 a. AD and around 1000 AD. J.-C., the Mayan culture developed in city-states, such as Copán, Tikal, Palenque and Chichén Itzá around the culture of corn. The word "Maya" would mean "corn"; cereal that therefore occupies a primordial place in mythologies and in daily life. Indeed, the Mayans identified themselves as "men of corn" and practiced, with the help of compression tables, cranial deformation from an early age, by parallelism with the shape of an ear of corn.

The Aztecs or Mexicas succeeded the Mayans politically from the 13th century to 1521. They deified maize in the guise of Chicomecóatl, goddess of subsistence and vegetation, especially maize, and, by extension, goddess of fertility.

It is also called Xilonen, that is to say "the hairy one", thus evoking the silks of the tender cobs. The cult of Chicomecóatl was focused on the month of September called huei tozoztli (long fast). Then the

altars of the houses were decorated with maize plants and, in the temples, the seeds were blessed. The sacrifices were associated with the cult destined to nurture the goddess who herself had ensured the subsistence of human communities. On the other hand, the Mexica people worshiped a deity for each stage of maize maturity (the goddess Ilamatecuhtli symbolized mature maize, for example, while Chicomecóatl was associated with young maize), thus remembering, in addition to the daily consumption of this cereal, the importance of the cycle of its culture in the Aztec world.

Also in South America, in the Andean regions influenced by the Mayan culture (Ecuador, Peru, Bolivia, Venezuela and Colombia), this cereal occupies a prominent place in daily life and beliefs. Thus, chicha, a drink prepared from fermented corn, was consumed by shaman priests as part of their spiritual activities.

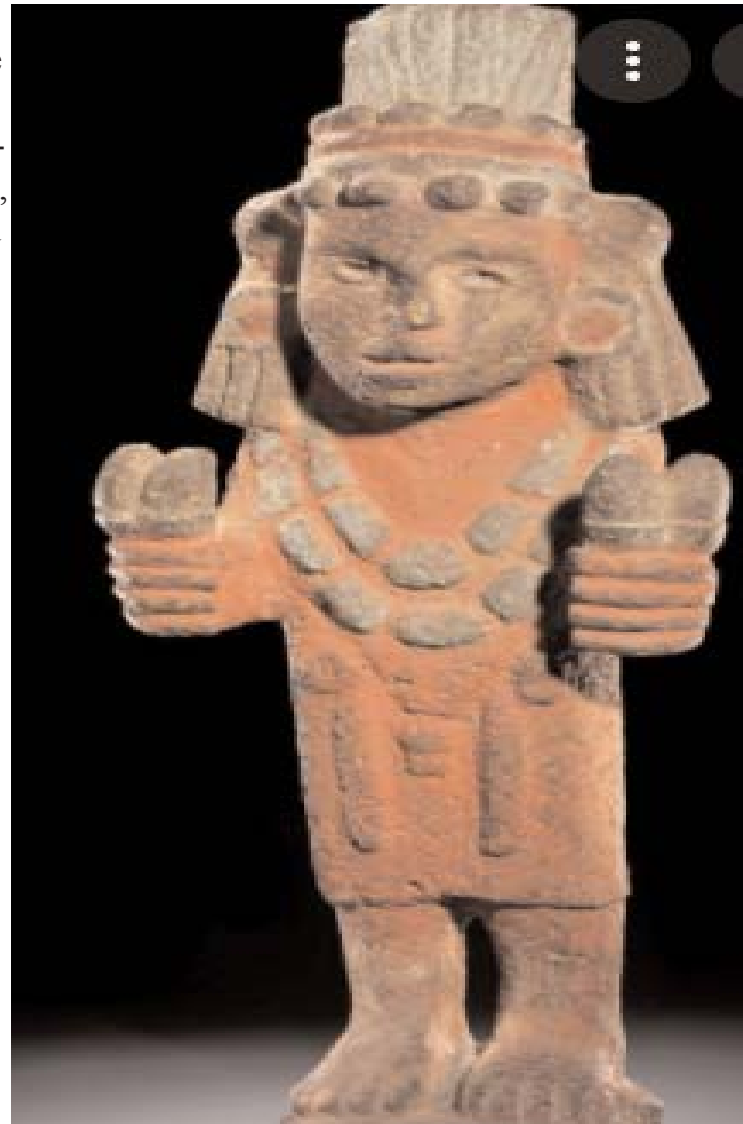
Today the Mayan culture is still very present in Yucatan and corn is still the staple food in Central America. In addition, while corn is closely linked to the representation of the universe and the gods in Central and South America, in most other continents, the cultivation of cereals is reflected in the daily life of a community, where the agricultural calendar serves as a model for social acts and rites.

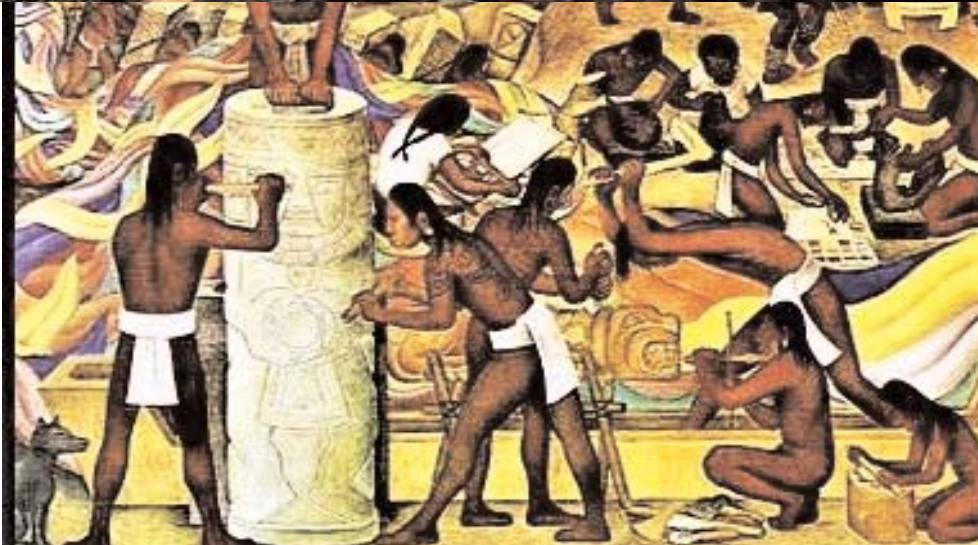
Both among the peoples of Central America (Mayans, Aztecs, etc.) and among the Incas of the Andes and certain indigenous tribes of the north of the continent, corn represented much more

than a food resource. This cereal had acquired the status of a sacred plant and was present in many myths. Thus, the Navajo Indians believed that the corn had been brought to them from the sky by a turkey while the Creek claimed that the plant had come to them in the ear of a raven.

The Mayan aristocrats deformed the skull of their infants so that it took the oblong shape of an... ear of corn. The "men of corn" (this is the meaning of the Mayan word) saw in this very vertical cereal the union of the ascending force of fire and the descending energy of

rain. According to the Popol Vuh, the sacred book of the Mayan people, it was corn that allowed the creation of the human species... At first, the gods tried to model men with clay, wood and many other materials. All these attempts were unsuccessful... until they came up with the idea of kneading them with cornmeal. Another myth tells how humans discovered corn... They learned from the fox that ants saw this cereal hidden under a mountain. They then ask Chac, the rain god, to help them. Which he does by sending a lightning bolt to split the mountain. One part of the corn turns black from the smoke it gives off, another takes on the red color of the fire; corn that has received only a small amount of heat turns yellow while corn that has not been struck by lightning remains white.





THE MESOAMERICAN AREA

Durante el Preclásico (2000 a.C.-300 d.C.), dividido en fases During the Preclassic (2000 BC-300 AD), divided into ancient, middle and late phases, the features that will be characteristic of pre-Columbian civilizations appear, especially with the Olmecs and their ceremonial centers (La Venta, San Lorenzo, Tres Zapotes and Monte Alban). Their influence extends to Chavín, in the Andean zone, and to Kaminaljuyú, from where the Mayans will soon emerge. On the coast of the Gulf of Mexico, the Huastecs, after some similarities with the highland populations, evolved independently. On the Pacific coast, the cultures of Guerrero, Jalisco, Colima, Nayarit, etc., were born, which would persist during the Classic and Postclassic. The classic period (300-900 AD) corresponds to the flowering of the Teotihuacán civilization and the development of the myths of Tlaloc, god of rain, and Quetzalcóatl, at that time god of vegetation, often represented in mural paintings and on ceramic walls. The hard stone funerary masks confirm the talent of the sculptors; the monumental complexes with imposing pyramids and the ruins of palaces testify to a true concern for urban planning.

Teotihuacán extends to Kaminaljuyú and Tikal, where the Mayan civilization shines, to El Tajín, center of the Totonacs, and Monte Albán, capital of the Zapotecs. At the beginning of the post-classical period (from the 10th century to the Spanish conquest), the latter still built the center of Mitla which, around the 13th century, passed into the hands of the Mixtecs. The Postclassic begins with the decline of the men of Teotihuacán, replaced by the Toltecs, who had Tula as their metropolis and whose organization, significantly different from that of the previous cities (large temple, fortifications, etc.), seemed to correspond to the warrior aspirations of the population, also reflected by their god Tezcatlipoca. Tula fell under the attacks of the invaders from the north, including the Chichimecas and the Aztecs, who founded Tenochtitlán (Mexico City), whose artistic creations leave no room for doubt about its warlike character.

CENTRAL AMERICA AND THE CIRCUNCARABIA AREA

Central America is marked by the interpenetration of Mesoamerican and Andean influences; the evolution of their civilizations is often close to that of Mexico. Among the artistic creations we must mention the female statuettes in terracotta, ceramics and metates (grinding stones), very skilfully carved, as well as hard stone and gold ornaments. Relatively recent, the Tairona culture developed along

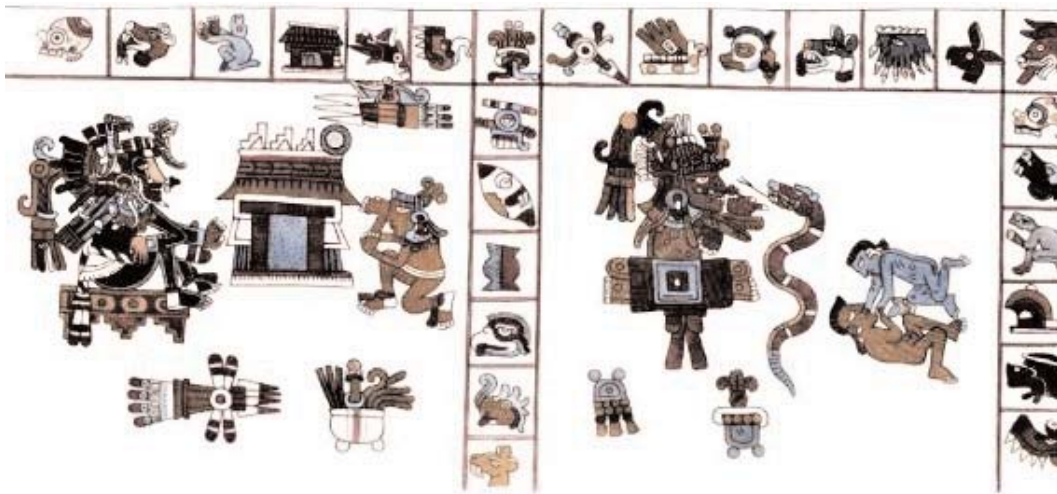
the Atlantic coast of Colombia. In the West Indies, the main vestiges - those that are linked to the culture of the Tainos, Indians of the Arawak family, completely decimated during the conquest - are carved wooden objects of very good quality (chief seats), ruins of pediments and many petroglyphs

In the northern Andes, which currently correspond to Colombia, Ecuador and part of Venezuela, the most developed trade is that of goldsmithing, as evidenced by the magnificent objects, in gold or tumbaga, of the Muisca cultures, the Tolita, etc.

The formative period (1800-300 BC) reached its apogee with the site of Chavín, whose influence is found on all the coasts of Peru, particularly in Paracas. The period of regional development (300 BC-600 AD) was marked by the discovery of irrigation, adobe constructions (temples and pyramids) and by a certain individualization of cultures: to the north the cultures of San Agustín and Tierradentro, on the north coast, that of the Moches, that of Nazca on the south coast and that of Tiahuanaco, on Lake Titicaca, whose expansion between 600 and 1000 extended to Chile; Huari will influence the culture of the Chimús. Thus, between 1000 and 1400 kingdoms flourish that bring local particularisms, which will be abandoned under the rule of the Inca Empire, itself annihilated by the Conquest.

Geographically, peoples who spoke Nahuatl, Mayan or even Otomí cohabited... They moved freely, without border limits, and shared a common culture. They had, in fact, identical social, religious and cultural practices. One of the conditions of this coexistence was that everyone spoke the most important languages of Mesoamerica. It is illusory to want to make a linguistic map of this region, because several idioms were used in the same place.

Our ignorance and misunderstanding of this world comes from the 19th century. The first serious Americanist studies were carried out after 1875. At that time, Europe became nation-states. And the researchers wanted at all costs to transfer the Western model to Mesoamerica. In a "Balkanized" vision of the world, they defined a people according to a territory and a language. To add to the confusion, thinking about these ancient societies has also been confused with the art trade. Merchants of exoticism, following some scientists who had already ventured into this field, invented the "mosaic of cultures".



This illustration is a reproduction of the hand-drawn illustrations and engraved plates with which Alexander von Humboldt recorded his visual impressions of the Cordilleras in more than 600 texts of his Views of the Cordilleras and Monuments of the Indigenous Peoples of the Americas. (Up and down - left)



For them, each valley corresponded to a civilization. And since we have a valley every 50 kilometers, we end up with a catalog of fanciful cultures: Tepanecs, Zapotecs, Mixtecs, Mazatecs... Whereas everywhere, among the Mayans, the Aztecs or the Toltecs, the name mattered little. In the pre-Hispanic world, only the name of the city in which you lived made sense: if you lived in Cacaxtla, you were a Cacaxteca, if you lived in Mexico City, you were a Mexica.

The tribes probably became sedentary around 1500 BC. That is, three centuries before the appearance of writing in Mesoamerica. The first glyphs known to date date from 1200 BC. Between these two dates, we do not know how it happened. Is there trial and error? Nothing allows us to know for sure. What is certain, however, is that before there were nomadic groups, moderately large for logistical reasons: from 30 to 80 people, that is, just above the family level. At the time when the first writings appear, we realize that they were constituted in already highly developed and hierarchical societies, with knowledge and knowledge: they knew how to hunt, fish and dominated agriculture.

Among pre-Columbian peoples, writing was used for the first time to write the "legal" pact - to use an anachronistic term - that legitimized the presence of a clan in a territory. Taking possession, for these ancient nomads, is essential. The implantation is always carried out according to the same process. They began by digging a hole in the ground to deposit offerings, following a precise code. On top of the offering they built a "marker", that is, a construction that served to remind future generations of their arrival in this place.

Initially it was a burial mound, on which a pyramid would later rise. This received inscriptions that said, in substance: "We, so-and-so, settled in this place, in such and such a year, and decided to call it that." Thanks to these inscriptions, everyone knew the history of the city. They also tell legendary stories, such as the creation of the world. Finally, there are the actors of the foundation of the city, lists of sovereigns or priest-kings.

How were city-states organized? Are their structures comparable to those of Greek antiquity?

We must keep in mind that the pre-Hispanic world is unique. The Mesoamericans have something both very beautiful and very particular: they are sedentary people who have not forgotten that they were nomads. And they have organized their society in such a way that they retain a bit of nomadism in their lives. This can be seen by observing the plans of their cities: in the center there is always a pyramid, which recalls the offering made to the gods at the time of its installation. Around it are organized other pyramids, temples, sanctuaries and palaces. Then come the houses.

These are not necessarily close to each other. Unlike our medieval cities, where houses were clustered together, pre-Columbian towns made great use of space. Finally, beyond the residential neighborhoods, the Mesoamericans maintained a space of nature in its wild state. There was no room or cultivation. As for the fields, they were beyond this no man's land. The Aztec peasant had to walk half an hour to reach his field, this is the minimum case that can be observed, the maximum being an hour and a half. Forced to cross this area in the wild, man -only the men worked the land, the women stayed at home- could hunt, gather and rediscover impulses from their migratory past. This persistence of nomadism in the imaginary of the Mesoamericans is also found in their funerary rites. They buried their dead with food and drink. They believed that the deceased needed provisions to migrate to the land of the dead. His journey underground lasted four years. It is a beyond the nomads.

Corn, avocado, potato or even the tomato (which comes from the Nahuatl word *tomatl*), common on our tables today, were not only cultivated, but developed by the Mesoamericans.

Their agriculture is, in any case, remarkable in the sense that everything has been planned to save men the effort. Corn, for example, the staple food for them, requires a minimum of work on the part of the farmer. To plant his milpa, his field, the pre-Columbian farmer made a hole in the ground with a stick. He sows the seed there. And that's it ! So the corn manages. We do not replicate it. We do not weed, since the weeds do not exceed 40 centimeters. We do not bow down to the harvest, growing the ear to the height of a man. Finally, you get extraordinary productivity: for one grain sown, you reap 80 seeds! However, corn is not a gift of nature, it is the result of plant selection work, a "genetic" construction, as we would say today, of the Mesoamericans. The same for the tomato that has been worked to obtain, from the same vegetable strain, two other plants.

The potato, which did not exist in its natural state and was obtained by developing the root part of the tomato. Tobacco: They modified the plant to produce leaves that could be cured and smoked.

Cocoa also held a special place in their society. According to their legends, cocoa was a gift from the gods. In some traditions, Quetzacóatl, the "feathered serpent", taught women to grind beans. Unlike Amazonian populations who eat cocoa in its fruit state - cupuassu is delicious - Mesoamericans waited for the pod to ripen before harvesting the beans. It was a luxury drink, reserved for the ruling classes. Indeed, the cacao tree grows in the lowlands, and importing it to the highlands, like in Mexico City (2,200 meters), storing the beans, processing them, was quite expensive. The Aztecs called it xocóatl ("bitter water"). It was consumed without sugar. Pepper was added to obtain an exclusively virile drink, supposedly an aphrodisiac. Beans, which were preserved for a long time, also served as money.

Perpetual vegetables only plants once

Human sacrifices, bloody rituals, polygamy, many aspects of pre-Columbian society shocked the 16th century conquistadors. Today, the work of archaeologists allows us to better understand these prac-

tices because the Mesoamerican world is a countermodel to ours. In the western model, you have a divine and transcendental cosmogony. The question of the creation of the world has been solved in a very simple way: it is a god - sometimes there are several - who has created a level. Man's job is to try to understand this world that is imposed on him and whose rules he is not in a position to change. In the pre-Hispanic world, man was the creator of the earthly order and responsible for it. Every day, you must perform a certain number of actions to safeguard the universe. Hence a series of rites, ceremonial obligations, among which is the human sacrifice.

There are other important differences. Let's take the time: the Old World established its calendar according to divine creation. The calculation of the days is based on astronomical observations related to the movement of the sun. In the Mesoamerican world, man creates his own calendrical rhythms: his 260-day cycle, for example. Everyone looked for which planet it could correspond to. This is an approximation of the human gestation time. There is no astronomy here, so much for the romantic myth. Mesoamericans don't give a shit about the movement of the stars, for the simple reason that they are the ones who make the stars move.

Another example of misunderstanding: polygamy. It cannot be reduced, with them, to masculine pleasure. Women, in Mesoamerican society, are linked to the territory. It represents the house, which is part of a neighborhood, then a city, which finally belongs to a cosmic geography. According to the logic of these peoples, a chief cannot claim authority over a territory if he is not married to a woman from that territory. Moctezuma, the ruler of Mexico, had 150 wives in order to rule the entire Aztec Empire. There have been many misunderstandings, because, objectively, it is complicated. For each detail, for each element, researchers must, each time, ask themselves the question: are we not in the process, by making this or that interpretation, of approaching a European idea?



The story is often told by the victors. The conquerors of the sixteenth century, and the monks who followed them to evangelize the populations, did they not present these peoples as barbarians to justify their conquest?

To answer this question, it is necessary to understand who is the winner of the Aztecs. After fifteen years in the West Indies, Hernán Cortés saw the disaster of the Spanish presence. He did not want the scenario of destruction and slavery to be repeated in Mexico. Since, in any case, these towns met, he thought, they had to live together. His great project was miscegenation. He himself will link his destiny to a Nahua woman, La Malinche, who will give him a son. After taking control of Mexico City, distrusting the Catholic Church, Cortés brought in Franciscan missionaries, an order that advocates simple living, poverty, and fraternity.

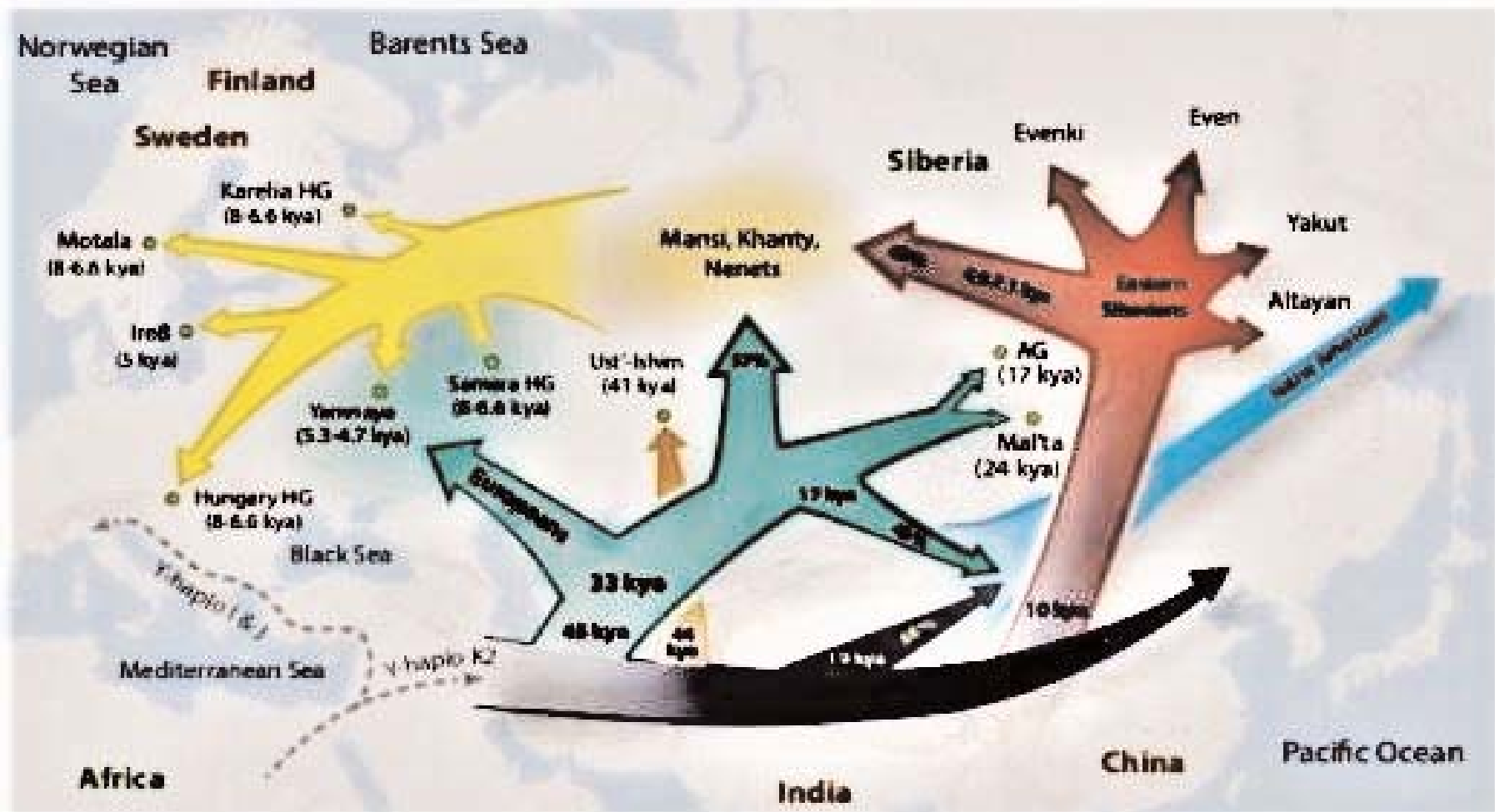
In Mexico, he asked them to convert the Indians without stripping them of their identity. Baptism in the Catholic faith was supposed to save them from slavery, without preventing them from living according to their traditions, with the exception of human sacrifices. These Frankish Isicans integrated with the indigenous populations and learned their languages. They gathered information about religion, social practices, politics, rituals... Is this a reliable source? Absolutely! While the objective of Cortés and the Franciscans was to constitute a national historical corpus to achieve, in the long term, the independence of Mexico. Because Cortés was a separatist. The Mexico we know today is the product of the vision it had 500 years ago.



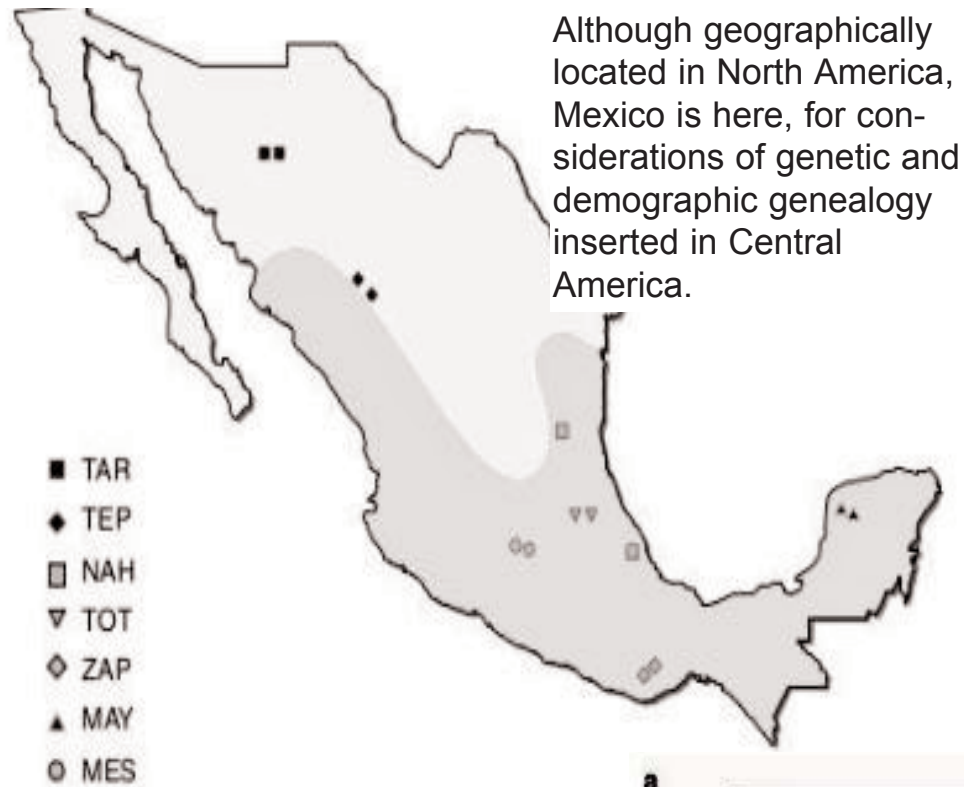
MEXICO GENETIC GENEALOGY

Native Americans are descendants of hunter-gatherers who inhabit northern Eurasia. Admixture did not occur between the ancestors of the Amerindians and the ancestors of the French. This mixing took place between European hunter-gatherers and Neolithic farmers from the Near East. She gave birth to today's European population, particularly the French. European hunter-gatherers are descendants of northern Eurasian hunter-gatherers who also had Native American descendants.

From all this we can conclude that the arrival of Neolithic farmers in Europe was made by a massive influx of people from the Near East. These populations pushed hunter-gatherers from southern Europe north without significant genetic admixture, especially in Sardinia and the Basque Country. On the other hand, farmers and hunter-gatherers coexisted in northern Europe, gradually mixing over time. This explains a relatively recent date found for the genetic mixture determined in this study between the Neolithic populations of Eurasia and the hunter-gatherers of America.



Genomic history of the Native Americans of Mexico

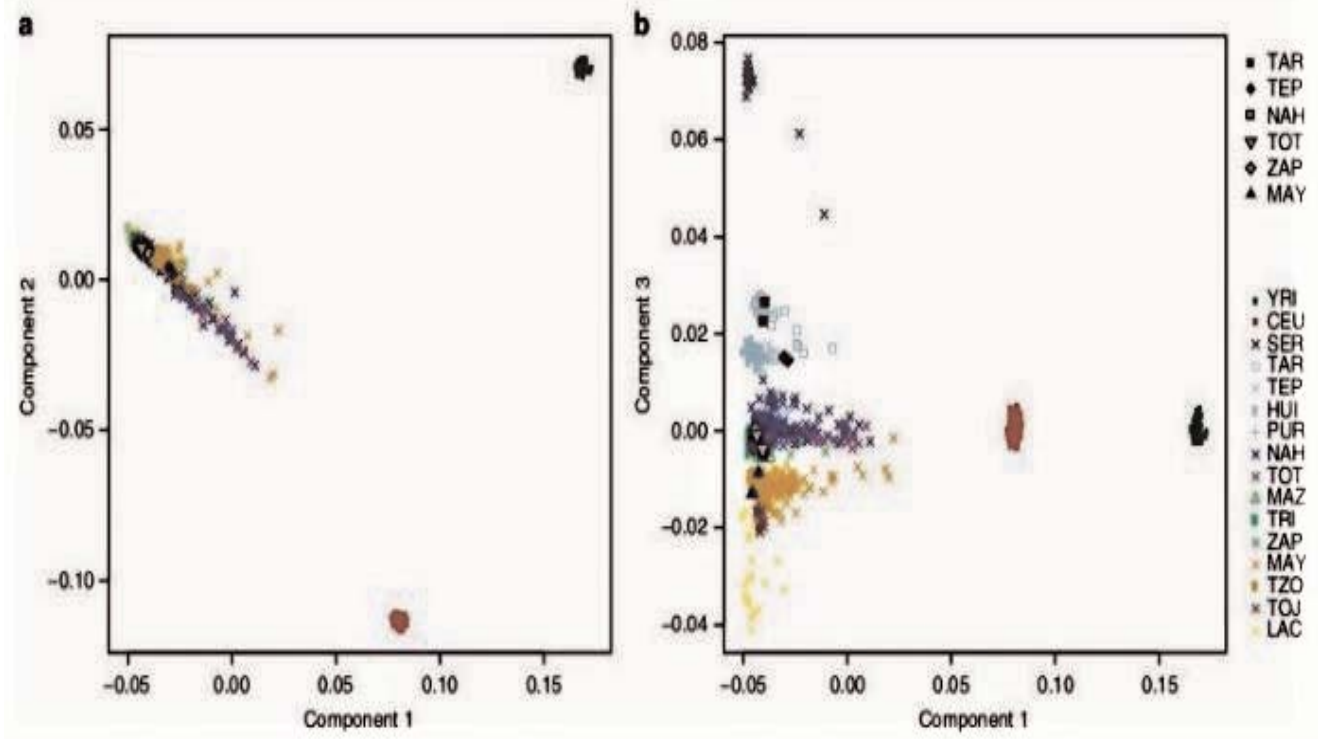


The population of the Americas originated in northeast Asia about 23,000 years ago, then crossed the Bering Strait before spreading across the continent. The current population is the result of several migrations, genetic mixtures and adaptation processes. In the fifteenth century, before the conquest of Mexico by the Europeans, the territory was occupied by several nomadic or semi-nomadic Amerindian groups. After the Spanish conquest, many processes of genetic miscegenation took place, first between Amerindians and Spaniards, then with an African population that arrived with the slave trade. There are currently 68 known Native American lan-

guages in Mexico. About 21% of the population identifies with one of the Native American groups and 7% (about 7 million people) speak one of the Native American languages.

paleogenetics have just published an article entitled: Demographic history and biologically relevant genetic variation of native Mexicans inferred from whole genome sequencing. They sequenced the complete genome of 12 Amerindians from Mexico belonging to six different ethnic groups (TAR: Tarahumara, TEP: Tepehuano, NAH: Nahuatl, TOT: Totonac, ZAP: Zapotec, and MAY: Mayan) and three Mexican mestizos (MES: mestizo). Native American ancestry is estimated to be greater than 98% for all Native American individuals except the Northern Tepehuanos, whose Native American ancestry is estimated to be 91%:

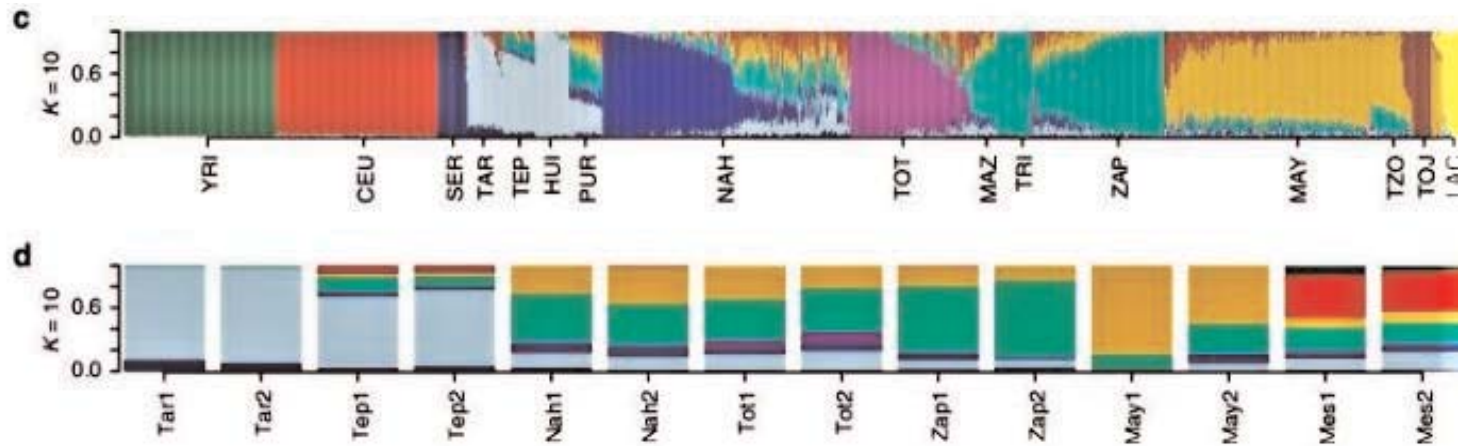
They also analyzed the autosomal DNA of 312 Amerindians from Mexico, obtained using DNA chips. The individuals gather in three clusters: North, South and Maya.



The authors performed a multiscale analysis. The figure above represents the first two components that clearly separate Africans in dark green, Europeans in red, and Amerindians on the left (the 12 sequenced individuals are in black and gray):

Finally, the third component visible in figure b above makes it possible to separate the Amerindians. The Seri (SER) are at the top left (dark blue crosses) while the Lacandona (LAC) are at the bottom left (yellow crosses).

The authors also performed an analysis using ADMIXTURE software. Sequenced individuals are shown in the figure below. The analysis is optimal for a value of K=10. The African component is shown in dark green, the European component in red:



The analysis thus allows us to identify a Seri component in dark blue, Huichol in blue-gray, Nahua in blue, Totonac in purple, Zapotec in light green, Mayan in orange, Tojolabal in brown, and

Lacandon in yellow. Of the sequenced Native Americans, the Tarahumara and Tepehuano have the highest proportion of Northern ancestry in blue-gray. The Nahuas and Totonacs show the greatest

Table 1 Characteristics of Native American and Mestizo individuals

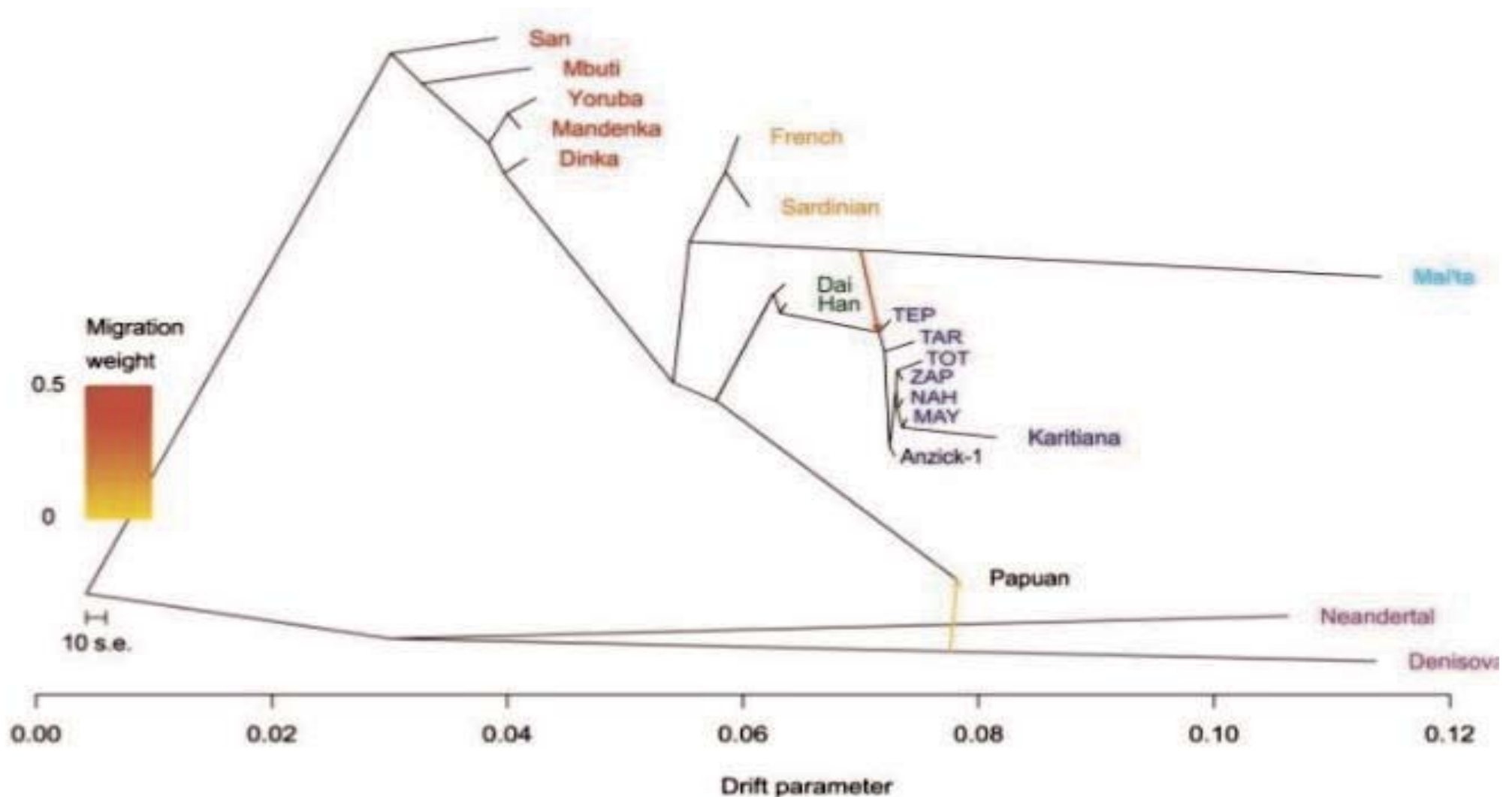
ID	Population	Location of origin	Linguistic group	Y chromosome	mtDNA haplogroup
Tar1	Tarahumara	Northern Mexico	Uto-Aztecan	Q1a2a1b	C
Tar2	Tarahumara	Northern Mexico	Uto-Aztecan	—	C1c1a
Tep1	Tepehuano	Northern Mexico	Uto-Aztecan	Q1a2a1a1	C1b10
Tep2	Tepehuano	Northern Mexico	Uto-Aztecan	Q1a2a1a1	A2c
Nah1	Nahua	Central Mexico	Uto-Aztecan	Q1a2a1a1	B2
Nah2	Nahua	Central Mexico	Uto-Aztecan	—	A2B
Tot1	Totonaca	Central Mexico	Totonac	Q1a2a1a1	C1c2
Tot2	Totonaca	Central Mexico	Totonac	—	A2u
Zap1	Zapoteca	Southwestern Mexico	Oto-Manguen	—	A2m
Zap2	Zapoteca	Southwestern Mexico	Oto-Manguen	—	A2
May1	Maya	Southeast Mexico	Mayan	—	A2
May2	Maya	Southeast Mexico	Mayan	—	C
Mes1	Mestizo	Central Mexico	Spanish	R1b1a2a1a2b1a1	A2g
Mes2	Mestizo	Central Mexico	Spanish	—	C

mixture of components. The diversity of Nahua individuals is probably a consequence of the expansion of the Aztec Empire in the fifteenth and early sixteenth centuries. The authors determined the Y-chromosome and mitochondrial haplogroups of sequenced individuals: There are 6 men. The five Amerindian men are from haplogroup Q1a2a specific to Amerindian populations, while the mestizo man is R1b common in the Iberian Peninsula. All individuals have a mitochondrial haplogroup typical of Native American populations. These data confirm the hypothesis that the European contribution is essentially male.

The authors also built a tree with TreeMix software of the 12 Native American genomes, 11 world population genomes, and 4 ancient individuals: Neanderthal, Denisova, an ancient Native American: Anzick, and an ancient Siberian from Mal'ta:

The tree above clearly separates the Amerindian groups to the north (Tarahumara and Tepehuano) from those to the south (Totonac, Zapotec, Nahuatl, Maya, and Karitiana). Also shown is gene flow from the Siberian population related to the Mal'ta child to all Native American populations (orange arrow).

Demographic reconstruction with PSMC and MSMC methods shows that non-African populations suffered from a genetic bottleneck between 60,000 and 50,000 years ago corresponding to the exit from Africa. In addition, the Amerindian populations then show a low value of the effective population of the order of 2000 individuals until 20,000 years ago, a date corresponding to the position of the population in Beringia before spreading to the Americas. This population remains small until 10,000 years. So the population of South America is constantly increasing unlike the population of North America which decreases up to 4000 years.





Ixchel is the goddess of motherhood and the moon and is associated with water. Represented by an old woman, she protects women and patronizes weaving. It can also present itself in a malevolent aspect and be responsible for destruction, floods, and tropical storms.

Itzamná is the supreme god who created the universe. From him also come the knowledge of agriculture, writing and astronomy. He was usually depicted as a cosmic snake-crocodile monster who, once on earth, turned into an old man.

MEXICO

From the arrival of Europeans to the Revolution

Hernan Cortes (Cortes). young Castilian nobleman, embarks for the New World shortly after its discovery by Christopher Columbus. He is the most illustrious of the conquerors, those adventurers who conquered America on behalf of Emperor Charles V.

He himself, at the head of five hundred soldiers and horsemen, had the courage to attack the powerful Aztec empire, installed on the plateaus of Mexico. Take advantage of the amazement that the bearded physique of the Spaniards, their armor, their firearms and their caparisoned horses arouses in the Indians. It also cleverly exploits the hatreds between the different peoples of the region.

"Sad night" in Tenochtitlan

The night from June 30 to July 1, 1520 is still known as "Noche Triste" (Sad Night) in Spanish history. In those tragic hours, in effect, the fate of Mexico and Latin America was at stake. A handful of Spanish soldiers under the command of a young Castilian nobleman named Hernán Cortés (in French Fernand Cortez) escaped the Aztec fury that night. Unable to repel the Spanish, the inhabitants of Mexico will have to submit to the newcomers.

Intruders are welcome on February 19, 1519, Cortés landed in Mexico from the West Indies and set out to conquer the country. Take advantage of the amazement that the bearded physique of the Spaniards, their metal armor, their firearms and their caparisoned horses arouses in the Indians. The indigenous people relate these arrivals to their mythology, which evokes a god, Quetzalcóatl, who left one day to conquer new lands and who must return with his offspring dressed in gold armor. Cortés, thanks to the services of a young Indian, skillfully brings together the peoples oppressed by the Aztecs.

The latter established a century earlier their domain over a vast territory that extends to present-day Guatemala. Its capital is a prestigious city called Tenochtitlán, surrounded by a lake that protects it

from possible aggressors. The wars that the Aztecs relentlessly continue have no other purpose than to supply their temples with human sacrifices.

Ruthless war

When Cortés announces his arrival to the Aztec emperor Moctezuma II, the latter does not dare deny him access to his capital. Restless, he receives him with the honors due to a descendant of the god Quetzalcóatl. Once there, Cortés kidnaps the emperor and rules in his name. But now it is his turn to return to the coast to face the landing of a rival. Entrust the city guard to a lieutenant. But he quickly becomes overwhelmed by the situation. The population rebukes the Spanish and Moctezuma dies trying to intervene. Informed, Cortés turned to help his compatriots. He ordered the withdrawal the night of June 30 to July 1, 1520. But the population had cut the bridges that allowed them to cross the surrounding swamps and half of the Spanish succumbed trying to leave the city.

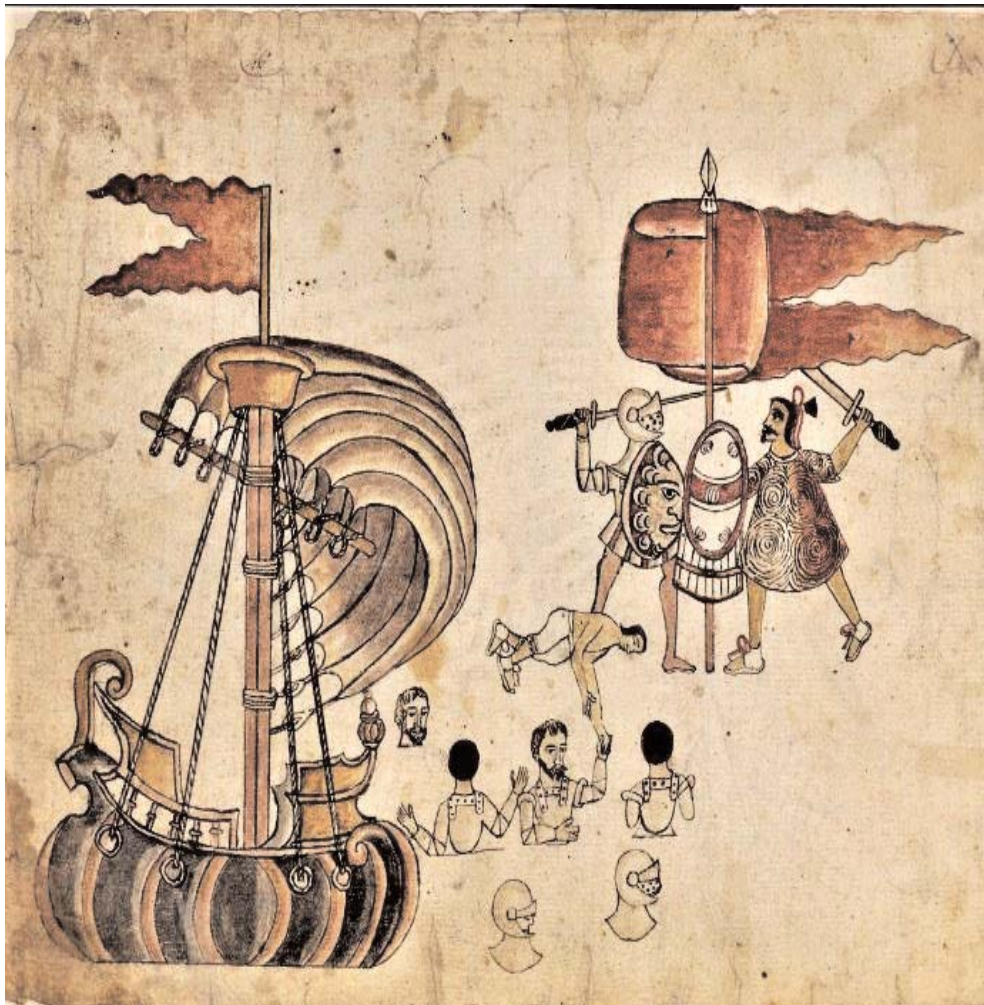


Spanish triumph

Tenacious, Cortés resumed the offensive, defeated an army of several tens of thousands of men, and seized Tenochtitlan on August 13, 1521, despite resistance from the new emperor Cuauhtémoc.

On the site of Tenochtitlan, the new master of the country founded Mexico City, from the name given to the inhabitants of the region, the Mexicans. Emperor Carlos V transforms the old empire into a colony called New Spain. Cortes becomes its governor and captain general. He will end his life in Spain, near Seville, devoting himself to writing his memoirs.

The Mexicans had reached a high degree of civilization, when they were subjugated, beginning in 1519, by Cortés and by the Spanish adventurers from Cuba. In place of the Aztec empire, a colony called New Spain was founded, of which Cortés becomes governor and captain general.



*Cortes saved from drowning by an Indian
Codex Azcatitlan. History of Mexico copied from an indigenous document probably shortly after the conquest
century XVI.*

*Watercolor manuscript on parchment, 210 x 280 mm
BnF, Department of Manuscripts, Mexican 59-64, pl. 46
© National Library of France*

This Mexican codex represents, in three parts, the history of the Aztecs from their legendary departure from Aztlán to the arrival of the Spanish and the beginning of the conquest.



*Entrance of Cortés to Huitzillan
Codex Azcatitlan. History of Mexico copied from an indigenous document probably shortly after the conquest
century XVI.*

*Watercolor manuscript on parchment, 210 x 280 mm
BnF, Department of Manuscripts, Mexican 59-64, pl. 44
© National Library of France*

This Mexican codex represents the arrival of Cortés in Huitzillan, near Tenochtitlan (Mexico City). He is accompanied by his native mistress who serves as his interpreter, his warriors and porters loaded with provisions.

From there, and until the first decades of the 20th century, the history of Mexico can be divided into three major periods. The first is that of Spanish colonization. The country, which bears the name of New Spain, is profusely looted by the metropolis, but also allows a prosperous Creole society to emerge. This will aspire to independence at the beginning of the 19th century and will proclaim it in 1821. During this second period, the young State faces the excesses of its political leaders (among whom the figure of General Santa - Anna dominates), as well as the ambitions of the United States, with whom a war (1847-1848) will be inevitable, and inevitably lost as well. Mexico must cede much of its territory to its powerful neighbor to the north, while facing a financial crisis that puts it in conflict with Spain, England and France. France, which wanted to establish an empire there, and in 1864 placed its figurehead, Archduke Maximilian of Austria, on the throne. This opens a new period, which very soon sees the failure of the French, then hands over, in 1876, Mexico to the supposedly enlightened dictatorship of Porfirio Díaz. In 1910 a revolution finally broke out that rocked Mexico until 1923 and dealt the country's political cards for the rest of the century.

New Spain, until 1800

The Spanish period of Mexican history opens with the landing of Cortés in 1519. In less than two years, from 1519 to 1521, he conquered the State of Mexico, over which the Aztec emperor Moctezuma ruled from 1503. This conquest was soon followed by that of the rest of the country. Spain made it a viceroyalty, New Spain, which also included Guatemala.

During the course of the 17th century, Spanish missionaries and their adventurers spread throughout the north and south of the Mexican highlands. The indigenous population, overwhelmed by the barbarism and greed of the conquerors, exhausted by excessive work, given over to the torment of the Inquisition, rapidly diminished, despite Las Casas' efforts to soften their fate.

Until the beginning of the 19th century, the history of New Spain was reduced mainly to the looting of its riches for the benefit of the Spanish crown. The exploitation of the country was thus limited almost exclusively to the search for precious metals: Mexico also provided immense gold and silver to Spain: Acapulco, on the Pacific Ocean, was the place where all the wealth came from, which was then sent to Europe in galleons.

The discomfort of the Creole society, prosperous, but lacking in political weight, will lead it little by little towards pro-independence

tendencies after the United States acquired theirs at the end of the 18th century. However, the open rebellion will still have to wait a few decades to emerge, and the weakening of the metropolis, invaded in 1808 by Napoleonic troops.

From independence to the arrival of the French

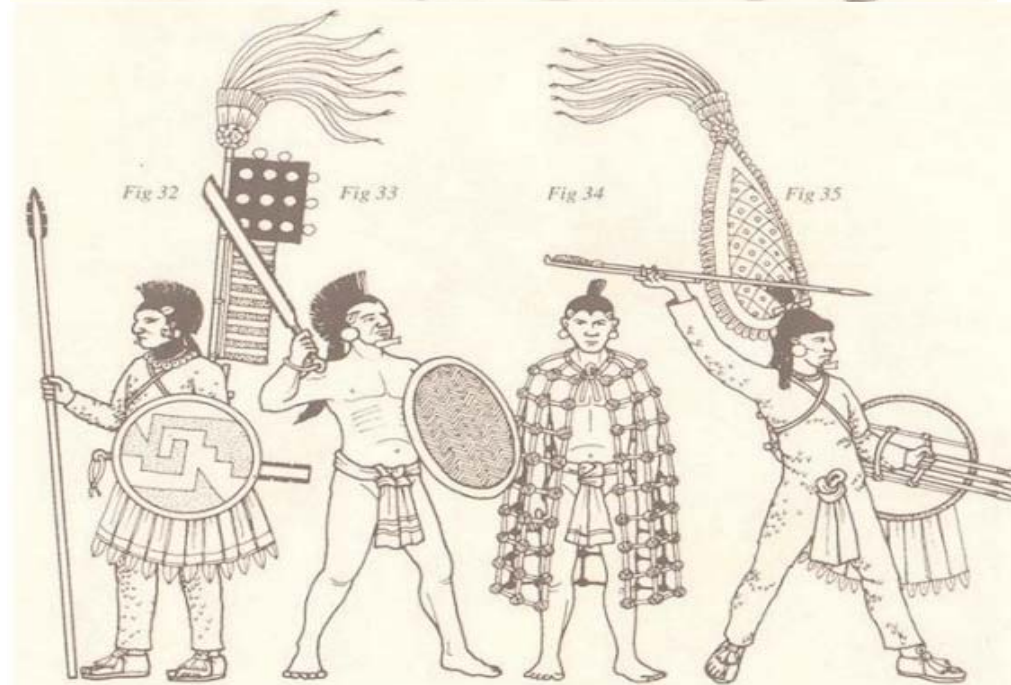
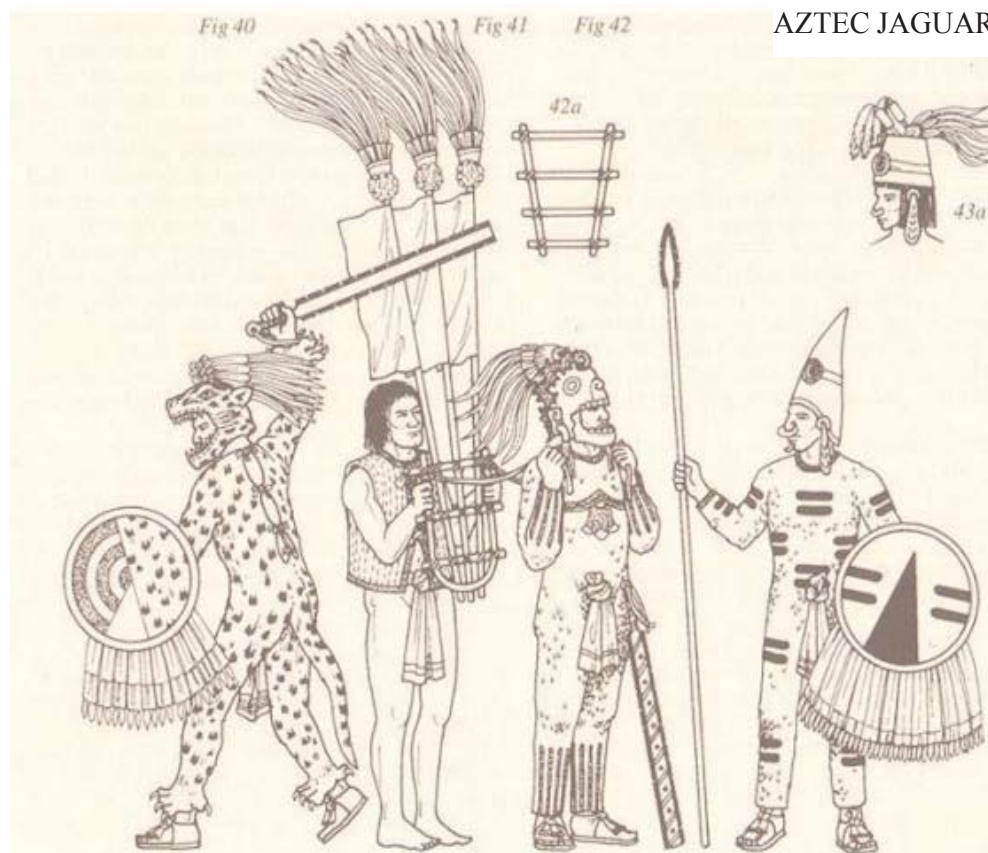
The beginning of the 19th century marked a turning point in the history of Mexico. At first there were three futile attempts at independence: under Hidalgo, 1810; under Morelos, 1815; under Mina, 1816. In 1821, Agustín Iturbide, general of the royal army, went over to the insurgents, defeated Viceroy Apodaca, seized Mexico and had himself proclaimed emperor in 1822, under the name of Agustín I, but was overthrown on The following year, Mexico became a federal republic: the victory of Tampico, conquered in 1829 over the troops of Fernando VII, ensured its independence. But since then, the country has not ceased to be torn apart by internal dissension.

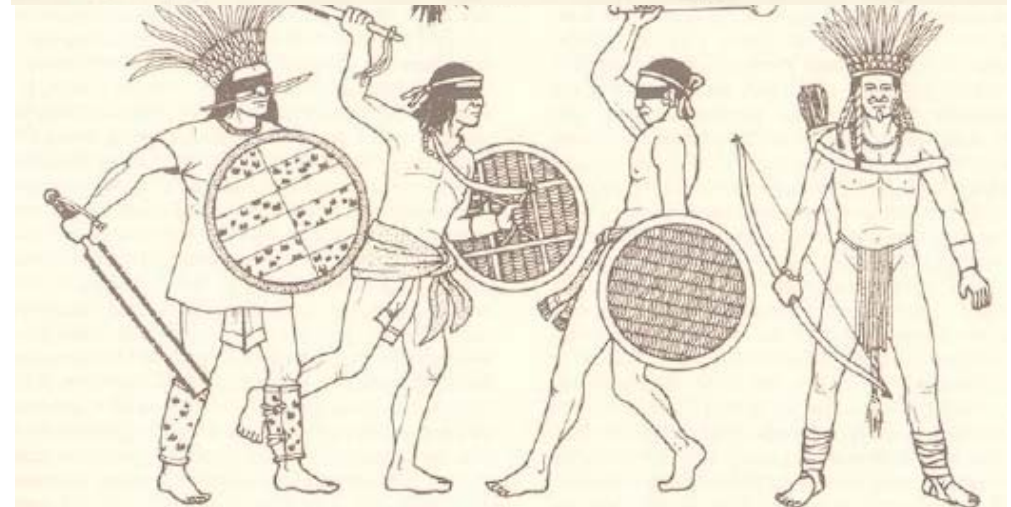
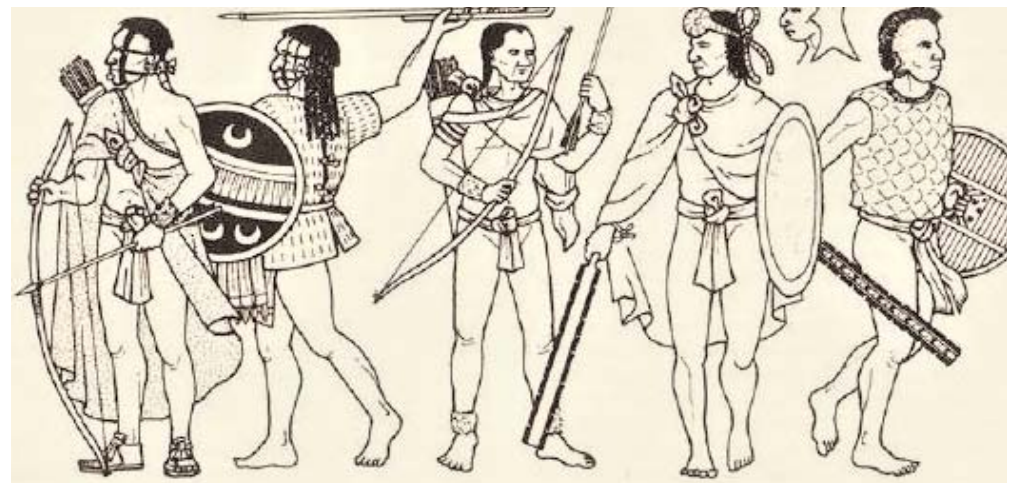
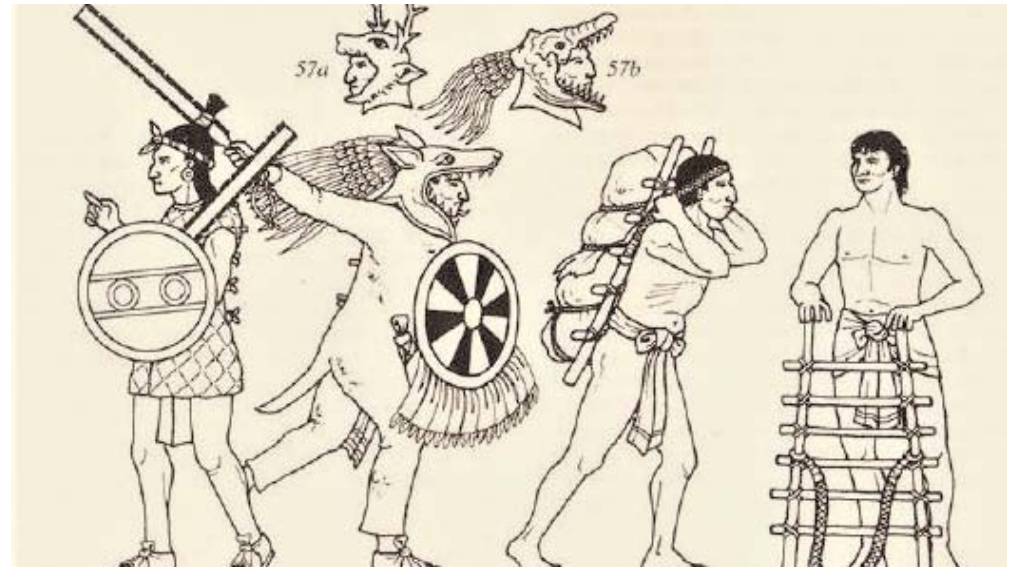
A multitude of ambitious succeeded in the presidency, overthrowing or killing each other: Vittoria (1824), Pedrazza and Guerrero (1828), Bustamante (1829 and 1836), Santa-Anna (1832), Parèdes (1841 and 1846), Santa-Anna again (1843, 1847 and 1853). The latter had managed for a time to restore authority; but he was again overthrown in 1855, and since then the country has been given over to the most deplorable anarchy: several parties, the Federalists and the Unitarians, the Clerical Party and the Liberal Party, vied fiercely for power there. To the evils of the civil war were added those of the foreign war: in 1838, bad relations with France led to the bombing of St-Jean d'Ulloa and Vera-Cruz; in 1846, the secession of Texas, which was annexed to the United States, caused a war with that power, for which Mexico, defeated everywhere, was forced to sign a treaty in Guadeloupe that took away the territory. 'Eastern River-of-the-North, New Mexico and New California (February 2, 1848).

In 1861, under the presidency of Juárez, Mexico suspended the payment of its external debt, and the Europeans (France, England and Spain), encouraged by the conservatives abused by the liberal regime of Juárez, decided to intervene militarily. The case will be quickly resolved with Spain and England, who will withdraw at the beginning of 1862. But France decided to stay a little longer.

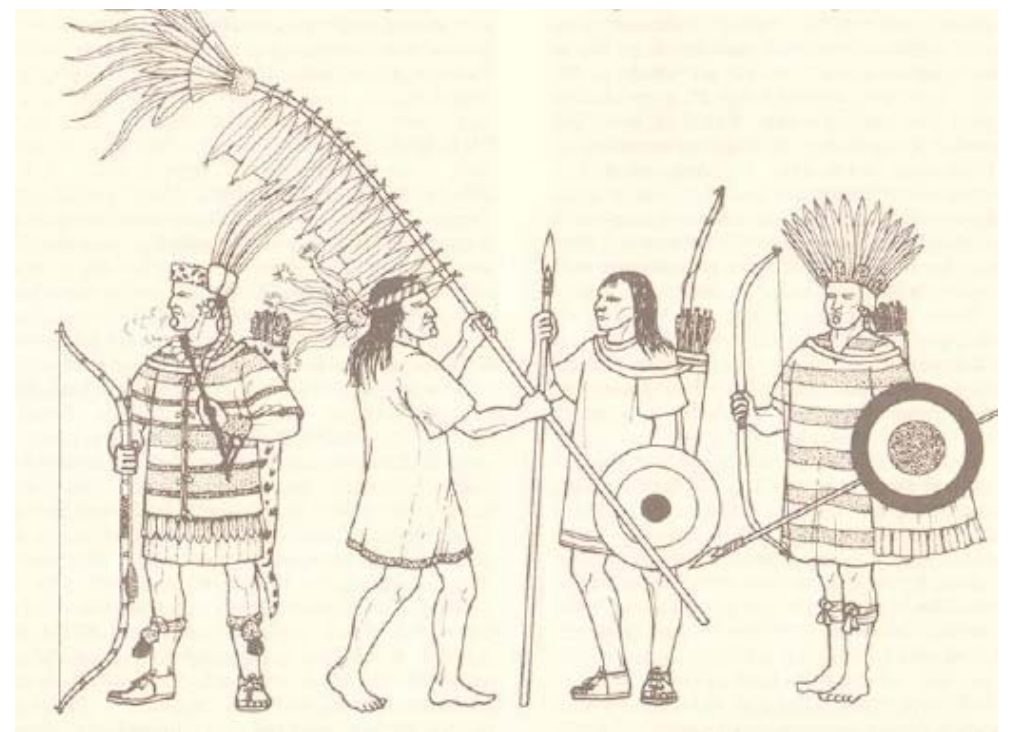
el lugar con 11.000 hombres, mientras Comonfort cubría la Ciudad de México. El asedio fue terrible; cada cuadra (cuadrado de casas) había que tomarlo uno por uno; a pesar del cólera y el tifus, los sitiados resistieron durante tres meses; finalmente, el 8 de mayo, el ejército de Comonfort es dispersado en San Lorenzo por Bazaine: el 17, Ortega se rinde después de haber clavado sus 150 cañones, From

AZTEC JAGUAR WARRIOR





MAYAS



ZAPOTHÈQUES

MIXTÈQUES



New Spain, the Gulf of Mexico, and the western shores of Central America, with the Spanish coat of arms featuring a double-headed eagle, a mine and a forge, and many costumed figures world cosmography

Guillaume Le Testu, Le Havre, 1556.

Illuminated manuscript on paper, 118 p. including 57 plates, 53 x 36 cm

Vincennes, Department of Defense History, Library, D.I.Z.14, f. 43v

© Defense Historical Service

It is a fertile land where "the Spaniards are accustomed to the present", as the rich Spanish coat of arms with the double-headed eagle indicates. "We found there a great quantity of gold and precious stones," the text tells us. An open pit mine and a forge attest to the mining wealth of the region.

Maximilian to the Revolution

Napoleon III openly showed his ambitions for Mexico. He wanted to found a Latin Catholic empire there that could counteract the influence of the United States. He appointed Maximilian of Austria as emperor, who took possession of the throne in 1864. The war with the Mexicans had already begun, and would last another three years. But the French, diverted from Mexican affairs by the Prussian threat (Bismarck), withdrew from the country and abandoned Maximilian, who was finally defeated and shot by Benito Juárez. The republic was reestablished in 1867.

Mexico is recovering relatively well from all these events. In 1876, four years after Juárez's death, another prominent figure, Porfirio Díaz, came to power. He was president until 1880, then again between 1884 and 1911. Under his dictatorship, disguised as a modernist democracy, the country experienced some prosperity. But the leaden rule that weighs on him ends up causing the insurrection, starting in 1910.

Inspired by Francisco Madero and led by men like Pancho Villa, Emiliano Zapata or Alvaro Obregón, this revolution ousted Porfirio Díaz from power. But the rivalries between the victors maintained a period of convulsions that lasted at least until 1923.

The political life of Mexico would be to a great extent the repository of the legacy of this revolution. It will be claimed by both the party that was in power between 1929 and 1997, the PRI (= Institutional Revolutionary Party), and the Zapatista guerrillas that shook Chiapas in the late 1990s.

"The Latin Empire of America"

Napoleon III pursued his Empire project in agreement with the conservative clerical party. And, on April 16, 1862, the French published a strange manifesto in which they declared that they had come to Mexico to end the divisions of the country. It was war. They were counting on a conservative revolution that did not take place; Almonte and Miramón grouped around the foreign camp only 5,000 adherents; Not one city opened its gates. Juárez decreed the mass levying of men between the ages of twenty-one and sixty, and threatened to kill anyone who helped the enemy. On April 28, de Lorencez forced his way over the mountains at Cumbres, and on May 5 he attacked Puebla, which Zaragoza was defending with 12,000 men; it was repulsed and lost 476 soldiers. On May 18, a defeat of the Mexicans at Banancaseca by the French and the reactionary leader Márquez made up for this failure.

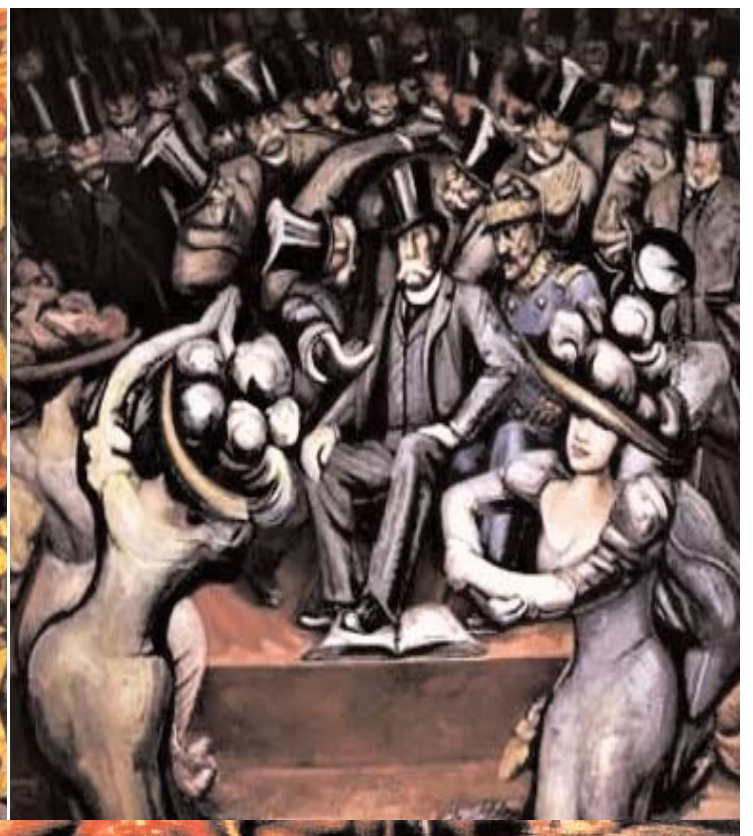
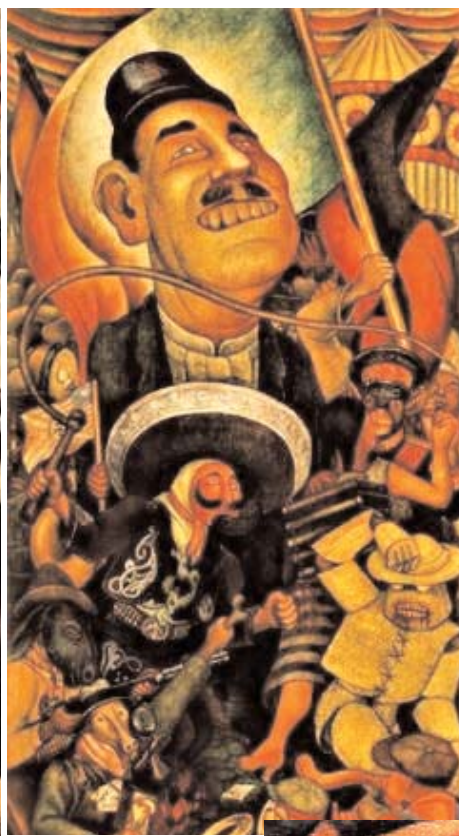
Taking of Puebla by the French in 1863.

The French army remained in Orizaba, painfully maintaining communications with Veracruz. He soon received reinforcements under the command of a new commander, General Forey, who landed in August with 30,000 men, moved slowly to Orizaba, where he began by dissolving the pseudo-government organized by Almonte (October 1862). He solidly established his line of communications with Veracruz, and on May 16, 1863, the siege of Puebla began; Zaragoza was dead; Ortega defended the place with 11,000 men, while Comonfort covered Mexico City. The siege was terrible; each block (square of houses) had to be taken one by one; despite cholera and typhus, the besieged resisted for three months; finally, on May 8, Comonfort's army is dispersed in San Lorenzo by Bazaine: on the 17th, Ortega surrenders after having planted his 150 cannons, destroyed his arms and blown up the magazine; 26 generals, 1,000 officers, 11,000 soldiers were taken prisoner. Juárez sailed from Mexico City on May 31 and retired to San Luis de Potosí; Bazaine entered the capital on June 7. The French expedition made a triumphal entry into Mexico, to the acclamations of the people; an assembly of thirty-five conservative notables met and authority was handed over to the triumvirate of Almonte, de Labastida, Archbishop of Mexico, and General Marianno Salas, Santa Anna's former lieutenant; They called two hundred and fifty notables to deliberate under the name of Constituent Assembly and they voted on July 10 for this illegal meeting and without a mandate the following resolution:

"The Mexican nation adopts the temperate and hereditary monarchy as its form of government, under a Catholic prince; the sovereign will take the title of Emperor of Mexico, the imperial crown will be offered to Archduke Maximilian of Austria by him and his descendants. "

Circumstances at first seemed favorable to the Napoleonic combination. Forey, appointed marshal, returns to France, leaving command to Bazaine (October 1, 1863). He quickly carried out the operations with the assistance of the conservative gangs of Márquez and Mejía. The liberal armies were dissolved; Only guerrillas remained, reinforced by the remnants of Comonfort's troops and the escapees from Puebla; the core of the regular army was made up of Indians enlisted by authority and serving almost indifferently under any flag; As for the guerrillas formed by bands of volunteers or cowboys grouped around their owners, they were divided between liberals and reactionaries.

The two main leaders of the resistance were Juárez in the north and Porfirio Díaz in the south. Bazaine grouped the Mexicans into two



columns, under Generals Douai and Cartagny, and had Colonel Dupin organize counter-guerrillas. San Luis de Potosí was taken on December 25; Guadalajara on January 5 and Zacatecas on February 6.

1864; Juárez took refuge in Monterrey, from where he expelled the governor of Nuevo León, Vidaurri, who wanted to become independent. Juárez requested the support of the United States, offering to cede Sonora to him; but, still absorbed in the Civil War, they did not accept. Comonfort had been assassinated. Ortega, who had escaped, was at odds with the president and seemed ready to strike a deal with Bazaine. The new emperor had free rein. On October 3, he had declared to the Mexican deputation that he had come to Miramar to offer him the crown, which he accepted, subject to the unanimous support of the nation; addresses were made to be signed by two thousand communes; On April 10, 1864, the Archduke announced his accession, was consecrated by the Pope in Rome and landed on May 29 in Veracruz. He had concluded with the French government the convention of Miramar, by virtue of which it was decided that the French army of occupation would be reduced to 25,000 men and would gradually evacuate Mexico as the forces of the new empire were organized; the foreign legion, of 8,000 troops, remained in the hands of the latter for six years; a secret article added that the expeditionary force would be maintained longer, so that it would still number 20,000 men in 1867.

The Archduke created a corps of 7,500 Austrian volunteers and a regiment of 2,000 Belgians. The expenses to be reimbursed to France were set at 270 million on July 1, 1864; then 1,000 F per soldier per year. The French had opened a loan of 190 million; There were only 102,600,000 F subscribed, of which almost 7 million absorbed by brokerage, 27 paid to English creditors, 8 given to the Archduke, the rest given to France or deposited as security for two years.

Maximilian Interlude.

Maximilien entered Mexico with his wife Marie-Charlotte (daughter of the King of the Belgians) on June 12, 1864. He tried a policy of conciliation, separating the clerical extremists. He refused to restore the privileges of the clergy and abolished the peonage, which was a kind of servitude imposed on Indian peasants. Thus he alienated the reactionaries without rallying the patriots. At the same time, he enacted martial law against the Republicans still in the countryside. The French army had occupied Monterrey, pushed Juárez back in Chihuahua; Bazaine marched against Porfirio Díaz and took Oaxaca on February 9, 1865, then occupied Chihuahua (August 15). Juárez settled in El Paso del Norte, the last point left free in Mexican

territory. It was believed that he had crossed over to the United States, and Maximilian issued a decree on October 3 declaring that this departure would put an end to the resistance and that henceforth the liberal guerrillas would be considered criminal associations, and their members shot within twenty minutes. years. four hours. ; whoever provided them with weapons, food, information, would suffer the death penalty. These terrorist measures could not strengthen a regime that was only supported by foreign bayonets.

The collapse of the new Mexican empire was rapid. He had never been recognized by the United States, which had always treated Juárez as the head of legal power. As early as April 4, 1864, the Washington Congress had declared that the people of the United States considered the recognition of a monarchy established under the auspices of a European state irreconcilable with their principles. The Senate and the President did not join him; but, when the civil war ended, on February 9, 1865, the federal government, in the name of the Monroe doctrine, asked Napoleon III to withdraw his troops, so that Mexicans could freely choose their government. In vain we try to crawl; the language of the United States became threatening and evacuation became inevitable. A loan of 170 million taken in France had brought the government only 50 million. Bazaine and Maximilien disagreed and froze; the Pope had rejected a new concordat that sanctioned the sale of clergy property. Desertions multiplied. Unwavering, Juárez, whose powers expired on November 30, 1865, had extended them, refusing to give way to the president of the Supreme Court, Ortega, who had to ensure the interim. Volunteers from the United States arrived; the execution of the Republican caudillos Arteaga and Salazar, shot by General Méndez (October 3, 1865), only excited the patriots. Even old Santa-Anna came out of retirement in Havana. As soon as the order for the repatriation of the French troops is known, the Mexicans shake off the yoke. In January 1866, the Liberals became owners of the State of Durango, in February of Nuevo León; on July 14 Mejía capitulated in Matamoros; Monterey is evacuated; Tampico taken in August; Juárez returns to Chihuahua in September. In vain the Empress Charlotte comes to beg Napoleon; The new Austrian volunteers are not even allowed to leave.

The chivalrous Maximilian refuses to abdicate, not wanting to abandon his followers to the reprisals of the victors. On March 11, 1867, the last French soldiers re-embarked; the Belgians, mostly Austrians, had left. Events rush; the parties of Apaches and Opatas, who had raised the imperial flag, are crushed in the north; to the south, the imperials are defeated in Yucatan. Porfirio Díaz arrives at the gates of Mexico, having defeated Márquez; Maximilian withdrew to the fortress of Querétaro, while Márquez had his

prisoners shot and terrorized the capital. Escobedo besieges Querétaro, to whom Colonel Miguel López returns the citadel (May 15, 1867); Méndez is shot the same day; the following month, Maximiliano suffers the same fate with Mejía and Miramón (June 19). The Liberals were unwilling to allow a pretender whose court had been a constant focus of conspiracies to return to Europe, and they wanted to give a bloody warning to European princes seeking a crown.

On June 24, Porfirio Díaz entered Mexico; on the 25th Veracruz surrendered. Juárez returned to his capital, to cheers, and was re-elected president.

Porfiriato and Revolution

The work of regeneration in Mexico was accelerated rather than retarded by this terrible crisis. The reforming party found itself liberated from the clerics who had called abroad. Some uprisings, notably the Santa-Anna uprising in Yucatán, were easily suppressed by Juárez, which Ortega openly joined. In April 1869, he managed to get a political amnesty voted for all indigenous people. Reelected in 1871, he died on July 18, 1872; power passed to the president of the supreme court, Sébastien Lerdo de Tejada, until July 31, 1874. He was re-elected, but could not stay. The great difficulty was the financial question that had provoked the foreign intervention. The public debt included the old English loan at 3%, or 250 million, and 175 million internal debt at 6%, a Spanish debt settled in 1851 and 1853 at about 24 million, a debt with the United States of 6 million (July 4, 1868); those resulting from the acts of the conservative faction and the empire it had supported: 3% fund created in 1864 to liquidate English loan arrears (F121,620,000; 6% Anglo-French loan of 1864 (F309,125,000), premium of 6% loan of 1865 (250 million), admitted claims of foreign residents (150 million), sums owed to France (325 million), total of almost 4,600,000,000 with almost 100 million annual interest Juárez, naturally, refused to recognize the loans contracted by his adversaries, which delayed the reestablishment of diplomatic relations with European states, which almost all had recognized Maximilian. The first to reopen them was the North German Confederation in 1868, France took over them in 1882 and England in 1883, after the settlement of their debt and arrears totaling a record 430 million, the creditors demanded more than 2 billion.

The Porfiriato.

The radical and federalist party remained in power for several decades. He completed his triumph with the total separation of Church and State, the suppression of the ecclesiastical vote (1871),

the expulsion of Jesuits and foreign orders (1873), the multiplication of secular schools. In 1873, he abolished the legal distinction between peons and landlords. Juárez was the first president to regularly serve his entire term. Tejada, his successor, did not have the same prestige or the same moral value; when in 1876 he tried to impose his re-election, he was attacked by Iglesias; Congress voted for Tejada (October 29, 1876); then Iglesias and Mexico's second liberator, Porfirio Díaz, a former doctor who became a general during the war, resorted to arms. Díaz was victorious (November 15) and entered Mexico City on December 1, 1876. Recognized as provisional president, he was definitively elected in February 1877. At the end of his four years, he was replaced, on December 1, 1880, by General Manuel González, of the same party. He restored favoritism and allowed himself to be corrupted. Thus Porfirio Díaz was re-elected in 1884 and since then in 1888 and 1892.

Under the energetic impulse of Porfirio Díaz, the country was transformed. He formed a standing army strong and disciplined enough to put an end to the pronouncements regime. It has established a security comparable to that of European states. He returned to the administration its moral and effective authority. he himself was strict observer of constitutional legality. With the political situation strengthened, the economic situation improved to an incredible extent. The restored security naturally led to the development of industry and commerce. This increased tenfold with the construction of a vast network of railways. A clearly protectionist customs policy gave as good results as in the United States, especially since the repression of corruption ensured all the benefits to the treasury. As of 1880, the budget was based on a surplus, and could approach the payment of the external debt. Both for this purpose and for the establishment of means of transportation, new loans were contracted on relatively favorable terms in 1888, 1889 (Tehuantepec railroad), 1890, and 1893. The depreciation of silver, including Mexico as a major producer, was problematic. , reducing the value of the Mexican dollar by half (the adoption in 1905 of gold monometallism, however, will stabilize the situation).

Foreign observers are then very impressed. The government gives itself a democratic appearance. Inspired by the ideas of Auguste Comte, he wanted to be secular and resolutely peaceful; he is apparently preoccupied with material improvements to the interior. Mexico at the beginning of the 20th century appears at least at the level of countries like Australia or Algeria at the same time. The progress is real. However, the Porfiriato cannot be reduced to this angelic vision. The Porfirio Díaz regime is actually a dictatorship. Elections are systematically rigged, opponents are physically The

In 1910, Porfirio Díaz found himself facing a serious opponent, Francisco Madero, who already in 1903 had risen up against the bloody methods of the president (crushing of a demonstration in Monterrey). Madero is arrested just before the presidential elections, then released after the new "victory" of Porfirio Díaz. From the United States, where he had taken refuge, Madero called for revolution on November 20 and gained the unexpected support of a bandit named Francisco (known as Pancho) Villa. These horsemen will fight a battle hard enough against government troops (battle of Ciudad Juárez, May 1911), to drive Porfirio Díaz to resign and then flee abroad (he died in Paris in 1915).

Starting in November, an insurrection led by Emiliano Zapata, a peasant with socialist ideals, was led in Morelos; in March of the following year another uprising took place, led by Pascual Orozco. Madero appeals to General Huerta to quell these movements. But Huerta soon allied himself with those nostalgic for Porfirio Díaz, secretly backed by the United States. Huerta had Madero assassinated on February 21, 1913. Mexico then entered a long phase of instability. The legalist troops, around General Álvaro Obregón,

were joined for a time by Emiliano Zapata and Pancho Villa, who entered Mexico City in November 1914 and managed to expel Huerta and the Porfiristas, and finally brought Venustiano to power. Carranza in 1917. On February 5, a new constitution was proclaimed, inspired by that of 1857. New rights are granted (minimum wage, trade union rights, etc.). And the revolution would seem to have finally triumphed, had it not been for infighting between the new leaders: Zapata was assassinated in 1919 by a Carranza henchman, Carranza and Villa were assassinated respectively in 1920 and

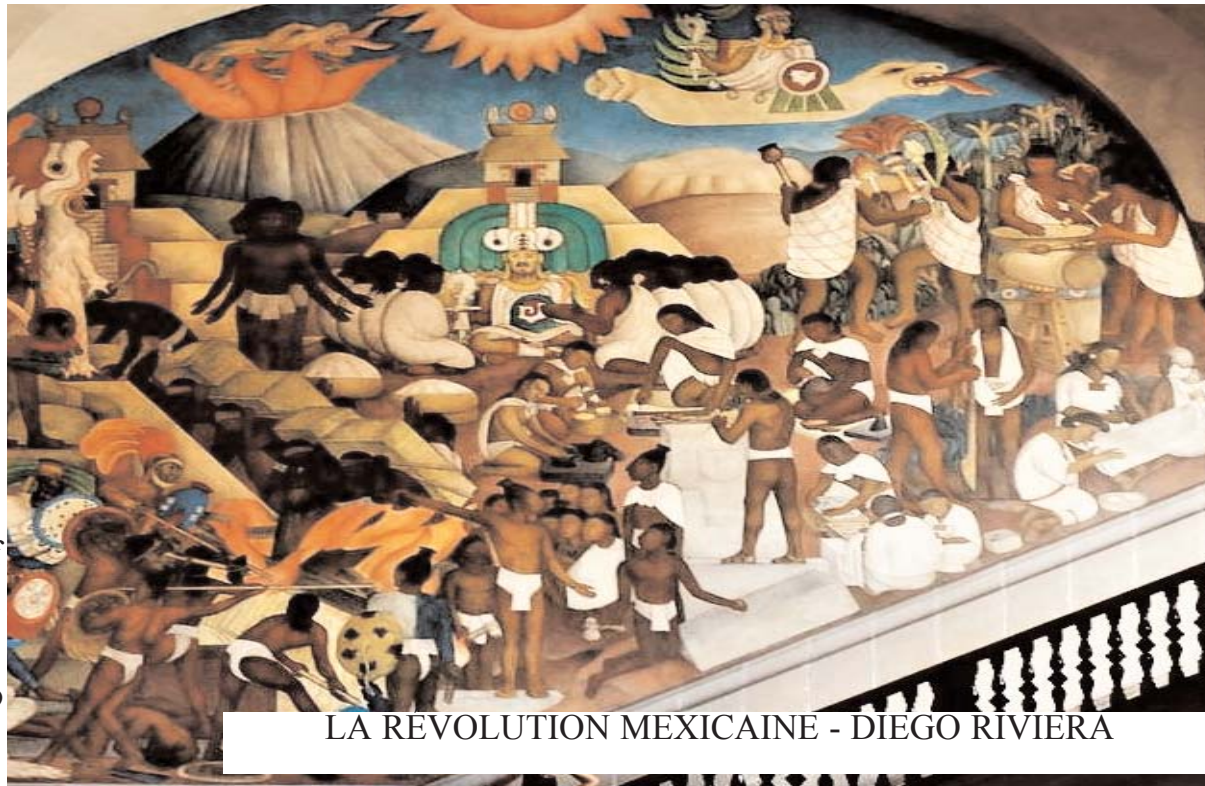
1923 on Obregón's orders.

A legendary bandit

Zapata falls into an ambush

On April 10, 1919, in Cuernavaca, south of Mexico City, Emiliano Zapata was killed in an ambush by a Mexican army colonel who had posed as a friend. In 1909, Emiliano Zapata, an illiterate peasant in his thirties, raised up the peasants (or peons) of the state of Morelos. The following year he joined the insurrection of Francisco

Madero, as well as another insurgent, Pancho Villa, a mestizo at the head of the fierce horsemen of the northern steppes. But once in power, Madero, a virtuous but clumsy bourgeois, kept the former dictator's men, dared not shoot anyone and was reluctant to distribute the land to the peons, as requested by Zapata. Zapata then takes up arms again against him and his successors, the dictators Huerta and Carranza. On December 6, 1914, he triumphantly entered Mexico with Pancho Villa. But Carranza's return with force forces Villa into exile and will mean Zapata's betrayal death... The revolution is then consummated.



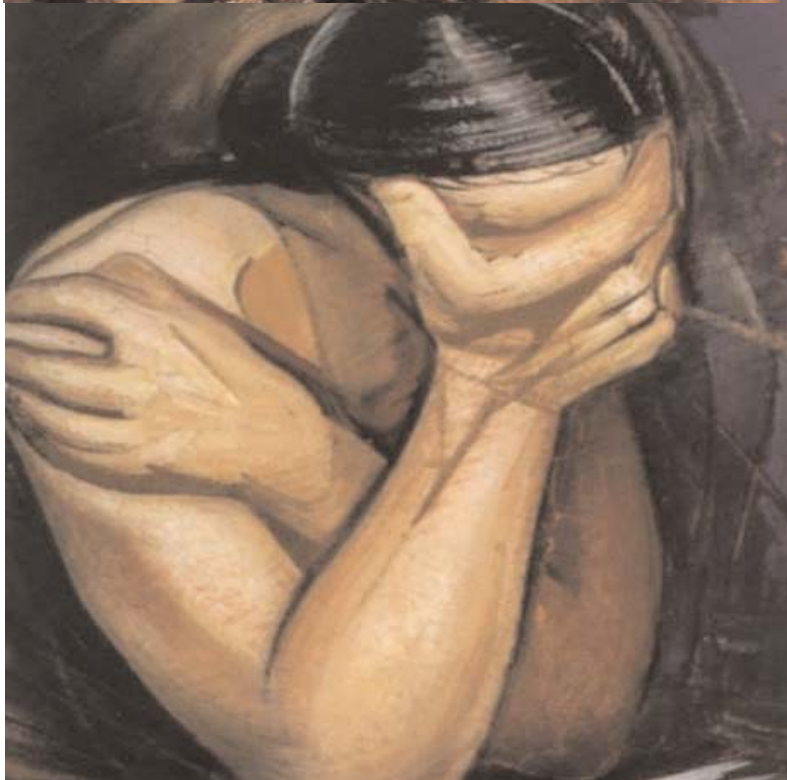
LA REVOLUTION MEXICAINE - DIEGO RIVIERA

Not necessarily the disorders and tragedies.





The Blood of the Revolutionary Martyrs Fertilizing the Earth



LA NOVELLE DÉMOCRATIE SE LIBÈRE DE SES CHAÎNES -



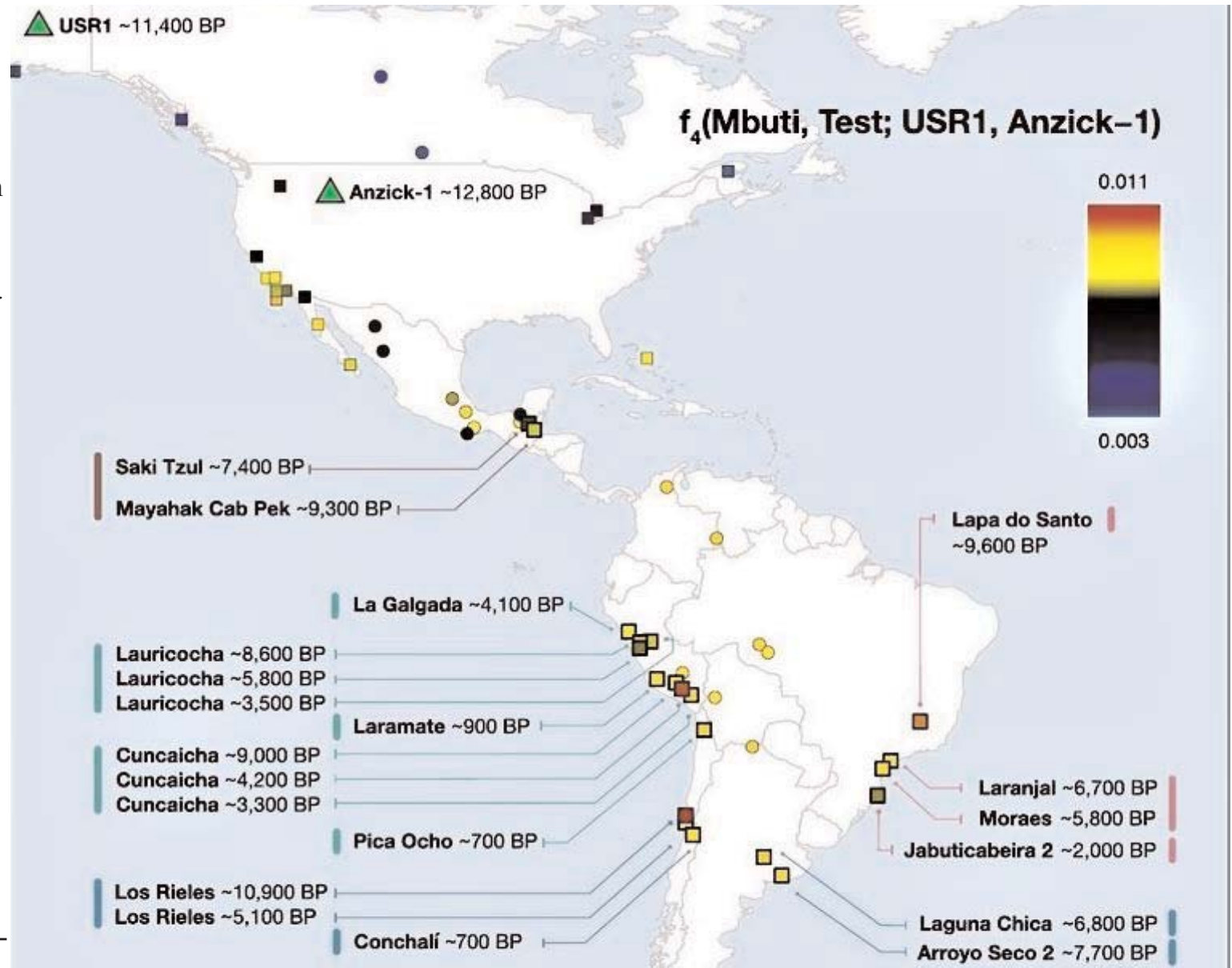
Genomic history of Central and South America

Previous genetic studies have shown that the vast majority of Native Americans outside the arctic zone come from a single ancestral population. This ancestral population is believed to have split into two branches between 17,500 and 14,600 years ago: the Southern Native Americans and the Northern Native Americans. An ancient individual from the Anzick Archaeological Site in Montana dating to around 12,800 years old and associated with the Clovis culture belongs to the southern branch of Native Americans. The North American Indian branch is strongly represented in northeastern America and among former individuals from southwestern Ontario in Canada. On the other hand, some current Amazonian groups such as the Surui have Australesian ancestry.

Paleogeneticists have just published an article entitled: Reconstruction of the Deep History of the Population of Central and South America. They sequenced the genome of 49 individuals from four different regions: Belize, Brazil, Peru and the South American Cone (Chile and Argentina). In each of these regions the oldest individual is over 9000 years old: Older individuals in this study do not share more alleles with current Native American popula-

tions from the same region than with those from different regions. However, there is strong genetic continuity between ancient individuals dating back less than 5,800 years and present-day populations from the same region.

In Peru, the oldest individuals from Cuncaicha and Lauricocha share more alleles with the current Amerindian groups from the central Andes.

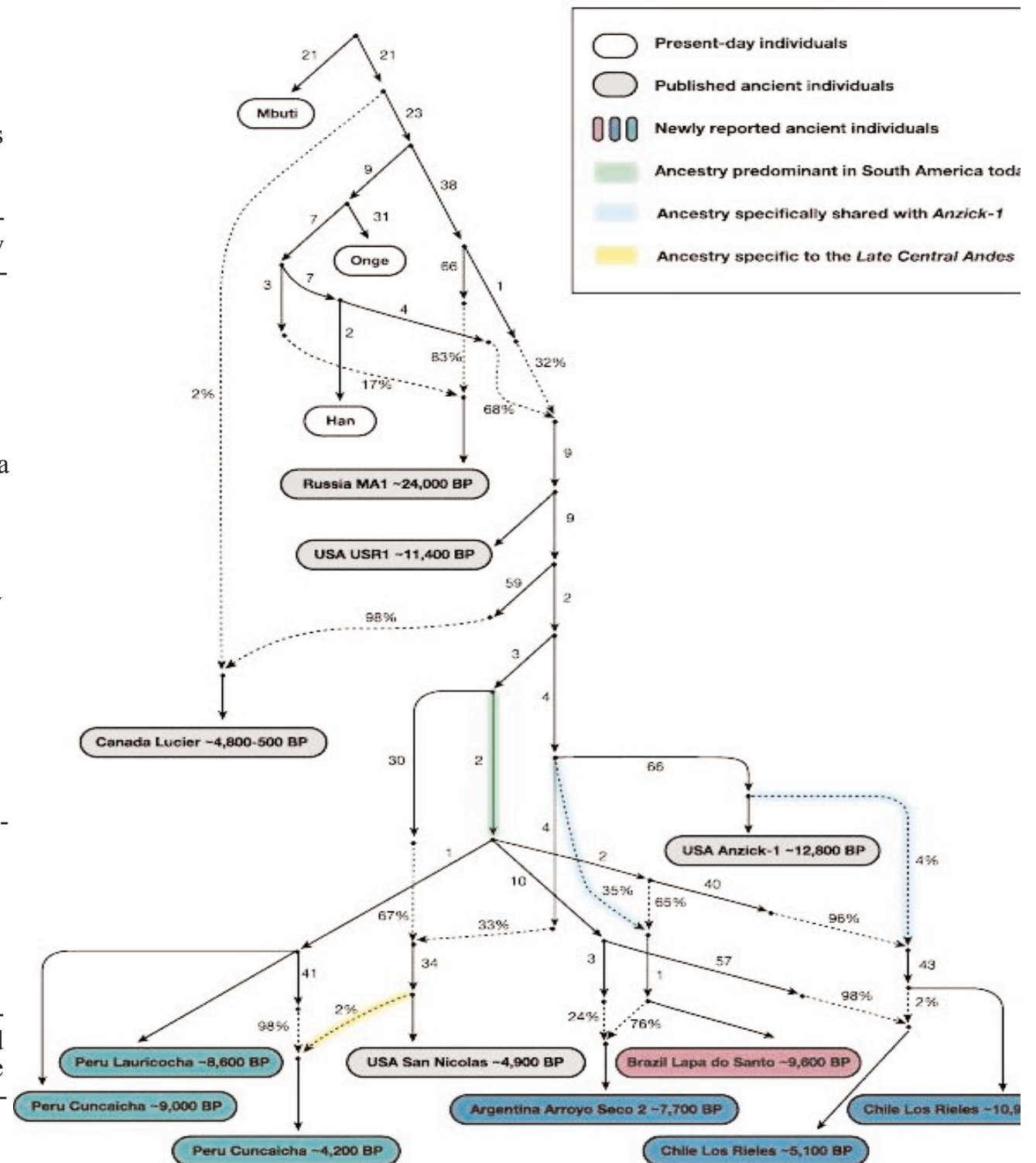


Ancient individuals from Arroyo Seco 2 and Laguna Chica dating back 8,600 years have a strong genetic affinity with current Amerindian groups from the South American Cone.

In Brazil, genetic continuity with current groups begins with the 5,800-year-old Moraes individual. There is also strong genetic continuity between the 2,000-year-old Jabuticabeira 2 individuals of the Sambaqui culture and present-day groups from southern Brazil. These ancient individuals share more alleles with current Amerindian groups that speak a Ge language than with those that speak a Tupi-Guarani language. This result supports the theory that links the Sambaqui culture and the speakers of the proto-Gê language who are believed to have lived about 2000 years ago. This also supposes a population replacement on the Brazilian coast: the speakers of the Gê language are replaced by speakers of the Tupi-Guaraní language.

The figure above also shows the genetic affinity of different ancient skeletons with Anzick-1 from the Clovis culture. Thus, all former South and Central American individuals, as well as Californians, are close to Anzick-1, unlike the former North Americans. However, some are closer to Anzick-1 than others, for example, the 10,900-year-old Los Rieles individual from Chile, the 9,600-year-old Lapa do Santo individual from Brazil, and several individuals from Peru dating to 4,200 years or older. less. These results are indicated by the f4 statistic and confirmed by the qpWave software.

The latter further indicates that most ancient South American Indians descend from three different ancestral sources, including Anzick-1 and ancient coastal Californians. If we also integrate the Suruí of the Amazon, we add a fourth ancestral source of Australasian origin.



The authors then use qpGraph software to build demographic models. Thus, they were able to link nine different North, Central, and South American populations from a single population source without significant genetic admixture between the northern and southern Native American branches. This result runs counter to the conclusions of Scheib's paper, which assumed significant genetic admixture between the southern and northern Amerindian branches. However, if the authors include the earlier Anzick-1 individual in the plot, they must also include genetic admixture events: fig. above

This result indicates at least 4 events of genetic admixture between South America and regions outside South America: a first source at the origin of all the indigenous populations of South America (in green above), a lineage close to Anzick-1 in the 10,900-year-old individual from Los Rieles from Chile, in the 9,600-year-old former individual from Lapa Do Santo from Brazil, or the former 9,600-year-old individual from Argentina Arroyo Seco 2. 7,700 years (in light blue), a South American Indian ancestry from coastal California (US San Nicolas) in ancient Peru individuals (in yellow). The last event is represented by the Australesian ancestry among the Suruí of the Amazon who are not represented in the graph above.

There is almost no genetic admixture between the southern and northern branches of Native Americans. The only outstanding signal is that detected in ancient Peruvians more recent than 4200 years, but it remains below 2%.

There is very little genetic drift in the different lineages leading to the ancient South American groups, implying a rapid expansion of the initial migration to the different regions of South America.

There is common ancestry between the ancient Clovis culture individual Anzick-1 with early South or Central American individuals, implying that a Clovis culture-associated group was associated with this first population to arrive in South America. , although most of this early population was descended from a different population of the Clovis culture. This result can be explained by a first migration to South America of a population associated with the Clovis culture, followed about 9600 years ago by a second migration that replaced a large part of the South American population. These results are particularly correlated with the archaeological evidence in Brazil. However, it could be the opposite, a first migration of a pre-Clovis culture population, linked for example to the 14,500-year-old archaeological site of Monte Verde in Chile, replaced by a second migration linked to the Clovis culture.

The authors did not detect the Australesian signal present in the current Surui population, in all ancient individuals analyzed in this study.

Finally, the data from this study show that the EDAR gene related to tooth shape and thick, frizzy hair texture, present in all current Amerindians and East Asians, was not present in all ancient American individuals such as USR1 , Anzick-1, Lapa Do Santo and Laranjal from Brazil. Therefore, it is likely that this gene imposed itself on Native Americans and East Asians independently in parallel.

GUATEMALA

The history of Guatemala is first linked to that of Mexico. It was from Mexico, where they had settled in the middle of the 6th century, that the invaders of the Toltecs, the Quiches, the Cachiqueles, the Zutugiles, arrived in Guatemala in the 13th century.

Guatemala, that is, the country of the quetzal, the sacred bird of the Mayans, was the seat of the Mayan Empire (from 1500 BC to 250 AD).

This civilization developed in the tropical lowlands of Petén, north of present-day Guatemala. Its heyday was between the 8th and 9th centuries. The city of Tikal, the Mayan capital, then had 45,000 inhabitants; other important cities are El Mirador, Palenque, Copán, Tonina and Bonampak. After the year 900, it was the period of decline: the Mayans left the jungle to found, under the rule of the Aztecs (Toltecs) from the north, a new civilization that settled mainly in the Yucatan peninsula in Mexico (Chichen Itza). and Uxmal).

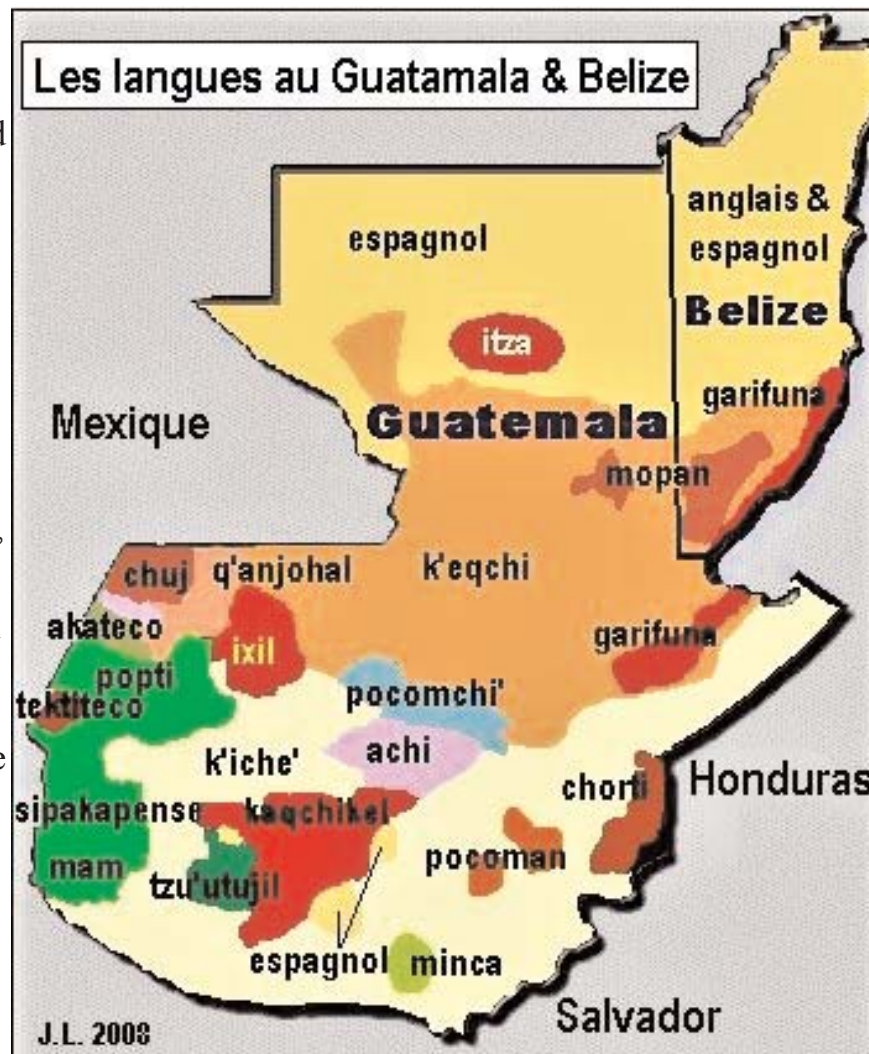
The territory inhabited by the Mayans occupied 400,000 km², corresponding to the southern part of Mexico (Yucatan), as well as Guatemala, Belize and part of Honduras and El Salvador. The Mayans were thus dispersed in city-states (Tikal, Palenque, Uxmal, Copán, etc.) dominated by gigantic pyramids. What is called the Mayan Empire never existed: each of the city-states formed a small kingdom of its own, which often went to war with each other.

In 1524, the conquistador Don Pedro de Alvarado, coming from Mexico, entered Soconusco, today a Mexican province and later occupied by the Quichés of Guatemala, with their allies, the Tlaxcalan Indians.

Tecuc Umam, king of the Quiches, gave them battle on the banks of the Samala River and was defeated. If the accounts of the Spanish were to be believed, the Indian army would have been 232,000 strong, and the waters of the river would have turned to blood because of the slaughter. Alvarado entered Xeluluh, located near the modern city of Quezaltenango, killed Tecuc Umam in a new combat, dispersed the remains of his army under the walls of the capital Utaatlán, today Santa Cruz del Quiché. The same king of the Cachiqueles called the foreigners; Alvarado settles in his territory. The conqueror builds the capital of the new kingdom at the base of the Agua volcano. In the same year he subjugated the Zutugiles of the shores of Lake Atitlán, the Cachiqueles of Mexico and the Pipiles of the coast. The atrocities of the Spanish soon provoked revolts; the kings of the quiches and cachiquels who rose up were defeated and taken prisoner. The Indians were baptized, branded and forcibly enslaved. The population, which must have been very dense, rapidly decreased.

Guatemala under Spanish rule included, in addition to the current Republic of Guatemala, the states of Chiapas and Soconusco in Mexico and all of Central America, up to Thiriquí Bay. It was governed by a royal audience, whose president was both a civil chief and a captain general, reporting directly to the metropolis. This special organization explains the name of the kingdom that was given to Guatemala, although it was officially included in the viceroyalty of New Spain. In 1821, Guatemala, following the example of Mexico, proclaimed itself free. When Iturbide had dissolved by his coup of May 18, 1822 the junta that he had instituted in Mexico and had proclaimed himself king, Guatemala followed his fortune. At the end of his dictatorship, Guatemala was constituted, once again owner of itself, on January 21, 1823 (January 25 - November 22, 1824) in a federal republic with the other states of Central America.

After 1824, Guatemala, reduced to its current borders, was constantly shaken internally by the struggle between the liberals or lucios and the clericals or serviles, while various attempts at forced federation of the various Central American republics put it at war with its neighbors. The liberals, owners of the country after the fall of Iturbide, abolished slavery, gave the Indians the title of citizens, established civil marriage and the jury. The clergy and the noble families that held territorial power sought to ally themselves with the Indians to regain power, and provoked several insurrections. In 1838 the conservatives or serviles of Guatemala succeeded in inciting the Indians against the federation; but soon they were terrified of his work, seeing his allies in whom the hatred of the Europeans had aroused and who said they had been sent by the Virgin Mary, to subjugate the heretics, seize the republic and enter the capital in triumph. of Guatemala itself. The young farmhand Rafaelo Carrera, the son of a cachiquel Indian and a black woman, who, wearing the title of general, had led the Indians to victory, was a man of great political sense. He knew how to avoid the massacre, bring the Indians back into obedience and, despite his origin, became the head of the white party. Carrera took Guatemala out of the Central American confederation, defeated in 1840, in Guatemala City itself, by General Morazán, constitutional president of Central America. Turned into a dictator, he reformed the administration, increased trade, increased state income, but had to fight against the revolution.



Troubles broke out in January 1845 and were soon quelled; but a new and more important revolution broke out in the month of January, 1847; in 1848, a thousand insurgents defeated government troops; in 1850, the capital was bloodied by a new revolution.

The insurgents, relying on neighboring states, Carrera, who in 1842 had joined Guatemala to the Central American confederation, separated it by decree of March 21, 1847 and in 1850 had to wage war against the coalition of El Salvador and Honduras. He beat his opponents in San Jose. Finally owner of the country in 1851, he gave Guatemala a constitution; he assembled a House of fifty-nine members in which mainly the aristocracy, the regular clergy, and the various ecclesiastical establishments were represented.

This Chamber, which had to fulfill all his wishes, appointed him president of the republic and in 1854 president for life. After a few years of peace, mestizos excluded from business began to move again. In 1862, the harvests were bad, cochineal, the main wealth of the country, was missing. Rumors of revolution spread; two officers were arrested, accused of having organized a conspiracy to assassinate Carrera in the cathedral. On May 1, the local major general was attacked at the very door of his house by three men who unloaded their revolvers on him without hitting him, while a fire broke out in the palace in the warehouses adjoining the gunpowder depot. This conspiracy was severely suppressed.

In 1863 war broke out between Guatemala and El Salvador, whose president Barrios wanted to reconstitute Central American unity; Carrera demanded that in case of union each state must retain its autonomy. As a result of an article offensive to him, published in the Official Gazette of El Salvador, he crossed the border on February 18, 1863 with 2,700 men. Barrios gave him battle on the 24th in Coalepeque and defeated him. Carrera allied himself with Nicaragua, and after putting down an insurrection in his capital, advanced with his allies against the united forces of El Salvador and Honduras. Winner on June 16 in Santa Rosa, he forced Barrios to flee and El Salvador to change its president. After Carrera's death (April 14, 1865), the Chamber elected General Vicente Cerna as president, who continued with the conservative policy. In 1867 a revolt led by General Serupio Cruz failed, but in 1871 an insurrectionary movement overthrew Vicente Cerna. The liberals, come to power, expelled the Jesuits and proclaimed religious freedom. They consolidated their position by allying with liberal Honduras. His conquests were sanctioned by the 1879 constitution.

In 1873 General Rufino Barrios assumed the presidency; the government, determined to defeat the clergy, pronounced the dissolution of the convents and the prohibition of the teaching of the missionaries. The rebellion attempts fomented by the clergy led to more severe measures, the exile of the Archbishop of Guatemala, the dissolution of the congregations, the confiscation, first provisional, then definitive, of the important properties of the

churches. The power of the clerics was broken. Barrios had his powers extended for four years, then, in 1880, for six years. In 1884, as a result of the convention between the United States and Nicaragua for the construction of a canal, he believed that the independence of Guatemala and all of Central America was threatened; he resolved to unite the states of Central America into a strong group and in February 1885 he proclaimed the Central American Confederation. El Salvador refusing to join, Barrios in March invaded its territory, but was killed at the battle of Chachuya and his defeated and disbanded army returned to Guatemala.

Through the consuls, peace was concluded on April 14 with the President of El Salvador Zaldivar, by General Barillas who assumed the government of Guatemala. In March 1892, General Reyna Barrios, an advanced Liberal, was elected President of the Republic after a vote of 35,000 votes against 30,000 given to Dr. Francisco Lanifiesta, a Liberal.

In May 1906, the beginnings of a revolution directed against the administration of the current president, Estrada Cabrera, had been unleashed in Guatemala. The border with Mexico was the center of these disturbances, which were quickly put down by government troops.

In early July a new uprising took place, this time organized by Guatemalan refugees whom the Republic of El Salvador had taken in and probably encouraged. Its main leader was former President Barrillas, an unlucky opponent of Estrada Cabrera. Guatemala, having suppressed the insurrectionary movement, demanded as reparation from El Salvador the removal of General Regalado, former President of the Republic and Minister of War, from this function. Faced with El Salvador's refusal, hostilities broke out, and in the battle of El Jícaro (July 12), the Guatemalan troops were defeated; but the Salvadoran general Regalado was assassinated. On the other hand, Honduras had joined with El Salvador. Given the seriousness of the conflict, the United States hastened to intervene, in concert with Mexico; On July 19, the American warship Marblehead, carrying Minister Merry, negotiated a general pacification of Central America, facilitated by the disappearance of General Regalado, a personal adversary of Estrada Cabrera.

After a series of coups d'état, General Jorge Ubico Castañeda (1931-1944) was elected president; he also established an authoritarian regime based on a single party and closely linked to the United States. He was finally ousted from power in 1944 by a coup, which paved the way for the first democratic regime in the country's history. President Juan José Arévalo (1945-1951), elected with 86%

of the votes, granted the right to vote to illiterate people and women, freedom of the press and municipal autonomy; but he had to face 28 coup attempts during his tenure. His successor, Colonel Jacobo Arbenz Guzmán (1951-1954), a progressive, initiated a profound agrarian reform in a country where 2% of the owners then monopolized 70% of the arable land; he expropriated the United Fruit Company and stimulated private competition in railway concessions. He took it badly, because having dared to injure US interests - United Fruit having refused to have 84,000 hectares of fallow land removed - Colonel Arbenz Guzmán was overthrown in 1954 with the help of the CIA and replaced by Colonel Carlos Castillo Armas, an American henchman. This established a regime of systematic terror against all those who opposed him; it hit indigenous populations in particular and many Mayan villages were bombed by the army. Castillo Armas was assassinated in 1957.

From then on, the country was shaken by a succession of new military coups, and kept in a climate of terror by innumerable assassinations. Guatemala then experienced repeated civil wars, until 1985. That year, the country experienced a return to democracy with the election of Vinicio Cerezo. But the wars continued from 1986 to 1991, then from 1991 to 1993. During all these decades, a guerrilla group with weak means, the Guatemalan National Revolutionary Union (UNRG), opposed the government forces militarily assisted by the United States, which led to genocidal operations against Indian populations suspected of collaborating with the UNRG, innumerable tortures and numerous disappearances. It will be understood that such regimes in no way promote the rights of indigenous peoples, much less their languages.

In fact, the Mayans suffered, because the government forces fought them with weapons; it is true that the UNRG mainly recruited the indigenous population of the Altiplano highlands (to the west, in the Guatemalan Andes mountain ranges where the Quiché, Cakchiquel, Mam, Kekchi, etc. live). The civil war caused at least 100,000 victims (we are also talking about 200,000 deaths), especially among the poor Mayan peasants, without forgetting the 50,000 wounded, the million internally displaced and approximately 100,000 more people who found refuge in Mexico.

The struggle of the Mayans for their freedom was recognized by the international community when the Nobel Peace Prize was awarded in 1992 to a 33-year-old indigenous Mayan Quiche, Rigoberta Menchú, who only learned Spanish until she was 20 years old. She became a spokesperson for the oppressed indigenous people of her country, but had to go into exile in Mexico in 1981 to escape military repression. He was active in a human rights group in Mexico and worked to put pressure on his government by giving

numerous lectures in the United States and Europe.

The Guatemalan government has signed the Convention on Indigenous Peoples of the International Labor Organization (ILO); Parliament ratified it on June 5, 1996. This document of great importance involves 14 States, including Guatemala, Costa Rica, Honduras and Ecuador in Central America.

BELIZE

Various archaeological sites, such as Santa Rita, Lamanai and Caracol, show that the Mayans occupied this area for a long time. This civilization developed in the tropical lowlands of northern present-day Guatemala, but also in Belize, southern Mexico (Yucatán), and parts of Honduras and El Salvador. The territory inhabited by the Mayans occupied 400,000 km² (see the Mayan map). After the year 900, it was the period of decline: the Mayans left the jungle to found, under the rule of the Aztecs (Toltecs) from the north, a new civilization that settled mainly in the Yucatan peninsula in Mexico (Chichen Itza, and Uxmal). The height of the Mayan civilization was between the 8th and 9th centuries.

The Mayans were thus dispersed in city-states (Tikal, Palenque, Uxmal, Copán, etc.) dominated by gigantic pyramids. What is called the Mayan Empire never existed; each of the city-states formed a kingdom of its own, which often went to war with each other. The uses, the social customs, the religious rites and the languages resembled each other, but they did not form a unity. This geographical and social dispersion has favored linguistic fragmentation, while the languages all come from the same stock. These languages have evolved so differently that their speakers today (around two million) can no longer understand each other. The Mayans had developed a complex script, both ideographic (symbols that express an idea) and phonetic (symbols that represent sounds), with regional variants that complicate deciphering (still poorly resolved).

Before the arrival of the Europeans, the population of present-day Belize would have risen to 750,000 (today: 250,000). Corn plantations spread throughout the country. Around 1530, the Spanish entered the territory of present-day Belize, but the Mayans managed to hold them back for some time. Victims of serial killings and imported diseases, the indigenous people were decimated by the Spanish. The survivors were transferred to neighboring Guatemala. Disappointed by the lack of ore, the Spanish refused to colonize the region northeast of Guatemala (now Belize).

A British colony

It was under these conditions that the British established logging operations there as early as the 17th century. The first settlers were therefore English pirates (1650), then loggers (1660) and their Jamaican slaves. Exploitation of the country's rich forest resources, using slave labour, allowed the Baymen (nickname for the British) to engage in the lucrative mahogany trade. Spain, followed later by Guatemala, claimed the territory without ever having settled there. In 1670, a treaty between Spain and Great Britain limited the activity of English pirates in the region. Article 17 of the 1763 Treaty of Paris allowed the British to continue their logging in the territory adjacent to the Bay of Honduras, but without actually establishing a precise border:

Section 17

His Britannic Majesty will cause to demolish all the Fortifications that his Subjects have raised in the Bay of Honduras and other Places of the Territory of Spain in this Part of the World, four Months after the Ratification of the present Treaty; And His Catholic Majesty will not permit His Britannic Majesty's Subjects, or their workers, to be disturbed or annoyed under any Pretext, in said Places, in their business of cutting, cargo and transportation, Tintura or Campeche; And to this effect they may build without hindrance and occupy without interruption the houses and businesses that are necessary for them, for their families and for their effects, and His Catholic Majesty assures them by this article the total Enjoyment of such Advantages and Faculties on the Coasts and Spanish Territories, as stipulated above, immediately after the Ratification of this Treaty.

The British imported slaves from Africa to work on their farms, but regularly had to deal with Spanish claims. In 1779, the Spanish managed to take over the territory, capturing many Baymen and their slaves. They returned to the region in 1784. In 1797, the British deported a few thousand Garifuna, descendants of escaped African slaves, and surviving Amerindians from the island of St. Vincent to their colony of Belize. During the Battle of Cay Saint-George (Battle of St. George's Caye) in 1798, the Baymen and their slaves inflicted a crushing defeat on the Spanish. As the territory was landlocked in the Spanish zone of influence, the English had to systematically appeal to the British crown. In 1832, many deported Garifuna arrived in the country from the West Indies. After some slave revolts, the British granted them freedom from 1834. In 1862, Great Britain officially established the territory as a colony under the name of British Honduras (British Honduras). The new British

colony saw its borders recognized by Mexico in 1893. During this period, the country remained uninhabited, but the status of a British colony involved immigration of Europeans (Mennonites), Syrian-Lebanese, Chinese, and black ex-slaves. Between 1844 and 1917, the British brought 41,600 Indian laborers from India; most returned to their country once their contract expired. But an 1891 census revealed that only 291 people living in the colony were born in India. Beginning in 1933, Guatemala reaffirmed its claims to British Honduras.

During all these periods, the British had no other contact with the Maya than the warriors. The Mayans have always continued to speak their languages, while the English-based Creole was formed among the slaves. As for the Garifuna, they have maintained their mixed language derived from the Arawaks and African and European languages.

Autonomy and independence

British Honduras gained self-governing status in 1963 within the British Crown. Belizean leaders began to take autonomy initiatives. Belize City lost its capital title in 1971 to Belmopan; British Honduras took the name of Belize in 1973.

Finally, the country gained its independence in 1981, while remaining a member of the Commonwealth. Afterwards, British troops remained in place to ensure that the country's borders were respected. Guatemala, seeking access to the Caribbean Sea, did not recognize its sovereignty until 1991, but the beginning of the withdrawal of British troops in 1994 reopened a period of political uncertainty, as Guatemala began to claim the territory. After the 1998 elections, the United Popular Party formed a government and promised to fight drug trafficking, unemployment, build housing and abolish VAT. The Head of State is the representative of the Queen of England in Belize.

THE SALVADOR

Before the arrival of the Europeans, various Amerindian civilizations had flourished in present-day El Salvador. Originally populated by Papil Amerindians, a Nahuatl (Uto-Aztec) people who migrated around 3000 B.C. Towards the eleventh century a. C., the papilos had founded federated principalities in two great states.

In the 16th century AD, the Papiles joined the Mayan Empire. The Mayan territory then corresponded to the southern part of Mexico (Yucatan), as well as Guatemala, Belize and part of Honduras and El Salvador. But what is called the Mayan Empire never existed: each of the city-states formed a small kingdom in itself, which often declared war on each other. The uses, the social customs, the religious rites and the languages resembled each other, but they did not form a unity. This geographical and social dispersion has favored linguistic fragmentation, while the languages all come from the same stock. These languages have evolved so differently that their speakers today (around two million) can no longer understand each other. The Mayans had developed a complex script, both ideographic (symbols that express an idea) and phonetic (symbols that represent sounds), with regional variants that complicate deciphering (still poorly resolved).

Spanish colonization

It was the Spanish Pedro de Alvarado, lieutenant of Cortés, who tried to conquer the territory in 1524; El Salvador was then called Cuscatlán. Alvarado encountered strong resistance from the papiles; Repeatedly defeated, the Spanish withdrew to Guatemala. But the 1528 expedition managed to definitively defeat the papiles, many of whom took refuge in the mountains. The indigenous peoples were then virtually all decimated by wars and disease. After believing that they had found gold in abundance in El Salvador (from the name of the day's holiday: the "Redeemer"), the Spanish became disillusioned and content with exploiting the land of the territory.

The conquest enslaved the natives, but faster than anywhere else in Latin America, the Indians of El Salvador assimilated the conquerors; most have lost their language except for a few words that have passed into common use. However, some tribes have so far managed to preserve their traditions and their language: we can mention the district of Izalco, Zacatecolula, and especially the Costa del Bálsamo between Acajutla and La Libertad, where the Indians, supposedly converted to Catholicism, have maintained their religious customs and the communist form of land ownership.

Like all of the Latin American colonies, the history of El Salvador has been very convulsive. It was in 1524 that Pedro Alvarado entered the country for the first time; there he met fierce resistance in the towns of the Izalcos and in the town of the Pipiles, Cuscatlán. San Salvador was founded in 1528; the new colony depended on the captaincy of Guatemala. Independence was peacefully proclaimed on September 15, 1821 after the Mexican uprising. El Salvador at first tried to remain united to Guatemala by a federal bond; but, in 1822, he protested against the incorporation of the Central American

republics into Mexico; he defeated the Guatemalan troops, but was crushed by the Mexican army.

In 1823, Iturbide's empire collapsed and on November 22, 1824, the Central American Federal Republic was proclaimed, with San Salvador as its capital and General Manuel Arce as president. But the civil wars did not take long to break out (1826-1829), Guatemala wanting to break the federation; on April 13, 1829, Morazán occupied Guatemala with Salvadoran troops and maintained the federation until 1839. He was then defeated by Carrera, Guatemala's future dictator, and El Salvador declared independence. In 1841, a new war between Guatemala and El Salvador, the first having provided troops to former President Arce, against President Malespín. The following year he was overthrown by a pronouncement supported by Nicaragua and took refuge in Honduras, which sparked the war between Honduras and El Salvador. The two republics were then united and in 1850 Doroteo Vasconcelos wanted to impose the federation in Guatemala.

In 1851 El Salvador was invaded by Carrera. In 1856 and 1860, an American freebooter, William Walker, attempted to conquer Central America for the benefit of the United States; but the five republics armed themselves against him, and he was shot. In 1863, a new invasion of El Salvador by Carrera. The peace then lasted until 1885; At that time, the president of Guatemala, Justo Rufino Barrios, in agreement with Honduras, wanted to reconstitute the federation by decree; this time it was El Salvador that was hostile to the union and dragged Nicaragua and Costa Rica with it. Barrios was defeated and killed. The same year, President Zaldívar was overthrown in El Salvador, and Menéndez convened a constituent assembly that drafted a constitution. Menéndez was overthrown and killed by an insurrection in 1890, and the same year a new war broke out between Guatemala and El Salvador.

An attempt at union for internal affairs between El Salvador, Honduras, and Nicaragua failed again in 1898. In July 1906, El Salvador was involved in a violent conflict with Guatemala. Its Minister of War, General Regalado, former President of the Republic, personally hostile to Guatemalan President Estrada Cabrera, was accused by Guatemala of having encouraged the Barillas revolt, and was ordered to abandon his functions. El Salvador responded by joining Honduras and invading the territory of Guatemala, which responded by mobilizing 35,000 men. The day of El Jícaro (July 12) was happy for El Salvador; but General Regalado died in his success, and the intervention of the United States and Mexico promptly brought about (July 22) the signing of peace aboard the American warship Marblehead.

NICARAGUA

Nicaragua was originally populated by Mayans and Nahuatl, who migrated south to find a large body of water with two volcanoes in the center. They settled on the shores of Lake Nicaragua, opposite the island of Ometepe. Then, 500 years ago, the Miskitos and Sumos arrived from Colombia and settled in the Northeast (today the North Atlantic Autonomous Region). Other Amerindian peoples arrived from Honduras and El Salvador. They lived together until the arrival of the Spanish.

Christopher Columbus traveled along the Mosquito Coast in 1502. The first European to travel through Nicaragua was Espinosa, sent in 1519 by Pedro Arias, Governor of Panama.

The conquest of Nicaragua did not take place until 20 years later, along the Pacific coast, under the command of the Spaniard Gil González Dávila (around 1520). The Spanish immediately Christianized the indigenous populations

In 1522, Gil González de Ávila led an expedition there and allied himself with Cacique Nicaragua, chief of the Aztecs of the Isthmus of Rivas, whose name has remained in the country; then he was rejected by the dirians. These were defeated by Hernández de Córdoba, who founded Granada in his territory, then, in that of the Nagrañanos, León (1523), and discovered the San Juan, explored in 1539 by Calero and Machuca. The Indians were looted and massacred, finally enslaved. Indigenous books were systematically destroyed by the Catholic clergy. The archaeological objects found in great number (ceramics, basalt statuettes, sacrificial stones, etc.), are similar to

those of the Aztec civilization of Mexico.

In the 17th century, Nicaragua was the target of English pirates who destroyed Matagalpa (1643), sacked Granada (1665 and 1685), and burned León (1685). Some time before, in 1633, the Miskitos began a long tradition of fighting alongside the English against the Spanish settled on the Pacific coast. As for the Indian populations of the West who lived by agriculture, they remained isolated and declined, while a rich landowning aristocracy was formed. In Nicaragua, Spanish colonization was always limited to the Pacific coast.



Nicaragua was part of the general captaincy of Gualémala. In 1811, León rose against the Spanish, but was defeated; postage did not take place until 1821, and Nicaragua formed in 1823 one of the five United States of Central America. But the union dissolved in 1839 and could never be restored. The incessant civil wars aggravated this state of affairs. Nicaragua was in constant conflict with Costa Rica to ensure possession of the entire San Juan delta and the mouth of the canal that was then thought to be dug: it also tried to recover the district of Guanacaste and the Nicoya peninsula, abandoned in 1825 in Costa Rica.

A regular and stable government was not organized in Nicaragua until 1848. The presidents were: Don Ramírez, then Pineda (March 1851), General Don Fruto Chamorro (February 26, 1853). The territory of the republic was invaded by

the English: taking advantage of the dispute between Nicaragua and Costa Rica over the possession of San Juan, they seized the

presumed head of the future canal and called it Greytown (January 1, 1848). The United States then made them sign the so-called Clayton-Bulwer treaty by which they guaranteed the neutrality of the projected canal.

In 1851, a congress negotiated the union of Honduras, Nicaragua and Costa Rica without realizing it: on March 7, 1854, an alliance treaty was signed with Guatemala. But the democratic party rose under the leadership of Francisco Castellón and Máximo Jerez; They took León (May 1854) and blocked President Chamorro in Managua, who died there on March 12, 1855, but was replaced by José María Estrada. Castellón then had the unfortunate idea of asking for help from a formidable American buccaneer, Colonel William Walker. He recruited a band of American and German adventurers, seized Granada (October 14, 1855) and had himself recognized as president by the United States envoy. He robbed the country, burning and massacring; in two years, it killed more than 40,000 people.

Faced with the common danger, El Salvador, Honduras and Costa Rica signed an alliance (December 1855), and on March 9, 1856 Costa Rica declared war on the American buccaneer; Guatemala, El Salvador, Honduras and the provisional president of Nicaragua, Patricio Rivas, elected by Walker himself, joined her; Walker, who had had himself elected definitive president, could not hold out, despite his cruelty, and on May 1, 1857, he had to capitulate in Rivas. General Martínez was elected president. Walker made further attempts, landing at San Juan in 1857, then Honduras three years later; but there General Alvarez took him prisoner and was shot on September 12, 1860. The same year, England ceded its protectorate of the Mosquito Coast to Nicaragua in exchange for a life annuity of 5,000 dollars to the presumed king of the Mosquitoes. Apart from the attempts to reconstitute the federation of Central America, the main external incident was the conflict with Germany, whose consul had been insulted (1877). A naval demonstration imposed the satisfactions demanded by the empire (March 31, 1878).

The internal politics of Nicaragua was dominated at that time by the antagonism of the progressives or liberals, whose center was in Granada, and the conservatives or clericals, who dominated in León and Managua. Government was generally regular, less disturbed by revolutions than in neighboring republics, and financial management more regular.

From 1912 (until 1932), Nicaragua fell under the complete dependence of the United States, which militarily occupied the country and imposed the control of customs and railroads through

the Bryan-Chamorro treaty (1913).

- Conflicts between Sandinistas and Somozistas

Nicaraguan nationalist Augusto Cesar Sandino tried to oppose the American takeover by raising part of the population. The Americans intervened again in 1927 to support the Conservatives militarily against the guerrillas of Augusto Sandino, who had the support of Mexico. In 1934, Sandino was shot in the back by the National Guard, as he was leaving the negotiating table! Anastasio Somoza García, of the National Guard trained by the United States, proclaimed himself president in 1936 and imposed his dictatorship on the country until his assassination in 1956.

His sons succeeded him; first Luis, from 1936 to 1963, then Anastasio, from 1967 to 1979, the year he was overthrown. The Somoza clan had monopolized most of the country's wealth and had favored the establishment of large foreign (American) companies, including Standard Fruit and Bragmanns Bluff Company, which devastated entire sections of the national territory. It also launched colonization programs for lands that, in principle, do not belong to anyone.

In 1972, the indigenous people of the Atlantic coast regrouped, formed a party, the Alliance for the Progress of Miskitos and Sumos (ALPROMISU), and demanded administrative decentralization as well as control of municipal administrations and seats in the National Congress (Parliament). There was no follow-up, because all the negotiations failed.

In 1978, the assassination of Pedro Joaquín Chamorro, leader of the conservative opposition, triggered an insurrection orchestrated by the Sandinista National Liberation Front (in homage to Augusto Sandino), which forced dictator Anastasio Somoza to leave the country. The civil war is said to have killed at least 50,000 people. Once in power, the Sandinistas launched a socialist-inspired economic program, in particular through nationalizations, agrarian reform, and the confiscation of the lands of the Somoza clan. To ensure Nicaragua's national unity, the Sandinistas fought Miskito Amerindians suspected of supporting the armed opposition (the Contras) and preparing for political independence.

In the spring of 1987, after extensive consultation with the populations concerned, the Sandinista government of Managua established, in the midst of a war imposed by the great powers, an autonomy statute that created two autonomous regions: the RAAN, the Autonomous Region . del Atlántico Norte (Región Autónoma

del Atlántico Norte), predominantly Miskito and Sumo, and the RAAS, the Región Autónoma del Atlántico Sur (Región Autónoma del Atlántico Sur), predominantly mestizo and Creole. It was the first autonomy granted to indigenous people in the Americas. The 1987 Constitution recognized the fundamental principles granted to the inhabitants of the Atlantic Coast.

The US opposition, the Contra guerrillas and the serious economic crisis of 1988 caused the fall of the Sandinista candidate, Daniel Ortega. Indeed, it is Violeta Barrios de Chamorro, the widow of Pedro Joaquín Chamorro (leader of the conservative opposition assassinated in 1978), conservative candidate supported by the United States, who was elected President of the Republic.

- Towards a rule of law

The economic situation remained precarious, while the government constantly had to deal with strike movements. However, Violeta Chamorro's policies marked a radical change for Nicaragua, especially at the end of a ten-year civil war (most of the Contras were disarmed in 1992), which had practically destroyed the entire country, and the reestablishment of a government of law destined to establish a true democracy. But Mrs. Chamorro's government has always been unfavorable to the autonomists on the Atlantic coast and has deliberately neglected the two autonomous regions.

In 1995 a constitutional reform (Law of Partial Reform to the Political Constitution of Nicaragua) was enacted to liquidate the Sandinista legacy. The presidential election of 1996 saw the victory of the liberal right of Arnoldo Alemán, against the Sandinista Daniel Ortega. The latter challenged the election and sought by all means to destabilize the country faced with three major problems: the fight against endemic poverty, the control of the armed gangs that still refused to submit to the central power and the restitution of the lands confiscated by the sandinistas. .

The regime of President Arnoldo Alemán (conservative, ex-Somoza), recognized as authoritarian, wanted to extend its influence over the natural resources of the Atlantic Coast, while the dream of the Miskitos of a federated state faded a little. That is why the Miskito representatives accused the Managua government of considering the autonomy statute a "bad product of the Sandinistas" hated and destined to be abolished. From his first year as president, Alemán tried to reduce the powers of regional governments, which in any case never developed beyond the elementary principles recognized in the Constitution. If the Chamorro government seemed anti-autonomous, that of Alemán presented itself as a true

autochthonous "enemy of autonomy." Since the national government controls a large part of the budgets of the autonomous regions, it uses this money to buy, seduce or manipulate indigenous representatives. Be that as it may, autonomy has never been the priority of any of Nicaragua's main political parties. It has even been questioned since 1990 by the Sandinistas themselves. However, the irreducible Miskitos would no longer claim autonomy, but rather independence.

During the 1990s, the political parties in power succeeded one another without causing major changes, except for losing most of Nicaragua's social gains. Today there would be 60% unemployment, 63% of Nicaraguans living in marginal neighborhoods, 47% of citizens reduced to chronic poverty, without forgetting that the illiteracy rate went from 12% in 1990 to 40% in 2000; the state spends only \$14 per person on health, compared to \$35 in 1989. In January 2002, Enrique Bolaños, a member of the Liberal Party, was elected president. The government initiated a neoliberal policy aligned with that of the United States and favoring large private companies.

On November 5, 2006, former Sandinista leader Daniel Ortega was elected President of the Republic in the first round; took office on January 10, 2007. He reaffirmed his will to "eradicate poverty, guarantee the security of national and foreign actors and develop relations with the entire international community", emphasizing the importance he attaches to "reconciliation of the Nicaraguan family." For the United States, Ortega remains a personal friend of Cuban President Fidel Castro and Venezuelan Hugo Chavez, and a "radical socialist." The former Sandinista guerrilla fighter had to navigate cautiously between the America of George W. Bush and that of Hugo Chávez, of whom he is a personal friend (with Fidel Castro). However, Nicaragua remained one of the poorest countries in Latin America..

COSTA RICA

Native Americans have inhabited Costa Rica since at least 5,000 BC. C., but they have always been few in number compared to pre-Columbian civilizations such as the Mayans. Although the country's early inhabitants vigorously resisted the Spanish conquistadors and missionaries, they eventually succumbed to epidemics, died in battle, or left the region for more hospitable places. This is how we can explain the small number of these natives today.

The eastern coast was discovered on October 5, 1502 by Christopher Columbus who gave it the name: the country "Huerta", that is "the orchard" or the "garden", then Costa Rica and Castilla de Oro for

the gold wealth of the natives. Around 1514, the Espinoza licensee entered the Great Ocean (Pacific Ocean). Around 1520, it is said, Juan Soalano and Alvaro de Acuña settled on the plateaus; in 1523, Fonseca founded an establishment on the bay of Chiriquí, Brussels, another towards the Gulf of Nicoya. But the numerous Indians resisted oppression. The true conqueror of the country was Juan Vásquez de Coronado, who visited it from 1561 to 1565, founded Cartago in 1563. In 1578 Esparza was founded. The Indians were almost exterminated in the highlands populated mainly by Galician immigrants. But, in 1709, they revolted on the Atlantic coast, expelled the Franciscan priests and definitively maintained their independence in the district of Talamanca. In 1875, there was still only one European there.

In 1821, the province of Costa Rica adhered to the proclamation of independence; he continued to adhere to the old viceroyalty of Guatemala and followed his destiny for a few years, first adhering to the Mexican empire founded by Iturbide. After three years, war broke out between the centralists, described as imperialists or servile, and the federalists or liberals: the latter won; San José supplanted Cartago as the capital, head of the centralists. The first national congress met there, which immediately abolished slavery (1824). Costa Rica continued to be part of the United States of Central America from the act of union of July 1, 1823 until 1838. On this date it separated to organize itself into an independent republic. The constitution of April 1848 consolidated this state of affairs.

Since then, the small republic has lived without crisis or major shocks. Political revolutions have been quite numerous, but rarely violent. In 1848 we had to fight against an insurrection of the Indians; in 1850, to support a war against Honduras. In the same year, Juan Rafael Mora, a wealthy coffee grower, who administered the State as a commercial house, was elected president, greatly developed communication routes,

agriculture, internal and external transit. He intervened in favor of Nicaragua against the North American filibuster Walker, whom he managed to expel and obtained in exchange for this help the cession of the district of Guanacaste and the rectification of the borders on the lake side. The president and the constituent assembly of Nicaragua ratified this treaty, the congress rejected it, but the Costa Ricans occupied and held Guanacaste.

The authoritarian administration of President Mora ends up getting tired. When he was reelected president for the fourth time, on May 8, 1859, he was overthrown by a coalition of liberals with foreigners, English and Germans (August 14, 1859). He was imprisoned with his brother Joaquín Mora, Commander in Chief of the Army, and his brother-in-law, General Cañas, Minister of War and Finance, and embarked in Punta Arenas. Dr. José María

Montalègre, brother-in-law of the English consul, was named provisional president; a constituent assembly met, drafted a new constitution, voted for it and elected Montalègre president on December 27, 1859. Rafael Mora, having gone to New York, sought support in Guatemala, then in El Salvador. Helped by the president of this Republic, he returned, landed in Punta Arenas with his brother and brother-in-law (September 16, 1860); he marched on San José, but was defeated at the Barranca pass by Montalègre, besieged in Angostura; the city was taken and Mora shot on September 28 with his brother-in-law Cañas.

In 1863 Don Jesús Jimenes replaced Montalègre as President of the Republic; He was succeeded (May 8, 1866) by Dr. José María Castro. During Spain's war against Peru and Chile, the Republic of

Costa Rica maintained its neutrality. In November 1866, the Franciscans who had come to settle were re-embarked for fear that they would cause trouble. Jesuits are not admitted to the territory of the Republic either. In 1868, President Castro was overthrown and power returned to Jimenes. In April 1870 he had to withdraw before



Bruno Carranza, who was soon replaced as president by Thomas Guardia (October 1870). He held the position until July 1883, the date of his death, except for two brief interruptions when the



presidency was delegated to Esquirol (1876) and Herrera (1877). After the death of this dictator, who had established universal military service and free and compulsory education, but compromised finances, President Próspero Fernández was elected. He was succeeded on March 12, 1885 by General Bernardo Soto, replaced by the dismissed JJ Rodríguez, elected on May 8, 1890.

Indigenous

They number just over 35,000 and, as a whole, they are linguistically assimilated. The indigenous communities are: Guatusos, Bribris, Cabécares, Térrabas, Borucas and Guaymies. The majority of the natives live in one of the 22 "Indigenous Reserves" that cover a total of 320,886 hectares: Malekus (Guatusos), Chorotegas (Matambú), Huetares (Quitirrisí and Zapatón), Cabécares (Nairí-Awari, Chirripó, Alto de Chirripó, Tayni, Telire, Talamanca Cabécar and Ujarrás), Bribris (Cocles, Talamanca Bribrí, Salitre and Cabagra), Teribes (Térraba), Borucas (Boruca and Curré) and Guaymies (Coto Brus, Abrojo Montezuma, Osa, Conte Burica). Most of the natives of Costa Rica live in the coastal provinces of

Puntarenas and Limón.

1. Guatuso Indigenous Reservation (Maleku)
2. Matambú Indigenous Reservation
3. Quitirrisí Indigenous Reservation
4. Zapatón Indigenous Reservation
5. Nairi-Awari Indigenous Reservation (Chin)
6. Chirripó Indigenous Reserve
7. Bajo Chirripó Indigenous Reservation
8. Guaymi / Osa Peninsula
9. Guaymi / Conte Burica
10. Guaymi / Coto Brus
11. Guaymí / Abrojos Montezuma
12. Curré Indigenous Reservation
13. Boruca Indigenous Reservation
14. Térraba Indigenous Reservation
15. Ujarrás Indigenous Reservation
16. Salitre Indigenous Reservation
17. Cabagra Indigenous Reservation
18. Tayni Indigenous Reserve
19. Telire Indigenous Reservation
20. Cabecar-Talamanca
21. Bribrí Talamanca
22. Kekuldi Indigenous Reservation (Cocles)

HONDURAS

Honduras was discovered in 1502 by Christopher Columbus; from the island of Guanaja, he passed Punta Casinas (Cape Honduras), then sailed east. Honduras was first called Higüeras, after a native plant. Christopher Columbus called it Honduras, which means "deep waters" (in Spanish, hondo means "deep"), because the bay where he landed, in the north of the country, was very deep. The word Honduras, therefore, reflects the rugged and mountainous terrain of the country, with its deep valleys and volcanic mountain ranges; a third of the territory is covered with forests. The region that corresponds to the current Honduras was part of the territory of the Mayan civilization during the first millennium of our era; this territory inhabited by the Mayans occupied about 400,000 km²; it corresponded to the southern part of Mexico (Yucatan), as well as to Guatemala, Belize and the eastern part of Honduras and El Salvador. The Mayans were scattered in city-states (Tikal, Palenque, Uxmal, Copán, etc.) dominated by gigantic pyramids. In Honduras, the Mayan site of Copán, on the border with Guatemala, still bears witness to the splendor of the Mayan civilization that flourished during the first millennium.

In 1522, G.-G. from Ávila discover Puerto Cabellos; in 1525, Cristóbal de Olidi created the Triunfo de La Cruz neighborhood; in

1525 Trujillo emerges. Within a few years, three quarters of the population were massacred by the conquerors, whose role ended in 1539. The resistance was sometimes brave. In 1537, an indigenous uprising led by Lempira, leader of the Lencas, endangered the conquest of the Spanish. Lempira not only refused to submit to the conquerors led by Captain Alonso de Cáceres, but wanted to have opposed the Spanish, weapons in hand. A victim of treason, he would have been taken prisoner and executed in 1538. The betrayal was necessary to defeat the chief Lempira de Colquin (Monts de Sensenti). So, Lempira became a true national hero, whose name was later (in 1931) given to the Honduran currency (the lempira).

Other Spanish communities settled in the valleys of Honduras where they remained very isolated. In 1542, the Spanish created the Audiencia and Captaincy General of Guatemala, which depended on the Viceroyalty of Mexico and comprised seven provinces: Soconusco, Chiapa, Verapaz, Guatemala, Honduras, Nicaragua, and Costa Rica. Having become the seat of the Audiencia and Captaincy General of Guatemala in 1554, Guatemala ruled all of Central America except Panama. Honduras was only a province of the Captaincy General of Guatemala, but remained under Spanish administration. The Indian populations, who lived from agriculture, were isolated, while a rich Spanish landed aristocracy was formed. Throughout the colonial period, the Spanish imposed the Spanish language and the Catholic religion on the population. Mayan identity was completely denied. Today, colonial churches and cathedrals, abandoned mines, castles and fortresses bear witness to the difficult times of war and Spanish colonization.

Colonization had been very neglected. In 1697, some 2,000 Garífunas who had survived the colonial wars were deported by the English to the island of Roatán, off the coast of Honduras. Honduras formed the province of Comayagua, from the captaincy general of Guatemala. In 1778 its population was estimated at 90,000 inhabitants. In 1823, Honduras entered the federal republic of Central America. He remained loyal to the Federalists or Liberals during the struggles that followed.

When the union was broken in 1839, he tried to maintain it at least with the neighboring states where the same ideas prevailed, Nicaragua and El Salvador. In 1853-1854, having been constituted separately and allied with Guatemala, the center of the autonomists, the liberal president Cabaños, champion of the federation, waged war in Guatemala to impose it; he was beaten and expelled (1855). His successor, the energetic and ferocious Guardiola, a Zambo Indian, dealt with Guatemala and kept order by terror until the day he was assassinated by his soldiers (January 11, 1861). It was he

who had to fight the American filibuster Walker.

As Spanish colonization continued, English pirates and buccaneers came to settle in the north, near the border with Belize (then British Honduras) and in the Bay Islands (Islas de la Bahía). And it is on the island of Utila that Henry Morgan, one of the most famous and feared pirates in buccaneer history, is said to be dead and buried. These areas became part of the British protectorate formed in what was then British Honduras. Subsequently, the British brought a few thousand slaves from Jamaica, who settled permanently in the region.

The English did not definitively leave Honduras until 1859, but there they left their mark on the English or English-based Creole spoken by the inhabitants of these northern regions. Most Honduran Garifuna live on the north coast and in the departments of Cortés and Gracias a Dios.

Vice President Vittoriano Castellamiro replaced him and he soon died (1863). The next president, José-Francesco Montes, allied himself with Barrios from El Salvador against Carrera from Guatemala; the latter had him dismissed by General Cerna and replaced by General José-Maria Medina, definitively elected in February 1864, who had a new constitution approved. Reelected in 1866 and 1870, Medina declared war on El Salvador, was completely defeated and overthrown by the Liberals (1872). C. Arias then took the presidency, which passed in February 1874 to Ponciano Leiva, in May 1877 to Soto. It was the period of economic hardship, a consequence of the disastrous loans negotiated by Medina. In 1880, the constitution was revised; the capital was moved from Comayagua to Tegucigalpa. The presidents were Bogran (1883-1891), Ponciano Leiva (1891-1893), Vásquez (1893), etc.

At the beginning of the 20th century, political life, under the watchful eye of the army, was still dominated by two parties, the Liberal Party and the National Party, and by the growing role of the United States, whose only company, United Fruit Company, which had owned three-quarters of the plantations in Honduras since the 1910s, had thus become an essential player in Honduran life. After the uncertain elections of 1924, the outgoing president, Rafael López Gutiérrez, proclaimed himself dictator and provoked the intervention of the Navy. Soon, the world economic crisis of 1929 will hit Honduras hard, where for some years a solid trade union movement has been developing on the plantations. Strikes are called, but the protest is suppressed by the army in 1932.

Between 1933 and 1948, the country suffered the bloody dictatorship of Tiburcio Carias Andino, of the National Party of Honduras (PNH). The regime harshly repressed any opposition (the massacre of July 6, 1944 in San Pedro Sula, in particular). The rigged elections then brought Juan Manuel Gálvez, another member of the PNH, to the top of the state, carrying out the same repressive policy as his predecessor. In 1954, his government fell after a general strike. After a brief return to a constitutional system, during which the dominant figure was Ramón Villeda Morales (1957-1963), Honduras once again fell under the yoke of a military dictatorship, headed by Colonel Osvaldo López Arellano, who temporarily abandoned the power between 1969 and 1972. At the end of a short and costly losing war against El Salvador, he then returned to the head of the junta until 1975, when he was forced to resign after being accused of having received bribes from a US company.

Since its independence (1844), Honduras has frequently been governed by conservative dictatorships. Elections were often shams and armed revolts were frequent. Then, starting in the second half of the 19th century and until the beginning of the 20th century, the Honduran state was dominated by liberal dictators such as Marcos A. Soto in 1876, who began to emphasize the economic development of the country and the need to increase the exports. The capital Comayagua (conservative) was transferred to Tegucigalpa (liberal). In doing so, the leaders had to attract foreign investment and their control over the country. At the beginning of the 20th century, Honduras became a "banana republic" subject to constant intervention by the United States, which defended companies such as the United Fruit Company. By 1910, these wealthy American companies had ended up acquiring 80% of the country's arable land. It was at this time that the expression "banana republic" appeared, which was applied in a caricatured way to Honduras, since the country practically belonged to United Fruit for a century. A popular diction has been formed: "A mule costs more than a deputy." Americans were known for demanding high prices from poor Hondurans.

Although these fruit companies contributed little to the general development of the country, they developed an important hegemonic export product, developed the port areas of the Caribbean and made San Pedro Sula an important population area. Colonel Juan Melgar Castro succeeds López Arellano. But in 1978, a coup d'état overthrew him and General Policarpo Paz García, at the head of the coup plotters, took the reins of power. In the early 1980s, Honduras became a rear base for the United States in its fight against the Sandinistas in Nicaragua and against the guerrillas developing at the

same time in El Salvador. At the same time, in 1981, a civilian regime was finally restored after free elections. The leader of the Liberal Party of Honduras (PIH) is elected president. In 1986 he was succeeded by José Azcona del Hoyo, from the same party. But the return of civilians to power does not imply a profound improvement in freedoms. The military retains significant power. It is active with the United States in helping the Contras (= opponents of the Nicaraguan Sandinista regime), and its leader, General Alvarez, is also, until his marginalization in 1984, behind the actions of the militias, called squadrons of the death, which eliminate many opponents. Alvarez will be assassinated in 1989, in Tegucigalpa. A short time later, the activity of the Contras in Honduras was terminated. President Rafael Callejas, elected in 1990, committed the country to a policy of economic austerity. In 1993, Carlos Reina continued with the demilitarization of the country. A few officers accused of human rights abuses during the previous decade began to go to trial starting in 1995, when the new president, Carlos Flores, was elected. The army finally came under complete civilian control in 1999.

The inhabitants of Honduras, for the most part immersed in misery, have not yet finished their difficulties. Honduras is the second poorest country in Central America and one of the poorest countries in the Western Hemisphere, with an extraordinarily unequal income distribution and massive unemployment. High crime discourages investment and, to make matters worse, the country was devastated in October 1998 by Hurricane Mitch, which killed 5,600 people and caused some \$2 million in damage. In addition, the year 2000 saw the return of the death squads, commanded this time by the police, and who are accused of the murder, during the year, of a thousand street children.



PANAMA

Before the arrival of the Europeans, it was the Kuna, Chocó and Guaymí Amerindians who occupied this strategic region because, on the one hand, it connects North America with South America, and on the other, it separates the Pacific Ocean from the Atlantic Ocean.

Panama, whose coast was already explored in 1502 by the navigator Rodrigo de Bastidas, was known first, from 1519, with the name of Isthmus (= Isthmus) only part of the Spanish viceroyalty of Nueva Andalucía, then Nueva Granada, which also included the current republics of Colombia, Venezuela and Ecuador.

The city of Panama (a word that means "area rich in fishing"), founded in 1519, became the starting point for all Spanish colonial expeditions to the north and south of the continent. It is through this strategic axis that all the money from Peru passed. This is why the colony aroused the greed of the Dutch, French and English corsairs, who attacked it on many occasions, which considerably damaged the prosperity of Panama. To defend themselves, the Spanish fortified the east coast. This did not prevent the famous British pirate Henry Morgan (1637-1688) from taking Panama City in 1671, when the city's defenders outnumbered the enemy troops; Morgan's loot is said to have totaled over £ 100,000, but the fame of this feat was marred by the cruelty of Morgan and his men.

Dependent on the Viceroyalty of Peru, Panama was later integrated into New Granada in the early 17th century, after Colombia, but remained under Spanish rule until 1821. It was during this period that the population mixed and the Spanish language spread. . throughout the country, except among the natives.

In 1810 this colony was raised, forming in 1819 the Republic of Colombia (or Gran Colombia); but, from 1829 to 1831, Ecuador and Venezuela separated from it. The group formed by the current Colombia and Panama then took the name of the Republic of New Granada. In 1855, the department of the Isthmus changed its status by becoming the independent state of Panama, without ceasing to be a dependency of Bogotá. Under the new constitution proclaimed in 1865, Panama became part of what was now called the United States of Colombia, replacing the Republic of New Granada. It was around this time that the drilling of a channel between the Atlantic Ocean and the Pacific Ocean began to be seriously studied. The first idea of the canal dates back to the Spanish domination, during the Spanish colonization, the King of Spain, Carlos Quinto, commissioned a study in 1523 to prepare a first project for a canal on the Isthmus of Panama. He believed that by digging a trench the

trips to Ecuador and Peru would be shorter and it would allow ships to avoid the famous Cape Horn and its dangers, especially for the transport of gold. A plan of the work was even drawn in 1529, but the king did not take charge of it. In 1534, a Spanish notable proposed a canal project similar to the one that exists today. Subsequently there were several proposed plans, but nothing was actually carried out. It must be admitted that the political situation in Europe and the technological level of the time still made the project impossible.

Humboldt had studied the possibility at the beginning of the 19th century, and the inauguration in 1855 of an interoceanic railway put it back on the agenda. But only in 1875, with Ferdinand de Lesseps, was the company attempted. The great difficulties presented by the establishment of the canal in a mountainous terrain brought the financial collapse of the canal company. This was dissolved in 1889 and the following year the work was abandoned. They will resume only ten years later under the aegis of the United States. The canal will be inaugurated in 1914. But in the meantime, Panama will have become completely independent from Colombia, becoming a sovereign state.

It was on November 3, 1903 that the uprising broke out, with the support of the United States, that would lead to the formation of this country into a state. According to the garrison officers, some inhabitants took by surprise the Colombian governor Obaldía and the commanders of the military and naval forces of the isthmus. Alone, a gunboat, the Bogotá, launched some shells on the city, but ceased fire before the response of the forts. The next day the act of independence was proclaimed and a ministry was formed. On November 5, the new government informed the United States government that it was in a position to assume the responsibilities of an independent power. On the 6th, a Frenchman, Philippe Bunau-Varilla, was appointed Minister Plenipotentiary of the Republic in Washington. On the 13th, he was received by President Roosevelt. On the 7th, the United States consul had entered into official relations with the Panamanian government.

This revolution had been foreseen for a long time, because incessant rebellions had witnessed, for half a century, the state of insubordination of the Isthmus and the divergence of opinions and feelings between this department, where foreign merchants resided, and continental Colombia populated by Indians and Creoles. , a country bogged down in its archaism, headed by a militaristic and clerical government. But, in fact, the attempt of the citizens of Panama would have been in vain without the support of the United States. The rejection by the Bogotá Congress of the Hay-Herrán

Treaty, which should have made possible the completion of the canal, outraged the North Americans. It should be noted that the separatist movement followed this vote for a few days. The United States intervened to protect its nationals if necessary, but so quickly that this intervention seemed prearranged, and it was they who immediately directed all the affairs of the isthmus. The new state hastened to declare that it would respect the rights of the French Panama company, and France recognized this on November 18; the other powers did the same.

As of November 18, a treaty signed between the Republic of Panama and the United States by Hay and Bunau-Varilla confirmed United States control over the Panama Canal. The United States guarantees the independence of the Republic, and for a sum of 10 million dollars and an annual income of 250,000 dollars, they obtain the occupation and exploitation in perpetuity of the canal and the territories that depend on it, including the islands that are in the port of Panama, with the same powers as if they were truly sovereign over these land and sea areas, Panama renouncing the exercise of these powers. The treaty was ratified in Panama on December 2, 1903 and in Washington on February 23, 1904.

A national constitutional convention drafted a constitution that went into effect on February 15, 1904. The first elected president was Dr. Manuel Amador Guerrero. But the country remained a de facto protectorate of the United States until 1939, which then retained only a five-mile zone on each side of the Panama Canal. A status quo without major setbacks was thus installed in the country until 1954, when anti-American riots broke out. Other riots, which have the same nationalist inspiration, will also take place in 1964. But it was in 1968 that the movement reached its climax, with the coup organized

by General Omar Torrijos Herrera, which overthrew the government of President-elect Arnulfo Arias. . Torrijos will then begin to negotiate with the United States his withdrawal from the Canal Zone and finally an agreement is signed in 1977 with US President Jimmy Carter, which provides for the return of the territory on December 31, 1999. Withdrawal that will actually take place as planned. But Torrijos died much earlier, in a plane crash (perhaps an attack), in 1981.

The death of Torrijos paves the way for the seizure of power by a new dictator, General Manuel Noriega. Although he was a former CIA collaborator, relations between Noriega and the United States rapidly deteriorated. Noriega is accused by his former Pygmalion of drug trafficking. After a failed coup against him in 1988, and losing the elections the following year, the dictator canceled the vote and declared a state of emergency, which served as the pretext in 1989 for a US intervention called Just Cause. The marines capture Noriega and imprison him in the United States where he will be sentenced in 1992 to 40 years in prison. The occupation of the country will last until 1993. In the meantime, a parliamentary political life has been somehow organized. Guillermo Endara, who came to the head of state with the support of the United States in 1989, gave way ten years later to Mireya Moscoso. Starting in 2000, he will work to clarify the crimes committed by the dictatorships of Torrijos and Noriega, and will also lead an anti-corruption policy. But his failures the

economic and social crisis that he was unable to tackle made him lose the 2004 elections. Omar Torrijos, son of the former dictator, was elected to the presidency. In 2006, the population approved in a referendum the financing for the expansion of the Panama Canal.



THE PANAMA CANAL

The idea of channeling through the isthmus connecting the two Americas, and thus creating a considerably shorter route between Western Europe and the eastern regions of Asia, Indochina, China, and Japan, is more or less contemporary with the exploration of these regions. As early as 1528, a Portuguese navigator, Antonio Galvao, proposed to Emperor Charles V to open an interoceanic communication. In 1780, Nelson advocated the idea of opening a canal through Nicaragua. In 1804, Alejandro de Humboldt studied the same issue on the spot and drew up five draft plans, the main one cutting the Isthmus of Panama at its narrowest part, from Chagres to Panama. In 1826, Prince William of Nassau commissioned a new investigation. On the other hand, a few years later, the French Gavella and de Courtines, sent by Guizot, spoke out against the possibility of the company. In 1844, the king of France Luis Felipe refused to accept the proposals of the delegates of the States of Guatemala, Salvador, Honduras, aimed at carrying out the same company; but, starting the following year, the Nicaraguan government, which was looking for a resounding name to put itself at the forefront of the attempt and attract European capital, appealed to Luis Bonaparte, then a prisoner in Ham. The case failed again. From 1845 to 1870 further attempts were made in various directions and designs, but always without success. However, a commission of American scientists, established in 1870 by the United States Congress, went for three years to explore the entire isthmus to reach the conclusion that the footprint of the depression in Nicaragua, although longer than that of Panama-Colón, however, was preferable for the execution of the canal. That was the question when the idea was taken up by Ferdinand de Lesseps in 1875.

After four years of preliminary studies, continued in particular by Bonaparte Wyse, a congress of engineers met at the behest of the "great Frenchman". It approved the project for a flat, open-air canal that runs from the Bay of Limón to the Panama roadstead. The flat channel should have a length of 74 kilometers, a width of 22 meters and a depth of 8 to 9 meters. The execution, initially entrusted to a large number of small contractors, was soon divided into five large sections, the first two of which, located on the Atlantic slope, were developed in the lower parts of the Chagres River valley; the third and fourth were established on the central massif of the Cordilleras, crossing the Culebra; the fifth, finally, on the Pacific slope, descended to the sea through the Rio Grande valley.

The Universal Company of the Interoceanic Canal of Panama was established in March 1881 with a nominal capital of 300 million, divided into shares of 500 francs, of which only 250 francs were

required, in two installments. But, despite the successive bond issues carried out by the Company, its financial situation soon collapsed. It was necessary to abandon the project of a canal at the level, to move on to a canal with locks, of easier execution. A final issue of 720 million bundled bonds, hardly authorized by the Chamber, was not covered. In March 1889, the court pronounced the dissolution of the Company. It was the death of the French company.

The Panama issue.

At the time of the issuance of the batch bonds of 720 million, authorized by the law of June 8, 1888, for the construction of the Panama Canal, unfortunate rumors had circulated about the difficulty of the work, the waste of the contractors; the officials that the State had sent to judge on the spot the state of the company had brought an unfavorable impression (Rousseau report). In December 1888, the Company asked the Chamber for a three-month extension for the payment of its debts. Denied this extension, Ferdinand de Lesseps had to apply to the civil court for the appointment of administrators, whose efforts were in vain.

From January 1889, and especially at the time of the dissolution of the company, the complaints reached the Paris public prosecutor's office. On June 11, 1891, Attorney General Quesnay de Beaurepaire opened an investigation, which lasted seventeen months. On November 21, 1892, Ferdinand de Lesseps, director, three directors of the dissolved Company and the engineer-entrepreneur Eiffel, were summoned before the Court of Appeal (F. de Lesseps, whose advanced age had weakened his intelligence, was a great officer of the Legion of Honor) for acts dating back to 1888. The sentence of February 8, 1893 sentenced: Ferdinand de Lesseps, in absentia, and Ch. de Lesseps, his son, to five years in prison and a 3,000 franc fine, Cottu and Marius Fontane to two years and a fine of 3,000 francs, for fraud and attempted fraud against the public, in connection with the issue of June and December 1888, and breach of trust towards the Company, for unjustified expenses; Eiffel, for breach of trust in the Compagnie de Panama, to two years in prison and a fine of 20,000 francs.

But, on appeal from those convicted, the Court of Cassation, considering that the investigation procedure should have been opened by direct summons before the Court of Appeal, annulled this sentence and allowed the plaintiffs to benefit from the limitation period (June 15). On November 20, 1892, one of the organizers of Panama's advertising, Baron Jacques de Reinach, died suddenly, on the verge of being arrested; Cornelius Herz, arrested in Bournemouth in 1893, and who, for health reasons, could not be extradited, also benefited from the statute of limitations, but was

later convicted in absentia, then definitively (1895-1896). for blackmail against Reinach and the Panama Company, to five years in prison and a fine of 3,000 francs.

The banking broker Aron, known as Arton, had been sentenced in absentia to civic degradation, five years in prison and a fine of 400,000 francs, on May 23, 1893, for corruption of the acquitted Sans-Leroy. Arrested in London (1895) after an epic manhunt, extradited and convicted of common law crimes, he was acquitted by Count Sans-Leroy (February 25, 1897). On his indications a new instruction was opened (March 1897), during which proceedings were authorized against the deputies Naquet, H. Maret, Antide Boyer and Senator Levrey (March 29, April 1). But the Criminal Court of the Seine (December 30) acquitted all the accused. The prosecutor had to drop the charges against Saint-Martin, Rigaut, Boyer and Laisant. Deputy Naquet, back from London, was in turn acquitted (March 2 and 3, 1898).

The criminal case just summarized had produced in the public and in the press, especially in 1892-1893, a great deal of emotion. Two House committees investigated Panama affairs (November 1892-June 1893, June 1897-January 1898); only the conclusions of the second were discussed in public session and adopted (March 30, 1898). They blamed the failures of the police and the judicial authority, which had started the process too late: but a ruling by the Court of Cassation, constituted at the request of former prosecutor Quesnay de Beaurepaire, as the Superior Council of the Magistracy, exonerated this magistrate. .

The takeover by the United States.

The United States took over, determined to complete a vital project for its economy. The works have been preserved since 1895 in an acceptable state of maintenance.

In 1902, a resolution of the United States Congress relaunched the machinery preparing to take over the business by purchasing its rights from the Compagnie Française, whose bondholders and shareholders would be partially compensated for their losses. Already the previous year an American Company had been formed and, after an agreement with England (convention of November 18, 1901, by which the United States undertook to internationalize the canal), with Colombia (1903), then with the Republic of Panama (November 18, 1904), was to take over the work supervised by the US Army Corps of Engineers and completed in 1914.

The first ship to cross the 79-kilometer-long Panama Canal was the

American cruiser USS Missouri. The United States benefited from a territorial zone on both sides of the canal for its exploitation, which it maintained until 1999. The city of Colón became the headquarters of powerful shipping companies, and became one of the great ports of the Atlantic. The United States retained sovereignty over a strip of land that bordered the canal on both sides. Several military bases were established there.

In 1977, agreements were signed between the leader of Panama, Omar Torrijos, and US President Jimmy Carter, so that this tape would be returned to Panama on December 31, 1999. On this date, the United States completely abandoned the Canal zone, then of a gradual transfer of sovereignty that lasted a decade. In 2006, Panama decided, after a referendum, to double the canal's capacity. It is expected that the work that should begin in 2007 will be completed around 2014 or 2015. Remember that Washington intends, under the Carter-Torrijos treaty, to be able to intervene unilaterally in Panama, without prior authorization from the government of this country, if the " neutrality" of the channel. It is true that the presence of the United States in Panamanian territory has always had the purpose of projecting its military power throughout the continent. Obviously, this thesis is strongly contested by the Panamanian government, which has granted concessions to a Hong Kong company.

SUDAMERICA



COLOMBIA

The conquest by the Spanish

When Europeans first approached the countries that today make up Colombia, they found the plains covered with forests and interspersed with rivers, and sparsely populated: wandering populations, separated by differences in language and customs, lived scattered along the sea shores, on the mouths and banks of the Orinoco; each of these populations bore the name of a nation, although many times the number of individuals that formed it was barely 1,000, and rarely exceeded 10,000.

Christopher Columbus discovered these regions in 1498. After surveying the Gulf of Paria, he sailed along the coast to the point of Araya, Ojeda and Amérigo Vespucci followed the discovery in 1499 and reached Cabo de la Vela. Then Spanish ships would come to this coast to exchange trifles for gold, pearls, brazil, etc.; but as they proceeded west they were astonished to find Indians willing to take what they had from them. In 1510, Ojeda and Nicuesa discovered the shores of the Gulf of Darien. The same year, Balboa advanced into the interior of these countries: in 1513, he was the first to cross the Isthmus of Panama. Meanwhile, the Spanish formed settlements on the coasts; they built cities there; they exterminated the Indians who resisted them, and reduced to slavery all those who escaped the massacre: a law of Carlos V authorized them to do so. The crimes committed by the swarm of bandits that the greed for pillage attracted to these unhappy countries, became so great and numerous that they even reached the administration of Saint-Domingue: in 1527 he sent Jean Ampues to put an end to these atrocities. .

The missionaries had already come to preach the gospel to the Indians; the soldiers, whose excesses they did not share, had frustrated their project; the monks were massacred by the Indians because of their hatred for the Spanish. In 1520, Las Casas, who was immortalized for his persevering zeal in defending the Indians, arrived for the first time on the coast of Cumaná, to found a colony of farmers there; these were slaughtered during his absence. Ampues managed to restore order, declaring himself protector of the oppressed; Unfortunately, the province of Venezuela had just been ceded by Charles V to the Welzers, merchants from Augsburg, in payment of the sums he owed them. The ferocity of the agents of these Germans, who arrived in 1528, surpassed that of the Spanish. Finally, the Welzers were dispossessed in 1545; the oppression of the Indians ceased; they were declared free, not even excepting those who took up arms. But, persuaded by a sad experience that the Europeans had no other intention than to exterminate them, they did not want to listen to the way of persuasion to align themselves under the laws of the Spaniards; reduced to the option of giving up

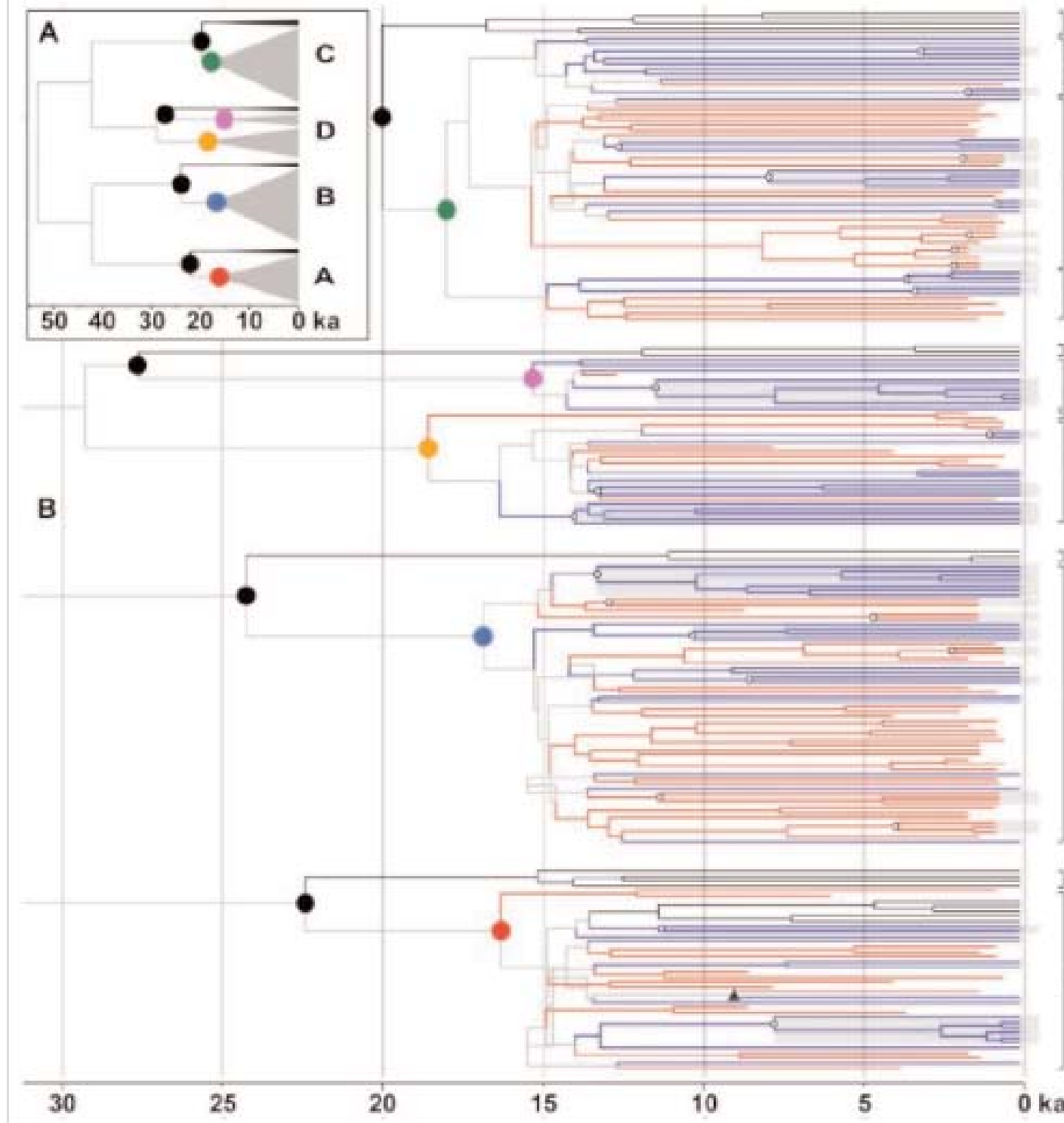
Ancient mitochondrial DNA in South America

The geographic isolation of the Americas delayed their colonization until the end of the Pleistocene between 20,000 and 10,000 years ago. It is likely that the first humans arrived from Asia through the Bering Strait located above sea level during the Last Glacial Maximum. However, at the time most of North America was covered by the Cordilleran and Laurentian glacial plates that blocked access from eastern Beringia. Shortly after the Cordilleran plate melted, a potential pathway along the Pacific coast opened up about 17,000 to 15,000 years ago. The alternate route through a corridor east of the Rocky Mountains only opened between 11,500 and 11,000 years ago. The timing and route used by the first human migration are important to understanding its size and speed.

Genetic studies of Native American populations are complicated by the demographic collapse and significant loss of genetic diversity that followed European colonization in the late 15th century. However, early results suggest that the arrival of small founder groups in a single migration is the origin of most Native American ancestors today, although the distribution of some mitochondrial haplogroups suggests different routes of arrival along the migration. Pacific Coast (for D4h3a), or through the corridor east of the Rocky Mountains (for X2a).

fig. S1. Location of archaeological sites (see table S2 for detailed information and samples). Camarones and Pica-8 have the same coordinates, as well as Jauranga and Molinos.





Unfortunately, molecular clock accuracy is limited in studies from the Americas due to low genetic diversity and lack of calibration points. Thus, they estimate the arrival of the first men with little precision between 26,300 and 9,700 years ago.

Paleogeneticists have just published a paper titled: Ancient Mitochondrial DNA Provides a High-Resolution Timeline of the Peopling of the Americas. They sequenced the complete mitochondrial genome of 92 pre-Columbian individuals between 8,600 and 500 years old. These samples are found in Peru (70), Bolivia (9), northern Chile (6), Mexico (5), and Argentina (2). The Anzick individual located in North America and previously sequenced was added to this group:

The samples belong to 84 different haplotypes whose haplogroups are A2, B2, C1b, C1c, C1d and D1. Haplogroup D4h3a was not observed. None of these 84 ancient haplotypes corresponds to a contemporary individual. These results show the importance of ancient DNA evidence to take the whole measuring the genetic

diversity of the past and reconstructing the peopling process of the Americas.

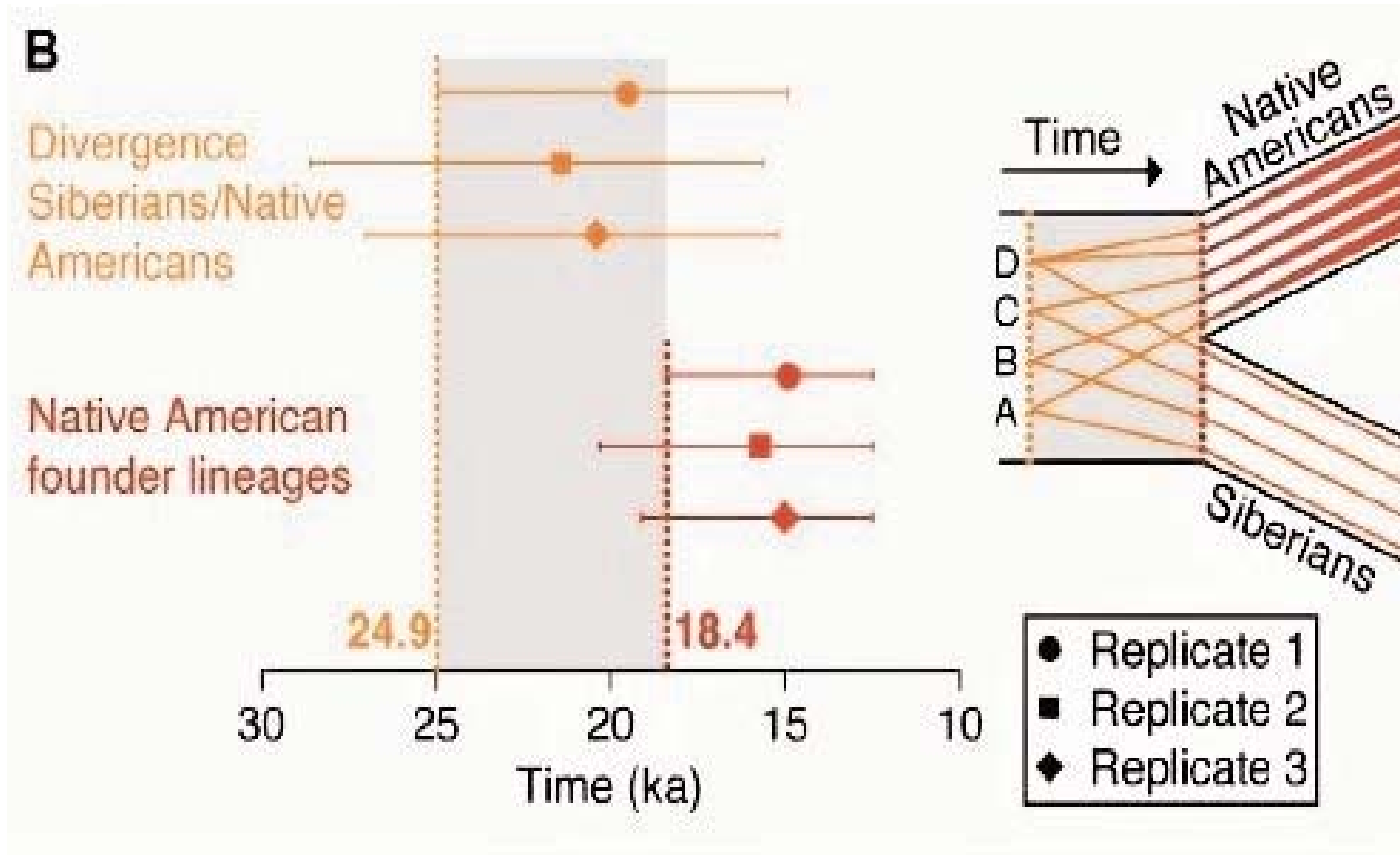
The estimation of the ages of the most recent common ancestors (TMRCA) for haplogroups A2, B2, C1, D1 and D4h3a is strongly synchronous, confirming that these five haplogroups participated in the initial migration. In Figure A above, the black disks indicate the points of divergence between the Siberians and Native Americans. Siberian clades are in black and Native Americans in grey.

In Figure B below, Siberian clades are in black, contemporary Native American clades in blue, and ancient Native American clades in red.

The authors performed a Bayesian phylogenetic analysis of the mito-

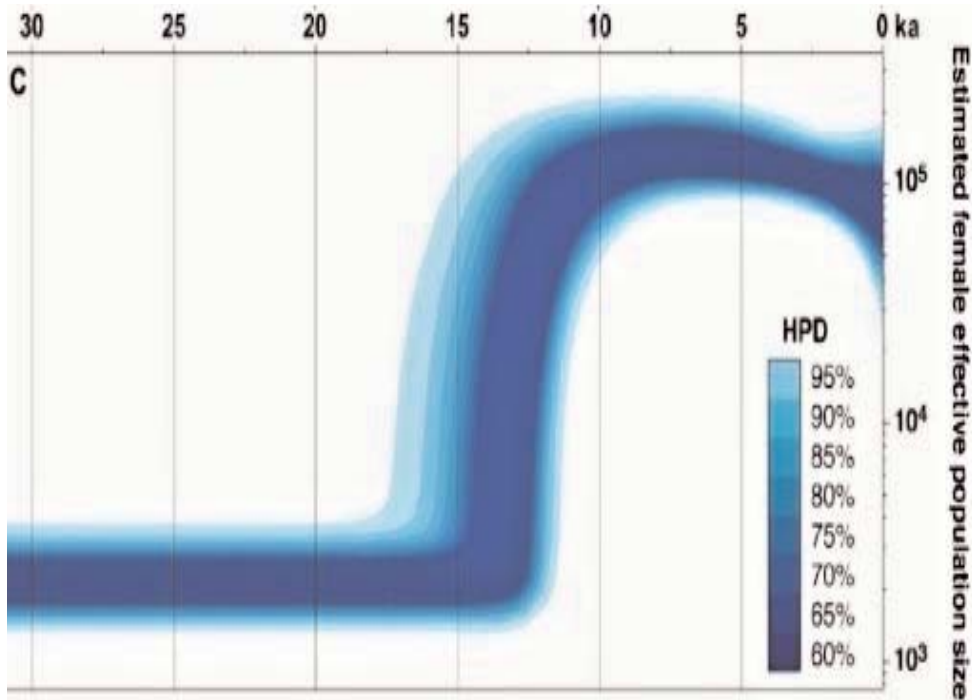
chondrial sequences. Since using more than 400 sequences for this analysis is computationally time consuming, the authors used three sets of 87 sequences containing exclusively the five Native American haplogroups: A2, B2, C1, D1, and D4h3a for this analysis, plus 20 Siberian sequences from sister lineages and the 92 ancient genomes from this study to which was added the genome of the individual Anzick sequenced in a previous study. Thus, each set contained a total of 200 sequences whose results correspond to the three replicates indicated in the following figure:

The figure below shows that the genetic divergence between the ancestors of Siberians and Native Americans dates back to between 24,900 and 18,400 years ago. The two populations can be considered to have separated after this date. It is not possible to know whether



this separation took place in Siberia or in Beringia. However, this separation date corresponds to the Last Glacial Maximum. It can be assumed that arid conditions drove populations to the western limits of Beringia, that is, present-day Siberia, to seek refuge further south. In contrast, populations east of the Kamchatka and Chukotka peninsulas were blocked by the Aleutian ice belts and had to remain isolated in eastern Beringia. The size of the effective female population stranded in Beringia is on the order of 2,000:

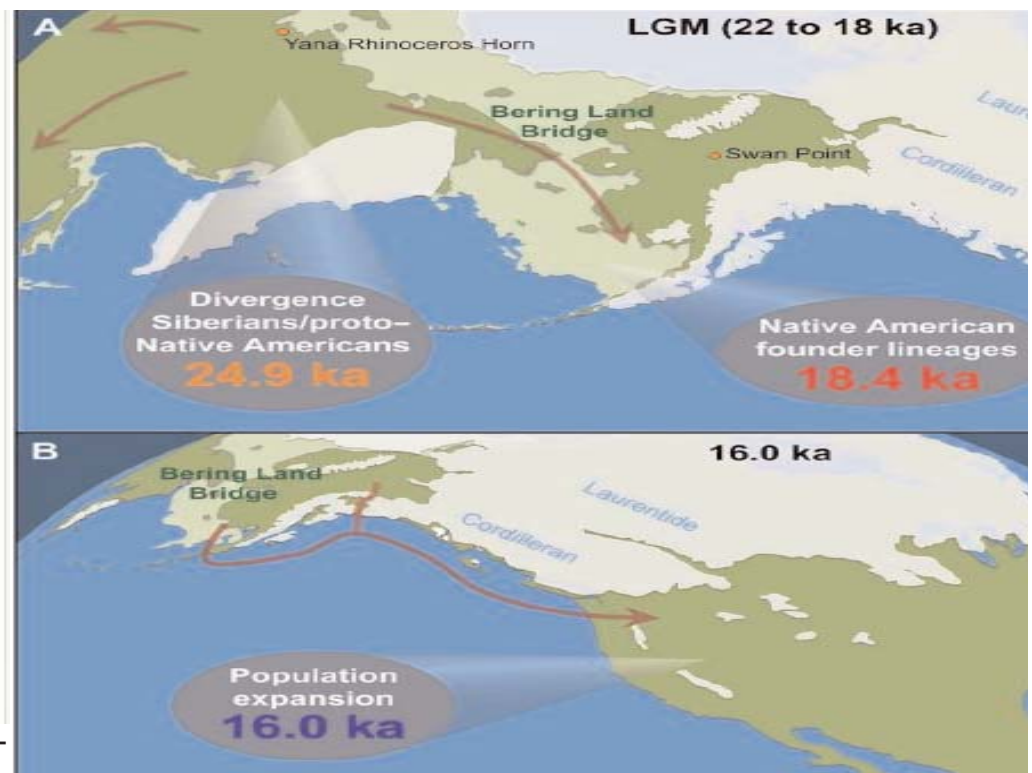
Although this number cannot be directly translated to actual population size, this population must have been relatively small and no larger than a few tens of thousands of individuals. Observations of wildlife in this region at this time indicate a landscape made



up of shrubby tundra that may have been able to support such a population. These data are therefore consistent with a glacial refugia in Alaska and the Yukon during the Last Glacial Maximum.

The mitochondrial phylogenetic tree shows that there is a sudden expansion of all haplogroups between 16,000 and 13,000 years ago, suggesting that the 16,000 year date corresponds to the initial entry of the first humans into North America. If we assume that the isolation of this population began between 24,900 and 18,400 years ago, this corresponds to a duration of stay of these men in this refuge of between 2,400 and 9,000 years.

This date of 16,000 years corresponds to the retreat of the Andean ice sheet and therefore to a tour of the Pacific coast: Knowing that the first archaeological indication of the presence of man in southern Chile is 14,600 years old, this population took 1,400 years to reach southern South America. This rapid migration of early humans led to the formation of a geographic structure of the genetics of this population with limited gene flow between these



various regions.

It has previously been suggested that European colonization resulted in a bottleneck effect on the genetic diversity of Native Americans. Data from this study show that modern and ancient haplotypes do not share common ancestors older than 9000 years despite their large number. The authors studied seven different demographic models to try to explain these data using the BayeSSC tool. Only the model combining a geographic separation between populations harboring modern and ancient haplotypes and a rapid extinction of ancient lineages following European colonization can explain the observations then sailed north.

the country or seizing it by force, the latter adopted the latter method. All the Indians defended their territory with a tenacity they didn't think they were capable of. The Spaniards successively subjugated most of these countries; but they succeeded in founding the smaller settlement only after fighting the population occupying the land. Those who took refuge in the forests of the Orinoco managed to preserve their freedom.

As in the rest of America, the Spaniards who arrived in 1537 from the banks of the Magdalena to the high plateau of Bogotá were struck by the contrast they observed between the precarious situation of the scattered populations that inhabited the warm regions near the mouth of the east river, and the solid organization of the mountain peoples. These were distributed by communes,



cultivated the land, made cotton fabrics that formed their clothing. Although the soil was not very fertile, fields everywhere offered rich crops of corn, quinoa, and turmas, or potatoes. Four nations, the Muyscas (Chibchas), the Guanes, the

Muzos, and the Colimas, lived on the Cundinamarca plateau: that of the Muyscas or Mozcas seems to have been the most numerous.

In 1817 everything seemed calm in Morillo, Nueva Granada; he left Samanón there as viceroy, and took care of pacifying Venezuela. Santander increased the number of victims. All, fearing to be included in the list of outlaws, took refuge in the plains. These fugitives were rounded up into regular troops by independent generals. Morillo did not want to venture into the Orinoco forests; he turned his weapons against the island of Margarita, where Irismendi commanded; suffered a complete defeat and returned to Caracas; the lack of soldiers, because almost all the Spaniards were dead from iron or disease, kept him in this capital. Furthermore, the Americans, who had initially joined him, had left him, because he continually offended their self-esteem.

From Gran Colombia to the Republic of New Granada

Morillo received reinforcements from Spain: Bolívar surprised him in 1818, in Calabozo, and pursued him to the gates of Valencia: defeated in turn, he returned to the deserts of Casanare. The second congress of Venezuela was installed in Santo Tomé on February 18, 1819. On December 17, the fundamental law that united Venezuela with New Granada was proclaimed, under the name of Colombia. Bolívar crossed the moors of the Cordillera and, despite an obstacle, marched on Santa Fe; he defeated the Spanish at Boyacá, near Tunja, and captured the capital. He quickly descended to the plains of Caracas. His soldiers fought there frequently against those of Morillo: the successes were shared. Bolívar, in an interview with the Spanish general, on November 25, 1820, agreed to a six-month truce; we don't know why he broke it when taking Maracaibo. Morillo had returned to Spain. La Torre, who succeeded him, was defeated in Carabobo and forced to take refuge within the walls of Puerto Cabello.

A congress met in Cúcuta; laid the foundations for a new government. The constitution was published on August 30, 1821. It was inspired by that of the United States of North America: the president holds office for four years. Congress also drafted several laws and showed extraordinary activity. With the war restarted in the south, Bolívar marched to Pasto, where, dissatisfied with the new regime, he had met with the Spanish in 1822; he subdued this province, then flew to the aid of Sucre, his lieutenant, who was in charge of Quito. The Spanish were defeated by the independent Americans, within sight of Pichincha: this terrible volcano gave the battle its name. From that moment on, Bolívar and Sucre went on to strengthen the independence of Peru with their victories over the Spanish.

The republic was recognized by Great Britain in 1825 as an independent state. Colombia and Mexico signed an alliance treaty on October 3, 1823. According to the decree of June 23, 1824, the territory of the republic is divided into twelve departments, which are: Orinoco, Venezuela, Apure, Sulia, Boyacá, Cundinamarca, Cauca, Magdalena, Istmo (Panama), Ecuador, Assuay, Guayaquil: the departments are divided into provinces, each containing a certain number of cantons; the cantons include cabildos or municipalities. This Gran Colombia, as it is called to distinguish it from the much less extensive Colombia of today, only withstood the rupture for six years. In 1830-1831 it was divided into three countries: New Granada (now Colombia plus Panama), Ecuador and Venezuela.

Act of the congress of the republic, having separated in February 1855 the department of the Isthmus, to form the new independent State of Panama, and the department. Antioquia having become a free state in 1856, Nueva Granada no longer comprised more than five departments. subdivided into provinces. Under President López, elected in 1849, and under his successor Obando, revolutionary passions, favored by the administration, plunged the country into permanent turmoil. The constitution was revised from 1851 to 1853 in the more liberal direction; the all-powerful Jesuits were expelled. The State finally separated from the Church and freedom of worship was proclaimed. But the reign of demagoguery led, in 1854, to the dictatorship of General Melo and civil war. A center of resistance was established in Ibagué, under the direction of Vice President J. de Obaldía, and freed it from the dictatorship at the end of 1854. Obaldía, elected president in 1855, was replaced in 1856 by Ospina.

From Mosquera to Nuñez

In 1858, the country was organized into a federated republic (composed of the two states of Colombia and Panama) and took the name of Confederation of Granada. But the government was overthrown in 1861 by Mosquera, who seized Bogotá, proclaimed himself provisional president, imposed his dictatorial power by force of arms, and called a congress of plenipotentiaries to restore the former republic of Colombia, which is now the United States of Colombia. In 1863, Mosquera resigned from dictatorial power, but was granted a life pension. A new provisional government was established, composed of five ministers, and in which Mosquera entered as Minister of War.

Murillo, the new president, installed in power in 1864, lasted only two years. Mosquera returned to power and held it until 1867; Increasingly contested, he was overthrown by the army commander, General Santos Acosta, and sentenced to exile. Vice President Santos Gutiérrez was removed in disgrace, but as soon as he became head of state he faced several insurrections, particularly in Panama. Under the mandate of his successors, Eustorgio Salgar (1870-1872), Manuel Murillo Toro (1872-1874), Santiago Pérez (1874-1876), the country's situation improved, despite some disorders promoted by Mosquera on his return from exile. . In 1876, however, this period of progress was halted by a new civil war. It ended, after a few months, with the victory of the liberals over the clericals who had risen up. But under the following presidencies (that of Parra between 1876 and 1878 and that of Trujillo between 1878 and 1880) the authority of the federal State was weakened, which further encouraged separatist tendencies in Panama; finances were also severely affected.

Just as Mosquera, in power or in opposition, had dominated Colombian political life for nearly twenty years, Rafael Nunez, another conservative, would be Colombia's strongman for the period that followed. Núñez, president for the first time from 1880 to 1882, was president again from 1884 to 1886, and with the new constitution, in 1886, he was re-elected for six years. His powers were renewed for a period from 1892 to 1898, but he left them to Vice President Caro to exercise in his place.

In 1893 the first symptoms of revolutionary agitation appeared. The death of President Núñez in 1894 cut short this beginning of problems. But they started again the following year, President Caro, a militant Conservative, having attracted the hatred of the Liberal Party; there was a bloody insurrection, which General Reyes repressed.

A new civil war broke out in October 1899, after a conflict between the executive branch and the Chamber. Vice President Marroquín seized power in 1900, and the elderly President Sanclemente, aged eighty-six, was taken prisoner. This coup d'état brought to power the most unpopular fraction of the conservative party. The liberals resisted for a long time and found the support of the Venezuelan revolutionaries in the pay of the Venezuelan president Cipriano Castro; the fighting only ended at the end of 1902, after the defeat of the main insurgent leader, General Uribe.

The secession of Panama.

Colombia included, according to the constitution of 1886, nine departments: Antioquia, Bolívar, Boyacá, Cauca, Cundinamarca, Magdalena, Panamá, Santander and Tolima. On November 4, 1903, after a separatist movement and after the vote of the Bogotá Congress rejecting the treaty drawn up by the United States to make possible the completion of the canal, the department of Panama acquired independence and became an independent republic. . At this time there were demonstrations in Bogotá against the legations of France and the United States. In addition, General Reyes was sent to Washington. He delivered to the United States government a note that was very strong in substance, very moderate in form, protesting against the separation of Panama, but to no avail: the United States had decided to recognize the fait accompli.

On the other hand, a decree of the Congress of August 5, 1904 constituted the territories of southern Colombia as a department with the name of Nariño. General Reyes was elected president on February 29, 1904, replacing Marroquín. On November 8, 1905, three arrangements between Colombia and Peru put an end to long-standing difficulties between the two countries: a boundary

agreement that fixed the Putumayo River as the boundary for the two states, a commercial treaty, a arbitration giving the Pope the task of ruling on subsequent disputes that may arise between the two states.

Colombian indigenous languages

Colombia is made up of more than 80 Amerindian groups, each one maintaining their uses and customs, as well as their language: Arawaks (Sierra Nevada), Emberas (250,000, department of Chocó), Guajiros (7,000), Yupkas, Koguis (Sierra Nevada de Santa Marta), Páez (100,000, department of Cauca), Guahibos (27,500), Tukanos (or Wachupes, 13,000), Guambianos (20,000, department of Cauca), Sibundoyes, Ingas, Wayuus, Cuebas, etc. In the north of Colombia live, in the jungle, the Koguis, descendants of the Tayrona Indians, who were victims of the deforestation of the Sierra Nevada to allow the cultivation of coca and marijuana. Mention should also be made of the Chamis, the Llanos, the Guajoros, the Guyaberos, the U'was, and various other ethnic groups.

Studies dating back to 1997 estimate that the natives (the "Indigènes" or Indigenous people) numbered 701,860, approximately 2% of the country's total population. They would belong to 84 different nations and would live in territories of 279,487 km², that is, about 25% of the national territory. The departments with the largest indigenous population are Vaupés (74.6%), Guainía (41%), Guajira (32.7%), Amazonas (31.5%), Vichada (26.9%) and Cauca (13.9 %). The departments with more than 10 indigenous peoples are: Amazonas, Vaupés, Putumayo and Guaviare. Indigenous people are present in 200 of the country's 1,098 municipalities. Nearly 60% of the natural resources are found in the territories occupied by the various ethnic groups.

Of the Amerindian languages spoken in Colombia today, only three have more than 50,000 speakers: Wayú, Paez and Embera. Eight have between 10,000 and 50,000 speakers: Guahibo (or Sikuani), Guambiano, Arhuaco (or Ika), Inga, Ticuna (including speakers from Peru and Brazil), Tucano (including speakers from Brazil), Hogweed (including speakers from Panama), Piaroa (with Venezuelan speakers). Fewer than a dozen other languages have between 5,000 and 10,000 speakers: Cuaiquer (or Awá), Kogui, Waunana, Puinave, Wuitoto, Curripaco (including Venezuelan speakers), Piapoco (including Venezuelan), Yaruro and Yuco (including Venezuelan). A dozen languages have between 1,000 and 5,000 speakers: Tunebo (or úwa), Cubeo, Camsá, Wiwa, Bari, Cofán, Cuiba, Coreguaje, Sáliba, Guayabero and Yagua (including speakers from Peru).

VENEZUELA

Discovered by Christopher Columbus in 1498, Venezuela was explored the following year by Ojeda and Amerigo Vespucci. Its name "Little Venice" comes from the lakeside dwellings of the Maracaibo Indians. In 1527, Juan de Ampuez founded Coro, but Charles-Quint feuded the country, for twenty years, with bankers from Augsburg, Weltzen, who did nothing but exploit it. In 1547, Juan Pérez de Tolosa restored crown authority to Venezuela; the conquest was completed, the first cities were founded. In the 17th century, the filibuster l'Olonais (David Nau) devastated Maracaibo. In the 18th century, the colony acquired a certain importance thanks to the cultivation and trade of cocoa, promoted by the Compañía Guipuzcoana de Caracas (1728-1765). Erected as captain general in 1777, with an audience in 1786, Venezuela, after several failed attempts (1797-1806), revolted in 1810 against the Spanish, and the captain general had to cede his powers to an insurrectionary junta. The provinces made common cause with the capital. On July 5,



1811, a congress proclaimed the independence of Venezuela.

In 1812, the Spanish, commanded by Monteverde, resumed the offensive and forced the elderly General Miranda to lay down his arms. In 1813, a New Granadan army (History of Colombia), led by Simón Bolívar, defeated the Spanish in Valencia and entered Caracas in August. Monteverde, refugee in Puerto Cabello, left in 1815 to reconquer almost the entire country. Already in 1817, Bolívar returned to the scene. On May 10, 1819, the congress again proclaimed the independence of Venezuela, and a few months later the republic was united with New Granada, under the name of Colombia. The victory of Carabobo (1821) consummated the defeat of Spain. Bolívar, a supporter of the federation of American states, was unable to make his ideas prevail in the Congress of Panama (1826) and, in 1830, Venezuela separated from New Granada.

varios intentos fallidos (1797-1806), se sublevó en 1810 contra los españoles, y el capitán general tuvo que ceder sus poderes a una junta insurreccional. Las provincias hicieron causa común con la capital. El 5 de julio de 1811, un congreso proclamó la independencia de Venezuela.

En 1812, los españoles, comandados por Monteverde, reanudaron la ofensiva y obligaron al anciano general Miranda a deponer las armas. En 1813, un ejército neogranadino (Historia de Colombia), dirigido por Simón Bolívar, derrotó a los españoles en Valencia y entró en Caracas en agosto. Monteverde, refugiado en Puerto Cabello, salió en 1815 a reconquistar casi todo el país. Ya en 1817, Bolívar volvió a la escena. El 10 de mayo de 1819, el congreso proclamó nuevamente la independencia de Venezuela, ya los pocos meses la república se unió a la Nueva Granada, bajo el nombre de Colombia. La victoria de Carabobo (1821) consumó la derrota de España. Bolívar, partidario de la federación de estados americanos, no logró que sus ideas prevalecieran en el Congreso de Panamá (1826) y, en 1830, Venezuela se separó de la Nueva Granada.

Primero estuvo gobernada por el partido oligárquico, integrado por ricos criollos. Páez, Vargas y Soublette compartieron la presidencia (1830-1815). Cuando expiró la presidencia de Soublette, un partido más democrático, instigado por un periodista, Leocadio Guzmán, pretendió tomar el poder. Páez se le opuso enérgicamente y entregó la presidencia a un conservador, Tadeo Monagas; pero éste no apoyó por mucho tiempo la tutela de Páez, lo obligó a exiliarse (1850) y gobernó con los demócratas. La presidencia de su hermano Gregorio fue desastrosa: el desfalco invadió los servicios públicos, surgieron dificultades financieras con países extranjeros, un terremoto arruinó Cumaná, la abolición de la esclavitud disgustó a los propietarios.

Tadeo Monagas, reelegido en 1855, no pudo recuperar la confianza y tuvo que dimitir (1858).

De 1855 a 1870, unitarios y federalistas libraron una guerra implacable entre sí. Páez reapareció en escena y tuvo que abdicar definitivamente del poder el 15 de junio de 1863. Su sucesor, el federalista Falcón, permaneció cuatro años y fue derrocado a su vez por el unitario Tadeo Monagas (1867).

First it was governed by the oligarchic party, made up of rich Creoles. Páez, Vargas and Soublette shared the presidency (1830-1815). When Soublette's presidency expired, a more democratic party, instigated by a journalist, Leocadio Guzmán, attempted to seize power. Páez vigorously opposed him and handed over the presidency to a conservative, Tadeo Monagas; but he did not support Páez's tutelage for a long time, forced him into exile (1850) and governed with the Democrats. The presidency of his brother Gregorio was disastrous: embezzlement invaded public services, financial difficulties arose with foreign countries, an earthquake ruined Cumaná, the abolition of slavery displeased the owners. Tadeo Monagas, re-elected in 1855, was unable to regain confidence and had to resign (1858).

From 1855 to 1870, Unitarians and Federalists waged a relentless war against each other. Páez reappeared on the scene and had to definitively abdicate power on June 15, 1863. His successor, the federalist Falcón, remained for four years and was in turn overthrown by the unitary Tadeo Monagas (1867).

Starting in August 1869, the liberals resumed the offensive and returned to Caracas on April 28, 1870. The winner was the son of Leocadio Guzmán, General Guzmán Blanco, an intelligent and firm man, who in two years put down the last uprisings. of the defeated party. and gave Venezuela twenty years of tranquility and economic prosperity.

Blanco and his friends were succeeded in 1890 by an alcoholic, Dr. Palacio, and from 1892 financial disorder and anarchy reappeared in the state. After a terrible fight, General Crespo managed to overthrow Palacio and remained in power until 1897; the republic was threatened with losing the Orinoco delta, claimed by England; an intervention by the President of the United States, Cleveland, decided Great Britain to accept arbitration from Russia.

Francisco de Miranda (1750 - 1816)

The forgotten 'Liberator' of Venezuela

Francisco de Miranda fought for the independence of his country, Venezuela. Having fought alongside North American insurgents and French revolutionaries, he was the first to imagine the independence of Spanish America and even invented a baptismal name for it: Colombia (in French Colombie), referring to the discoverer of the New World. He thought he was getting away with it in 1811 with the proclamation of an American Confederation of Venezuela. But his delays in front of the royal troops and his rivalry with Simón Bolívar will prevent him from seeing the culmination of his work. He dies in a Spanish prison while Bolívar collects the laurels of glory and the honorary title of Liberator.

Porn revolutionary

Starting in 1806, he took advantage of the war between England and the Napoleonic Empire to relaunch the struggle for independence. On this occasion, a tricolor flag (yellow, blue, red) with seven (or eight) stars is given to each of the provinces. It was hoisted for the first time on March 12, 1806 on the English brig Leander that carried Miranda home. The revolutionary landed on the coast of Venezuela with a few dozen partisans as well as English and American volunteers. But, due to lack of support from the local population, he must very quickly retreat and return to England.

The young Simón Bolívar (27), active in independence, travels to London to obtain the support of the English. He took the opportunity to convince Francisco de Miranda (60) to return home. Because of his charisma, Miranda leads the majority of congressional deputies to vote in favor of independence. This was proclaimed on

July 5, 1811 and Miranda himself signed the text that made it official.



Allied to the English by force of circumstances, this Cádiz junta tried to reestablish its authority over Venezuela and the other colonies. In this deleterious climate, for reasons that have remained obscure (perhaps collusion with his former English friends, now allies of the royalists?), Francisco de Miranda proposed to the royalists nothing less than an armistice by the Treaty of San Mateo, on the 25th. of July. 1812. The treaty is submitted for approval by Congress, which rejects it. Miranda, immediately afterwards, goes to the port of La Guaira where Bolívar joins him. The Royalists have no trouble finding Miranda in her cell. The great revolutionary will end his life in prison in Cádiz, leaving Bolívar to complete his work.

The diplomatic relations of Venezuela with England, broken for several years, were restored on March 19, 1897. The ratifications of a border treaty between the two countries were exchanged in Washington (June 14). Crespo's successor, General Andrade, failed to overcome the difficulties stemming from the political failures and economic mistakes made before him. In September 1899, a new revolution brought General Cipriano Castro to the presidency, whose management was going to be disastrous for the country. Russian arbitration returned the Orinoco delta to Venezuela, but political anarchy soon reached its apogee; a terrible crisis was unleashed due to the export of coffee and cattle, debt service was suspended, a new constitution restored federalism; Venezuela, torn by civil war, broke with Colombia and its navy in a conflict with England and Germany.

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In 1900, the directors of the Banco de Caracas and the Banco de Venezuela were arrested and imprisoned in Maracaibo along with other notable merchants; trade comes to a standstill. In March, a group of rebels disperses near Ciudad Bolívar and the British consular agent is assassinated. In July peace is officially proclaimed, prisoners are released; three months later, all duties on imported English goods are removed.

On October 29, an earthquake causes great damage in Caracas. President Cipriano Castro breaks his leg jumping from the second floor of the government palace. Throughout 1901, Venezuela was, like Colombia, in a conflictive situation. It is said that President Castro, the product of a revolutionary movement, nurtures the ambitious project to reconstitute Venezuela, Colombia and Ecuador into a single state; hence the internal revolts, the reciprocal accusations. Venezuela is accused of invading Colombia, Colombia Venezuela; Armed encounters take place.

These internal difficulties were not enough to occupy the activity of President Castro, who gladly woke up some with various other

powers. In 1901, Germany complained of ill-treatment of one of its nationals and of Venezuela's failure to honor its obligations to German bankers. The United States, England, France, and Italy made similar claims. The result, in 1902, was a joint action of the English and German navies with a view to blockading the Venezuelan coast. The ministers of the two powers in Caracas

also sent ships to La Guayra, keeping France out of the conflict after an arbitration agreement signed in February (1902) between Paris and Caracas. England and Germany accepted Castro's proposal, on the condition that President Theodore Roosevelt be the arbiter, but the latter proposed resorting to the Hague court, which was accepted. The blockade was lifted on February 13 (1903), after the signing of a convention of powers with Bowen, the United States ambassador in Caracas, to whom Castro had entrusted his interests. Venezuela yielded 30% of the monthly customs products of La Guayra and Puerto Cabello; the new arrangements satisfied security holders; a treaty of commerce and friendship was concluded, the blockade was lifted, and relations were restored. The claims of the powers, formally presented in September (1903), amounted to 10,900,000 dollars for the United States, 2,500,000 for Great Britain, 16,040,000 for France, 9,300,000 for Italy, and 1,417 for Germany. 300, to Belgium 3,003,000, to Spain 600,000, to Mexico 500,000, the Netherlands 1,048,500, Sweden 200,000. The court in The Hague granted the blocking powers the priority right they claimed over 30% of the customs receipts for the payment of their debts.

But Castro ignored the commitments accepted and the signatures given. Instead, it raised new difficulties with one power after another, including the United States. On December 29, 1904, the United States, at the request of the representatives of Italy and Germany, addressed a kind of ultimatum to Caracas; A period of sixty days was set for President Castro to comply with the protocol of 1903, failing which a fleet would seize the customs of the ports of La Guayra, Puerto-Cabello and Maracaibo. England sent a similar note to Caracas.

On January 20, 1905, Castro broke off negotiations not only with Bowen, the United States representative in Caracas, but also with the representatives of the European powers who presented claims analogous to those of the United States. It particularly attacks the French Cable Company, which it accuses of not having complied with the clauses of its concession contract and of having also favored the communications of the insurrectionary leader Matos. He had the Company's offices closed and the director expelled. At the same time, he rejected all reports officials with Taigny, the French chargé d'affaires, on the pretext that the latter had addressed an insulting note to the Caracas government.

On January 14, 1906, as Taigny, charge d'affaires of France in Caracas, had gone aboard the French ship Martinique to take the mail from the legation, in the port of La Guayra, he was prohibited from disembarking by the Venezuelan authorities, under the pretext



present an ultimatum, go to La Guayra and embark on cruises from their country. When President Castro does not respond, four Venezuelan ships are seized in the port; the president wants to imprison Englishmen and Germans whom the minister of the United States has set free.

On December 13, Cipriano Castro asked Washington to offer arbitration to England and Germany. The United States and Italy had

that he could not leave Venezuelan territory without official permission. Upon receiving this news, the French Foreign Minister had their passports delivered to Maubourguet, Venezuela's chargé d'affaires in Paris, inviting him to leave French territory within twenty-four hours. Taigny returns to France via Washington. President Castro increases garrisons and ammunition in ports. The Brazilian ambassador, dean of the diplomatic corps, protests the treatment inflicted on Taigny, since a diplomatic agent cannot lose that character by the mere fact of breaking off relations, without the ordinary formalities having been fulfilled. Taigny was therefore entitled to board the Martinique without legal permission. In the first days of April 1906, President Castro handed in his temporary resignation, leaving the position to Vice President Gómez.

The languages of Venezuela

Venezuela had 27.9 million inhabitants in 2010. The population is unevenly distributed and eight states exceed one million inhabitants: Anzoátegui, Aragua, Bolívar, Carabobo, Lara, Miranda, Táchira, Zulia, without forgetting the Federal District (see table) . Mestizos (mestizos) make up about 67% of Venezuelans, and about 180% are of European origin; the rest of the population is made up of blacks (8%) and indigenous (7%).

It is a very homogeneous country linguistically. In fact, 92% of citizens speak Spanish (usually called "Castilian") as their mother tongue. Only the natives, who are almost always called "indigenous" in Venezuela, speak a mother tongue other than Spanish. There are more than thirty languages spoken by less than half a million speakers. During the 2001 census, the government recognized the existence of 36 indigenous peoples divided into 2,800 communities.

Only eight languages, including their dialectal variants, are spoken by more than 10,000 speakers: Wayuu, Warao, Pemón, Añu, Yanomami, Wotjuja (Piaroa), Jivi (Guajibo) and Karina. Nine languages are spoken between 7,500 and 1,000 speakers: Yyëkuana (Maquiritari), Yukpa, Pumé (Yaruro), Kurripako, Eñepa, Baniva, Bari, Piapoko, and Baré. Some languages are endangered or have disappeared: Uruak (Arutani), Sape, Wanai (Mapoyo), Chaima and Cumanagoto.

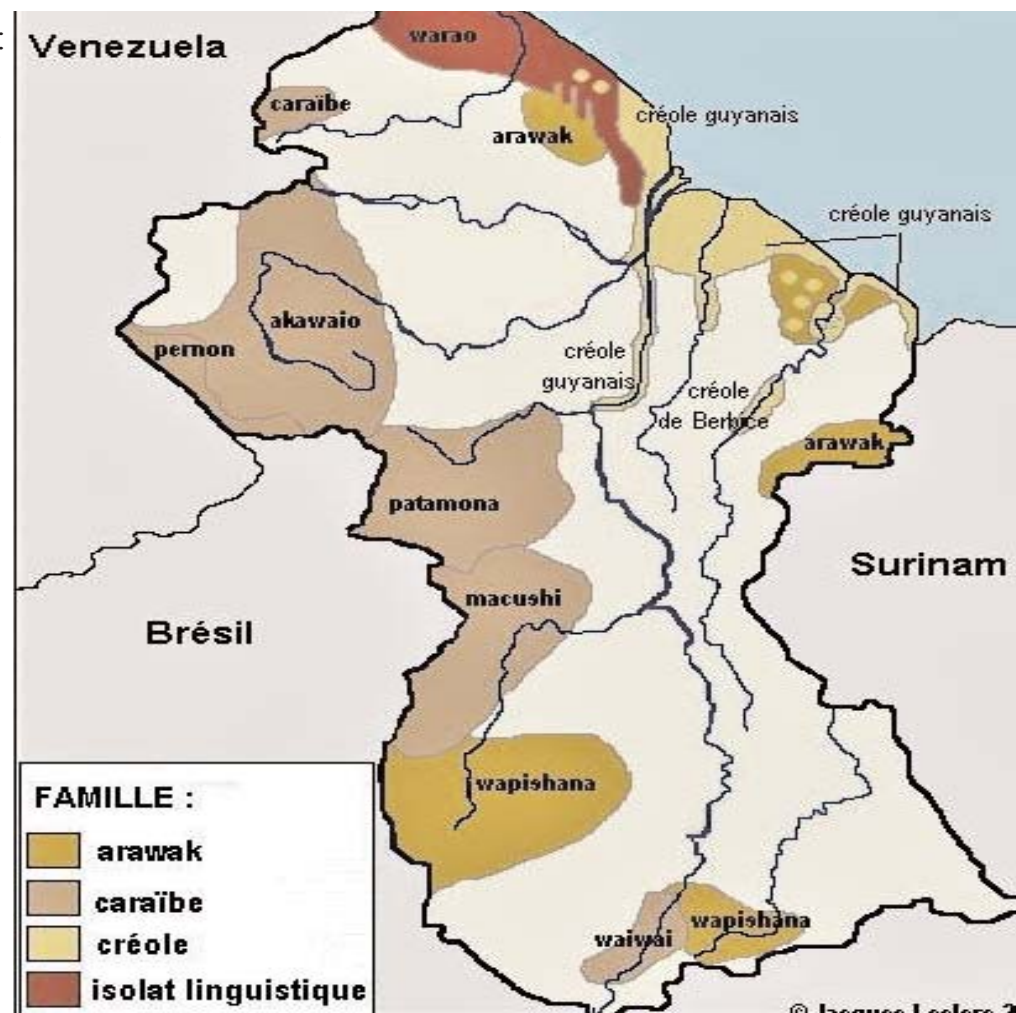
Generally, the indigenous languages of Venezuela belong to the Arawak, Chibcha and Tupi-Guaraní families.

GUYANA

Before the arrival of European explorers, the territory that today corresponds to Guyana was inhabited by Amerindians, more precisely by the Caribs who had a reputation for being very combative. In search of Eldorado, the Spanish were the first, in 1499, to discover the coasts of Guayana.

European colonization

The first Europeans to enter the country were the Dutch, since the Spanish and the Portuguese had not seen fit to occupy this territory considered too swampy, especially since England, the Dutch and the French were vying for control. The West India Company managed the economic development of the country, based on sugar cane and cotton. It was the Dutch who founded the town of Stabroek, now called Georgetown. Around 1640, Africans were brought there to



Rang	Langue	Nombre	Famille	Etats
1	wayuu	170 000	arawak	Mérida, Trujillo, Zulia*
2	warao	28 100	isolat linguistique	Bolívar, Delta Amacuro, Sucre*, Monagas*
3	pemon	19 100	caribe	Delta Amacuro*, Amazonas
4	añu	17 440	arawak	Zulia
5	yanomami	15 700	yanooma (yanomam)	Amazonas*, Delta Amacuro
6	wotjuja (piaroa)	12 200	salivan (salive)	Amazonas
7	jivi (guajibo)	11 300	guahibe	Amazonas*, Delta Amacuro, Bolívar
8	karina (kariña, kali'na, kalinha)	11 140	caribe	Anzoátegui*, Bolívar*, Monagas, Sucre
9	yekuana (maquiritari)	7 500	caribe	Amazonas*, Delta Amacuro
10	yukpa	6 130	caribe	Zulia
11	pumé (yaruro)	5 840	non classée	Bolívar*, Delta Amacuro
12	kurripako (curripaco)	3 400	arawak	Amazonas*, Delta Amacuro
13	eñepa	3 134	caribe	Delta Amacuro*, Amazonas
14	baniva	1 200	arawak	Amazonas*, Delta Amacuro
15	bari	1 520	chibcha	Zulia
16	piapoko	1 400	arawak	Amazonas*, Delta Amacuro
17	baré	1 200	arawak	Amazonas
18	akawayo	811	caribe	Delta Amacuro
19	puinave	774	isolat linguistique	Amazonas
20	ñengatú (nhengatu ou yeral)	744	tupi-guarani	Amazonas
21	jodi (yuwana)	643	non classée	Delta Amacuro, Amazonas
22	yabarana	428	caribe	Amazonas
23	warekena (guarequena)	428	arawak	Amazonas
24	mako	267	salivan (salive)	Amazonas
25	mapoyo	178	caribe	Delta Amacuro
26	guarequena	160	arawak	Amazonas
27	arawak	159	arawak	Delta Amacuro
28	japreria	95	caribe	Zulia
29	kuiva	69	guahibe	Apure
30	uruak (urak ou arutani)	45 (ou moins)	arutani-sape	Bolívar
31	sape	25 (ou moins)	arutani-sape	Bolívar
32	wanai (mapoyo)	12 (ou moins)	caribe	Amazonas
33	chaima	? (éteinte?)	caribe	Anzoátegui
34	cumanagoto	† (éteinte)	caribe	Anzoátegui

work as slaves on plantations. Some of them escaped into the jungle and regained their freedom. It is from this period that the presence of Dutch-based Creoles in Guyana (Skepi Creole and Berbice



Creole) dates. In 1796, Guyana was besieged by British troops who finally recaptured it in 1814 and ceded Suriname to the Dutch; for their part, the French finished off French Guiana. From this moment on, blacks developed the formation of Creole from English (Guyanese Creole).

- Immigrant labor

However, British Guiana was not created until 1831 under the name of British Guiana. It is from this time that Guyana is considered a gigantic sugar cane plantation belonging to the Booker company. Slavery having been abolished in 1834, the British turned to Indian labour.

Between 1838 and 1917, about 240,000 laborers arrived from northern India to work on plantations in British Guiana (British Guiana). Workers had the right to return to their country of origin when their contract ended, but after 1890 most preferred to stay in British Guiana.

The colonial government also appealed (between 1835 and 1882) to the Portuguese, most of whom came from the islands of Madeira and the Azores, then from Cape Verde. During the colonial era, the Portuguese were considered a separate group from other Europeans (mainly the British). Despite the discrimination they suffered from the British authorities (because of their language and their Catholic religion), the Portuguese firmly established themselves as a significant part of the Guyanese middle class and in the commercial field.

Then it was the turn of the Chinese workers in 1853. The vast majority of Chinese were men; thus inter-ethnic marriages have had the effect of wiping out Chinese religion, culture and language. When their contracts ended, many Chinese settled in the cities to take up jobs in retail.

This acculturation of the majority of Asian immigrants also had determining effects among the native Guyanese. Due to the influx of populations, first African, then Asian, the Amerindians were minority in their own country. Subsequently, many inter-ethnic marriages between coastal Amerindians and Afro-Guyanese accentuated this trend.

The Creole

The language primarily spoken by Guyanese is Guyanese Creole with 75% of the population including 250,000 Blacks and 400,000 Indians. In principle, Guyanese Creole is spoken throughout the world territory, but the speakers of this language are concentrated on the northeast coast, particularly in the Georgetown area.

This so-called Guyanese Creole (called in English Guyanese Creole) has an English base and is fragmented into three mutually intelligible varieties: Afro-Guyanese (Afro-Guyanese Creole), Rupununi (Rupununi Creole), and Indo-Guyanese (Indo-Guyanese). Some linguists consider Rupununi to be a separate language because inter-understanding is more difficult compared to the other two varieties. It is spelled Guyanese Creole, but has no status in the country. It is not taught and is hardly used in the print media.

There are also two other Creoles of Dutch origin; these are Berbice Creole Dutch (Berbice Creole Dutch) and Skepi Creole Dutch (Skepi Creole Dutch), both of which are on the brink of extinction. Berbice Dutch Creole is spoken by a few speakers (less than 20) in the Berbice River area, while Skepi Dutch Creole is spoken (few speakers) in the Essequibo area.

Native american languages

Other languages are related to Native American languages. Remember that the Amerindians are the descendants of the original peoples of Guiana. Most live along the northern coastal strip, but also inland along the western border with Venezuela and in the south near the border with Brazil. Therefore, most of these languages are spoken both in Guyana and in Venezuela and Brazil (bordering regions).

There are three main Amerindian families in Guyana: the Arawak family, the Carib family, and the Warao family. The Arawak family has the largest number of speakers with Wapishana (about 9,000) in the south and Arawak proper or Northern Arawak (about 1,500 out of 5,000 people) being spoken in the northeast and northwest. It is followed by the Caribbean family with Akawaio (between 300-4000 speakers) in the Center-West, Patamona (between 300-4000 speakers) in the Center-West, Pemon (between 400-500 speakers) in the Center-West, Kalihna (approx. 500 speakers) on the west and northwest coast, Wawai (approx. 1,000 speakers) southwest of the Essequibo River, and Machushi (approx. 1,300 speakers) southwest of the Rupununi region.

As for the Warao family, they have only one language, Warao, possibly still spoken by some speakers who live in the northwest of the country. In short, all the Amerindian communities in the interior speak languages of the Carib family, with the exception of the Wapishana who speak an Arawak language.

Let us specify that all these languages suffer a progressive and inexorable reduction of their speakers. Mother tongue transmission seems to be less and less between older generations and young people who have switched to English, especially in northern coastal areas. In areas near Brazil and in the south, many Native Americans learn Portuguese in addition to their ancestral language.

Caribbean hindu

About half of Guyanese speak Caribbean Hindi, also called Hindustani (in English Caribbean Hindi), an Indo-European language (Indo-Iranian group derived from Sanskrit) reserved for the religious activities of Hindus and Muslims in the Georgetown region. Hindus use the Hindi variety (Devanagari alphabet), while Muslims use the Urdu variety (Arabic-Persian alphabet). Except for the elderly, Hindustani is therefore not a mother tongue for users who generally rely on English (Georgetown area) or Guyanese Creole (rest of the north coast) in their daily communications.

English

English, as the official language, remains the second most important language after Guyanese Creole. A distinction is made between standard English taught in schools and used in official state activities, as well as Guyanese English. Standard English is also the written language of all users in Guyana. When Guyanese use English as their mother tongue, it is a highly regionalized English characterized by loanwords from Hindi, Urdu, and Native American languages. It is an English spoken by many Blacks and Indians, as well as a growing number of Native Americans.

It is very difficult to count the speakers of this variety of English, but it is estimated that 450,000 Guyanese (52%) know some form of English, of which 20% as their mother tongue. Also, some Chinese families speak Cantonese at home, others English.

- Interethnic conflicts

The country then experienced a troubled period with inter-ethnic conflicts between Afro-Guyanese and Indo-Guyanese. In the 1930s, blacks began to compete with Indians for jobs, especially in urban centers. Planters and supporters of the Cheddi Jagan progressive movement, of Indian and pro-Soviet origin, increasingly opposed it. In 1950, Jagan founded the People's Progressive Party (PPP) and became Prime Minister in 1953. Concerned about a possible communist coup, Britain suspended the Constitution that gave its colony some autonomy. New elections in 1957 returned Cheddi Jagan to power, but in the meantime his party had split in two with the arrival of the People's National Congress (PNC) led by Burnham Forbes Simpson, a representative of the African minority. After difficult relations with the colonial authorities, the country underwent a new constitutional arrangement in 1964, which paved the way for greater autonomy. British troops returned to restore order in 1962 and 1963.

The disorders took on a racial character. When calm was restored, the country found itself on the brink of economic chaos. In a climate of civil war, the British government tasked Forbes Burnham with forming a coalition government.

From independence to today

On May 26, 1966, Guyana became an independent state that joined the United Nations in 1966 and the Caribbean Free Trade Area (CARIFTA), future CARICOM, in 1968. The 1970 Constitution established a republic of type parliamentary called Cooperative Republic of Guyana, of Marxist-Leninist inspiration, with Arthur

Chung as president. The position of president was at that time honorary, and the leader of the majority party became prime minister.

The National People's Congress won the 1973 and 1980 elections, but the results were contested by the People's Progressive Party. Burnham Forbes returned to power, first as Prime Minister and then as President of the Republic. The 1980 Constitution strengthened the powers of the president, now placed at the head of the executive. The President now combines the functions of Head of state and head of government.

The two main parties are now the National People's Congress (PNC), which represents the black community, and the People's Progressive Party (PPP), which represents the indigenous community. Burnham gradually oriented his government towards authoritarian rule, but failed to lay the groundwork for satisfactory economic development. The country fell heavily into debt and remained dependent on foreign capital. In addition, inflation and unemployment remained high.

Burnham Forbes ruled until his death in 1985, and Desmond Hoyte succeeded him. He remained in office until October 1992. That year, elections supervised by foreign observers returned Cheddi Jagan and his party to power. Turned into a social democrat, Jagan tried to attract foreign investment to support economic revival.

The problem is that relations between the two main ethnic communities, the Afro-Guyanese and the Indo-Guyanese, have continued to deteriorate. In fact, all reports from international organizations indicate that Afro-descendant and Indian citizens continue to have a negative influence on political life. It is that the models of social organization, formed during the colonial period, resulted in social and political organizations gathered around the two great ethnic groups. For example, some Indo-Guyanese allege that, during the period from 1965 to 1992, the PNC (People's National Congress) government promoted a pattern of racial discrimination in favor of Afro-Guyanese. However, many of the latter now claim that they experience racial discrimination and "political victimization" from Indo-Guyanese when the PPP (People's Progressive Party), which backs them, takes up civil service positions.

Traditionally, civil service, defense and the police have generally been staffed by Afro-Guyanese personnel. Efforts to recruit Indo-Guyanese candidates for the uniformed services have garnered lukewarm offers from Indo-Guyanese pursuing business or professional careers.

SURINAM

Among the many languages spoken in Suriname, there are five Creoles (Sranan Tongo, Guyanese Creole, Aukan, Saramaccan, and Kwinti), five Amerindian languages (Arawak, Wayana, Apalai, Warao, and Akurio), one Indo-Iranian language (Sarnami Hindi), two Austronesian languages (Surinamese Javanese and Bahasa Indonesia or Indonesian), two Sino-Tibetan languages (Hakka Chinese and Cantonese Chinese), two Germanic languages (Dutch and English), two Romance languages (Spanish and Portuguese), one Hmong-Mien language (Lao or Hmong), a Hamito-Semitic language (Levantine Arabic). Some of these Creole languages and Native American languages form a continuum with those spoken in Guyana and French Guyana.

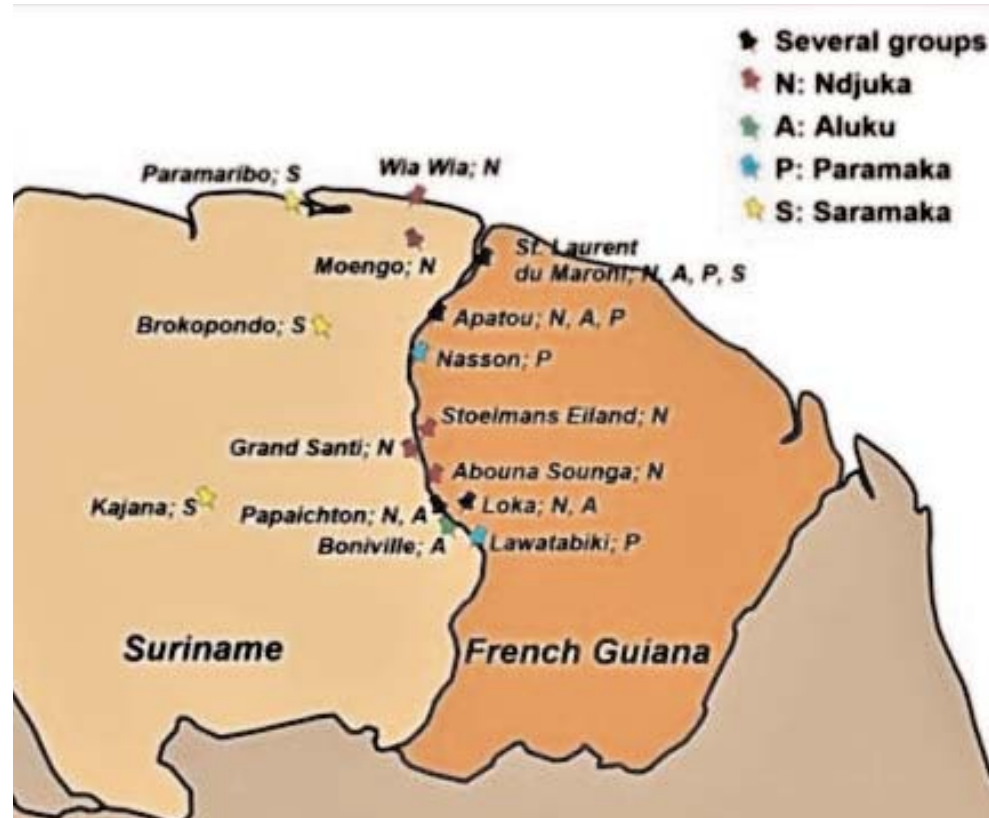
It should be noted that the Creoles spoken in Suriname (Sranan Tongo, Guyanese Creole, Aukaan, Saramaccan, and Kwinti) are based on English, although Saramaccan has also been based on Portuguese, although more so than English; As for Sranan Tongo, it was also based on French. All these creoles are characterized by a relatively simple morphology and a more or less limited lexicon, which however includes a few thousand words. These features make them easier to learn. In the cities, especially in Paramaribo (the capital), Creole speakers tend to become Dutch: young people have now become Dutch and many of them no longer understand Sranan Tongo.

Before the arrival of the Europeans, the territory that today corresponds to Suriname was populated by Amerindian, Arawak and Carib tribes. Following the example of French Guiana and Guyana (former English Guiana), Suriname (former "Dutch Guiana") is part, historically and politically speaking, of a strip of territories born in a certain marginality, since the three Guianas were despised, then of the papal bull of 1494, both Portuguese and Spanish.

Indeed, we know that in 1494 Pope Alexander VI Borgia had forced the Spanish and Portuguese to sign the Treaty of Tordesillas that traced the territorial limits between Spain and Portugal: everything that was discovered to the west of the meridian would belong to Spain and to the east (Brazil and Africa), to Portugal. These territories were soon abandoned by the Spanish who considered them too small and of little interest. This is why the Guianas were later colonized, but this time by the Dutch (Dutch Guiana), the English (British Guiana), and the French (French Guiana). Unlike the Portuguese and the Spanish, the three colonial countries never practiced a policy of triracial mixing there. This explains why the original Amerindians received a different heritage there.

British heritage

After the exploration trips of the first Spanish navigators (Alonso de



Ójeda, Juan de la Cosa, Vincente Yáñez Pinzón, Américo Vespucci, Diego de Lepe, Cristóbal and Luis Guerra) around 1499-1501, what would later become Suriname was declared Spanish. In April 1594, Domingo de Vera officially made it a Spanish possession. However, the conquerors accorded the region mixed, if not none, interest. The Guianas were thus handed over to European adventurers, who bartered with the Amerindians and raided the indigenous populations to take them to work in the colonies of the Antilles.

In 1630, the English founded a first establishment and, in 1640, it was the French who did the same in French Guiana. Then, shortly after, the British colony was virtually abandoned. A few years later, in 1650, it was settled again by Francis Willoughby, Earl of Parham. The territory was ceded to him in 1652, as well as to Laurence Hilde, son of the Earl of Clarendon.

The dutch colony

After having managed to persecute, between 1637 and 1641, the Portuguese in West Africa by taking the fortresses of Elmina (Ghana), Luanda (Angola) and São Tomé, the Dutch organized their own slave trade networks for their own benefit. trade (until 1863, when slavery was abolished). With the creation of the first West India Company in 1621, the Dutch assumed a monopoly of trade on behalf of the Spanish and, by 1634, already owned the Caribbean islands of Sint Maarten, Sint Eustatius, Aruba, Bonaire and Curaçao.

Later, in 1667, Suriname, which was still a British colony, was conquered by Abraham Krynssen on behalf of the States of Zeeland and ceded to the Dutch, during the Peace of Breda (July 31, 1667), which ended the war . -Dutch. But the British immediately took over the colony, only to abandon it again in 1668. The following year, Krynssen regained possession in exchange for New Amsterdam (in North America), later to become New York; and the British finally gave up their share. The Estates of Zeeland sold their rights to Dutch Guiana in 1683 to the Dutch West India Company. This was dissolved in 1674 and replaced in 1683 by the Granted Society of Surinam. The latter also suffered considerable economic losses, so the concession was not extended in 1791.

A "Council of Colonies for the West Indian Possessions" was instituted, which was replaced in 1795 by a "Committee for the Affairs of the Colonies and Possessions in Africa and America" and, in 1800, by a "Council of the West Indies". American colonies". From 1828 to 1845, all the Dutch possessions in the West Indies were united under the power of a Governor General, who had his headquarters in Paramaribo, the capital of Dutch Guiana.

- Slavery

Throughout the colonization period, the Dutch brought a series of black slaves to work on the plantations (coffee, cocoa, indigo, cotton, sugar cane, etc.). As in other slave colonies, Guyanese society was divided into three classes. At the top, a small white elite of European origin ruled the colony. First there were the militiamen, government officials, merchants, landowners, and administrators who managed the plantations in place of the owners who were generally absent from the country. Most of these Europeans were of Dutch origin, but others were German, French, or English. Below this elite, there were a certain number of "free citizens", that is, Europeans born in Guyana or their descendants, sometimes former slaves able to buy their freedom. So, at the bottom of the social ladder, black slaves obviously formed the vast majority of the population. It is estimated that, of more than half a million "Dutch"

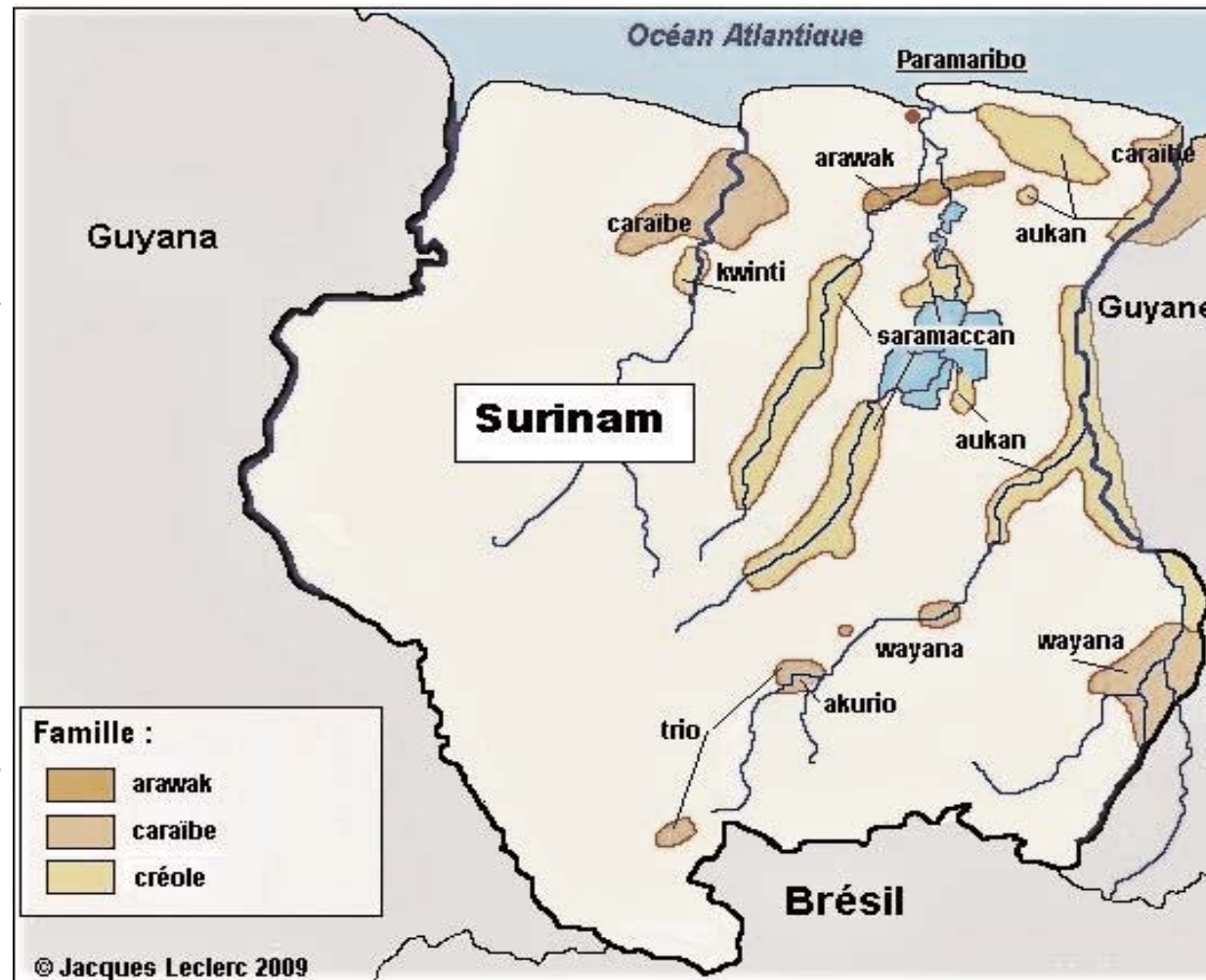
slaves, some 37,000 were imported into Dutch Guiana; the island of Curaçao received, between 1640 and 1863, almost all the others.

Unable or unable to learn the master's language, the slaves nonetheless appropriated his words using the (African) grammar they knew. From the contact

between the dominant masters and the dominated African ethnic groups, new languages were born: the Creoles. It was therefore during the time of slavery that the various Creoles of the Antilles and Guianas region were formed. In Suriname, the lexical base of Surinamese Creole or Sranan Tongo developed from English; Originating in Guyana (formerly British Guiana), Guyanese Creole is also formed from English. Another Creole, also known in the Netherlands Antilles, Papiamentu, is, for its part, based on Portuguese, Spanish, Dutch, English and French.

Slavery in Dutch Guiana was famously serious. Slaves were a form of personal property and had no civil rights. The system was not very different from that practiced, for example, by France, which had imposed the famous Codenoir of 1685 on its colonies. Under the Dutch colonial regime, masters exercised great power over their slaves, but desertions remained a problem. Fugitive slaves, called Maroons, originally traveled upriver in tropical forests far from the coast and settled in independent villages to live like their ancestors. It is because of their way of life in the forest that they are now called "bush niggers" or "Bosnegers" (or "wood niggers" or "bush niggers"), hence the term Bushi-Nengé (or Bushinengues) for identify them. . the bosnegers live now on the banks of the Maroni River (or one of its tributaries) which marks the border between

Suriname and French Guiana. It is for this reason that the Bosneger prefer to be called riviërmensen or "river people". They constitute, after the Amerindians and the white settlers, the first original inhabitants of the country.



The Dutch abolished slavery on July 1, 1863. This fact put an end to a mode of production based on the plantation system. The economic and social reorganization had to operate on new bases. This was the mandatory transition to wage labor and the creation in 1865 of the Surinaamsche Bank in Paramaribo. Instead of slaves, the Dutch turned to immigrant labor from India (hence the appearance of Hindi) and Indonesia (hence Javanese); in all, in the 1970s, 34,000 immigrants from British India (indentured plantation workers) arrived in Dutch Guiana and two-thirds stayed; about 34,000 immigrants from Dutch India, especially from Java,

came to work and two-thirds settled in the country. A few years earlier, in the 1850s, the Dutch had brought Chinese (3,000 in all). During the First World War, the cultivation of cocoa and coffee was developed and, by 1930, the export of Asian rice and tea.

In 1865, a new constitution was adopted in The Hague. He established in Paramaribo a Legislative Council (Koloniale Staten), that is, a royal parliament and a deliberative administrative council, all under the authority of a governor. The colonial budget was to be submitted "for His Majesty's approval". Since the 13 members of the

Staten were elected (for six years) on the basis of their land holdings, they were mostly ranchers and landowners. It was not until 1937 that a new provision incorporated the level of education of parliamentarians. But the deteriorating economy of the colony quickly soured relations between Staten and The Hague.

- Autonomy

In 1922, Guyana became part of the territory of the Netherlands, then, in 1948, the name of Dutch Guiana was replaced by that of Suriname. World War II brought many more foreigners, including thousands of American soldiers to the colony, especially American capital. The State of Paramaribo took advantage of these years of war to develop an autonomy movement that did not go unnoticed; In a radio address (December 7, 1942), Queen Wilhelmina promised Suriname and the other colonies greater autonomy after the war. The colonial power of the Netherlands collapsed immediately when the colonies demanded their emancipation.

Indonesia gained its independence in 1949, Suriname and the Netherlands Antilles became equal partners in the Kingdom, under the terms of the Charter of the Kingdom of the Netherlands (Statuut van het Koninkrijk de Nederlanden), signed in 1954, which left the government Dutch with full competence in matters of defense and international relations, but left a great deal of autonomy in internal affairs. The State of Suriname became responsible for domestic policy matters, except for matters related to the Koninkrijksregering (Kingdom government), i.e. defence, foreign affairs, security, administration, power to suspend legislative and administrative measures. Surinamese and Antilleans became, by the Charter of the Kingdom of the Netherlands, Dutch citizens (rijksgenoten). Many political parties, representing Creole, Bosnian, Hindustani, Indonesian, Chinese and European groups, were founded to demand greater autonomy from the Netherlands.

The political climate deteriorated in 1967 with the deterioration of the economic and social situation, then the teachers' strikes of 1969 that definitively put an end to development. Rising unemployment and emigration culminated in the general strike of February-March 1973. While the Netherlands sought, on the one hand, to get rid of immigrants who posed huge social and racial problems for them, on the other hand, to free itself from the responsibility of repressive measures to preserve the image of a peaceful country, did not put any difficulty in setting the date of independence of Suriname on November 25, 1975. One hundred thousand Surinamese, however, decided to keep their Dutch nationality and emigrate to the Netherlands.

Since January 1, 1986, Aruba, one of the six islands that constitute the Netherlands Antilles, has been granted a separate status, Status Aparte, within the Kingdom; this special status allows the island of Aruba to become a full partner of the Netherlands and the Netherlands Antilles (Curaçao, Bonaire, Saint-Eustache, Saba and Saint-Martin).

After independence

Suriname was endowed with a parliamentary-type constitution. Henck Arron, a politician of Creole origin, then became Prime Minister of the new country, while Johan Ferrier became the first President of the Republic. The 300 Dutch soldiers left Suriname. As for languages, the government of the time paid little attention to them, leaving existing practices in place: Dutch in official activities, Sranan Tongo in informal activities.

The parliamentary regime established in 1975 was overthrown in 1980 by a military coup that sought to put an end to a "system characterized by injustice, corruption, social inequalities, bureaucracy and patronage." The Constitution was suspended, Parliament dissolved, while the Political Center, a military council, began to rule by decree.

While the military dictatorship of Lieutenant Colonel Dési Bouterse was asserting itself, the anti-government guerrilla warfare intensified in 1982 in the south and east of the country (between 1981 and 1991). On March 11, 1982, a coup d'état unleashed by officers and non-commissioned officers commanded by Lieutenant Surrendre Rambocus, which sought to "save Suriname from communism" and "restore democracy", was firmly repressed. In December 1982, the army staged a coup d'état that was accompanied by burnings, executions of personalities and soldiers. The Netherlands and the United States suspended their financial aid. The military in power multiplied administrative obstacles to prevent the departure of Surinamese traumatized by the outbreak of violence in December 1982. Bouterse practiced a nationalist policy based on the use of Surinamese Creole. In December 1984, the Bouterse government announced a "return to democracy".

By the end of 1986, six military governments had succeeded each other at the head of the country. In eastern Suriname, a rebellion against the dictatorship of Colonel Dési Bouterse developed. He accused the Netherlands, the United States and France (French Guiana) of supporting the guerrillas and carried out punitive actions against the population. Food shortages and summary executions increased popular discontent and led to street demonstrations in

Paramaribo in February 1987. Military-organized elections ousted Bouterse in late January 1988. But the number of refugees who had crossed the Maroni towards French Guiana continued to increase and exceeded 10,000. The attitude of the former dictator and the army continued to pose serious problems.

In 1991, the military had to accept a process of democratization and brought to power the candidate Johannes Ronald Venetiaan, who was hostile to them. The civil war ended in 1992 with the signing of the peace agreement, which stopped the armed conflicts in the interior of the country and favored the laying down of arms by the paramilitary groups. Suriname granted a place to human rights in the 1987 Constitution (modified in 1992) and adhered to a series of international instruments for the defense of human rights. Since then, the country has been trying to rebuild its economy, but, as the events of 1994 showed, it is not immune to unrest. Towards the end of 1997, Suriname's relations with the Netherlands deteriorated further, contributing to a reduction in the country's economic life. In May 2010, the general elections placed Dési Bouterse's coalition in front, without an absolute majority.

However, Bouterse was elected President of the Republic in July and took office on August 12. This former dictator remains today one of the most controversial personalities in the history of contemporary Suriname. Bouterse is suspected of being involved in the murder of fifteen opponents of the military regime in 1982; he was also charged with drug trafficking during the 1990s and was convicted in absentia in 1999 by a court in the Netherlands. Finally, he finds himself under an international arrest warrant issued by Interpol, which prevents him from leaving his country.

FRENCH GUYANA

Before the arrival of the first Europeans (16th and 17th centuries), there were approximately 30,000 Amerindians in French Guiana, then 25,000 in the following century. Shortly after the discovery of the coasts of Guayana by Vicente Yanes Pinzón (Vincent Pinçon) in 1500, the legend of El Dorado was born, a fabulous country where gold abounded and where, it was said, the last of the Incas had taken refuge with all his treasures. This legend of El Dorado led several adventurers to various points in Guiana throughout the 16th century, but it was not until 1604 that the first historical company of the French in this country dates. Then there were the Gascons, then the Rouennais in 1626 and 1643, the Parisians in 1652 and 1664. The deviations of the regime, the internal dissensions and the just revenge of the Indians defeated these first landowners. Colbert, in 1664, created the Compagnie des Indes Occidentales, to which he

granted the possession of Guiana as of all the other American lands that belonged to France; but in 1674 he withdrew his privileges from this company and administered the colony directly. Under his leadership, it became very prosperous. After 1885, the gold rush and disease had the effect of decimating these populations, which at the beginning of the 20th century numbered only 1,500 survivors. Torrential rains, overcrowding, poor housing conditions, famine, epidemics (syphilis, yellow fever, and malaria), and wars with the Amerindians had decimated the French population. From then on, Guyana gained a reputation as a terribly unhealthy country, the settlement of which by Europeans was doomed in advance, since the white man was not supposed to withstand the harsh equatorial climate.

The ethnolinguistic composition of French Guyana is very diverse and reflects well the historical events that have taken place since the 16th century. There are over 25 different ethnic groups, each speaking their own language. In addition to the Amerindians, we distinguish the population of African origin (descendants of former slaves), Europeans (metropolitans or former settlers), Asian immigrants (from the beginning of the 20th century and the 1970s) and some other ethnic groups of more recent times. immigration (Brazilians, Lebanese, Surinamese, Guyanese, etc.). As for the exact number of each of these populations, we have approximate data, and no one seems able to accurately quantify the Guyanese population due to the massive influx of immigrants in the last ten years, in particular illegal immigrants or "sans-papiers" . ". Each year, the Guyanese authorities deport about 15,000 "irregular" people, almost a tenth of the population. Proportionally, it is as if France annually expelled more than five million people from its territory, Canada, three million and United States... 26 million.

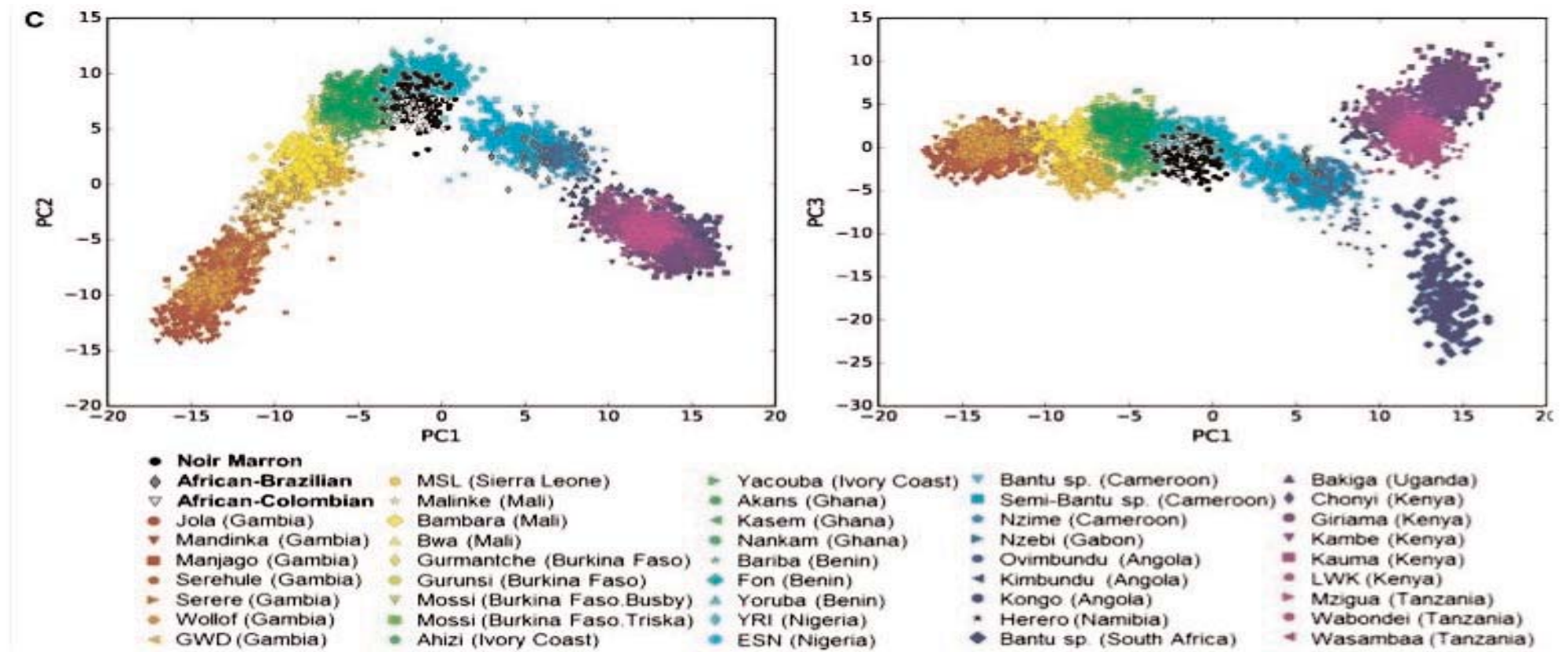
The cultivation of cane, cotton, and indigo was introduced to Cayenne. Since the colony lacked weapons, it obtained them by trading slaves wrested from Africa and transporting galley slaves there. In 1716 we started to grow coffee in Guyana and in 1730 we tried to grow cocoa.

After the loss of Canada in 1763, Choiseul, seeking compensation, entrusted the government of Guyana to Champvallon, who led 15,000 Alsatians-Lorraines to the Kourou beach. 12,000 died in a few months of dysentery and starvation.

Ascendencia genómica de las comunidades Black Brown de la Guayana Francesa y Surinam

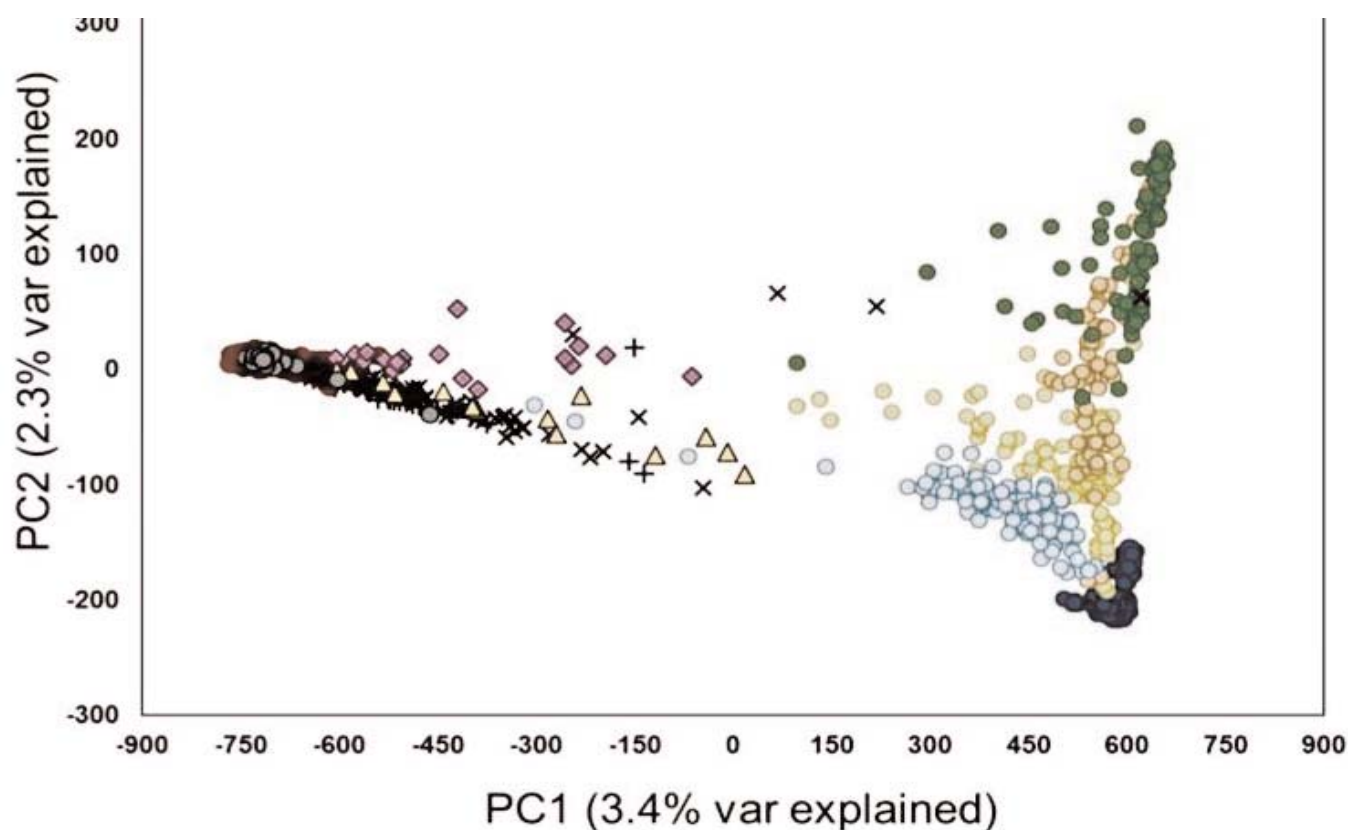
Between 1526 and 1875 some 7 million Africans were transported to South America. According to records, they embarked in different coastal regions of Africa. Thus, the populations of African origin in French Guiana and Suriname came mainly from the Gold Coast, the Gulf of Benin and Central West Africa

The Black Maroon communities are descendants of African slaves who escaped and formed towns of free men. Therefore, the Black Maroon community of Suriname and French Guiana is one of the largest in South America. They are descendants of African slaves who escaped from Dutch plantations in Suriname during the 16th and 17th centuries.



Previous genetic studies of American populations of African descent have revealed differences in their proportions of African, European, and Native American ancestry, their dates of genetic admixture, and their gender-biased gene flow. Surinam. Analizaron el genoma de 107 sudamericanos de origen africano, incluidos 71 cimarrones negros de Guayana Francesa y Surinam (23 aluku, 23 ndjuka, 19 saramaka y seis paramaka), 16 afrobrasileños y 20 afrocolombianos:

Paleogeneticists have just published an article titled: Genome-wide Ancestry and Demographic History of African-Descendant Maroon Communities from French Guiana and Suriname. They analyzed the genome of 107 South Americans of African origin, including 71 Maroons from French Guiana and Suriname (23 Aluku, 23 Ndjuka, 19 Saramaka, and six Paramaka), 16 Afro-Brazilians, and 20 Afro-Colombians:



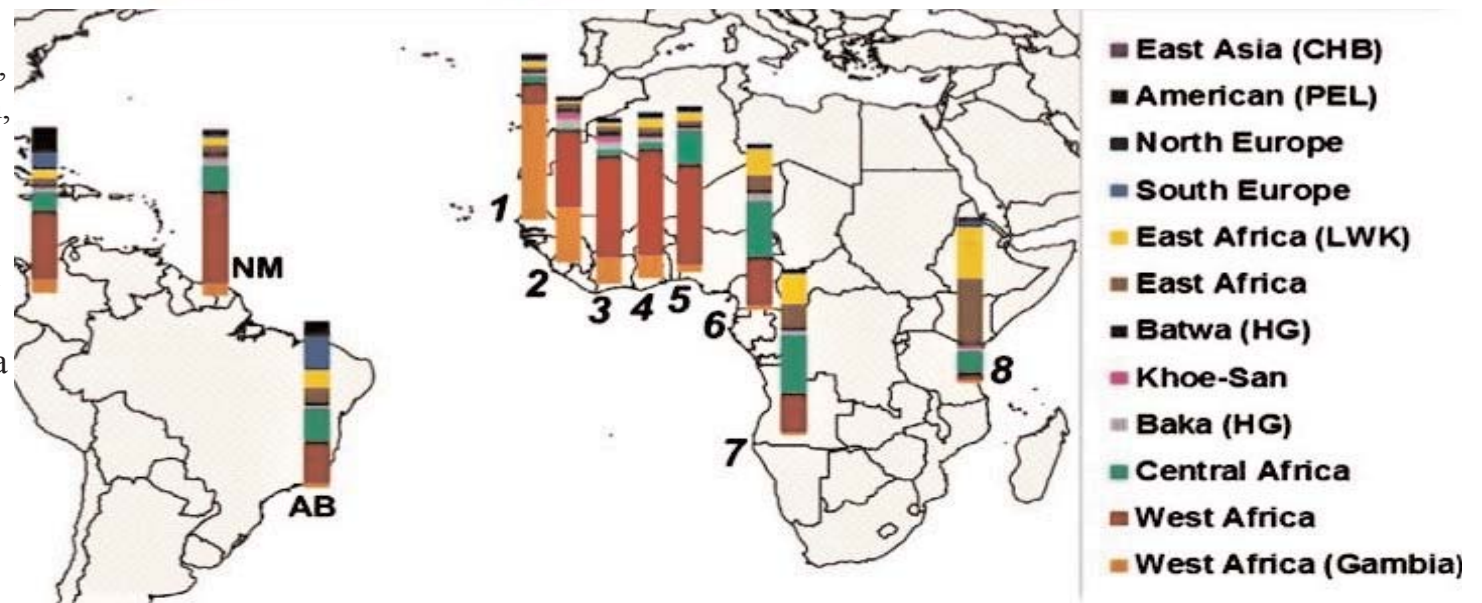
Black Maroons represent the African American population containing the largest African ancestry (98%). It is equivalent in the four communities with the exception of one Saramaka individual (90%) and one Ndjuka individual (79%). In addition, this population has a high inbreeding coefficient and a large number of homozygous segments, signs of strong isolation. In contrast, Afro-Brazilians have 23% European and 5% Amerindian ancestry and Afro-Colombians have 12% Amerindian and 11% European ancestry. Therefore, they mixed much more than the Black Browns. These results are also found in the Principal Components Analysis.

In the figure (top left) African populations are in red at the left, European populations in dark blue at the bottom right, and East Asian populations in purple at the top right:



They also analyzed the genome of 124 West Africans, including 19 Fon, 24 Bariba and 24 Yoruba from Benin, 20 Ahizi and 17 Yacouba from Côte d'Ivoire and 20 Bwa from Mali. These results were merged with two previously obtained genome sets that include 157 individuals from the Caribbean (ACB) and North America (ASW)

The authors performed an analysis with ADMIXTURE software. The following figure gives the result obtained for a value of K=4:



PEL are Peruvians from Lima, MXL are Mexicans from Los Angeles, CLM are Colombians from Medellín, and PUR are Puerto Ricans. The Black Maroons represented by gray circles are in fact the closest population to the African populations.

On the other hand, the analysis with the ADMIXTURE software for K=12 allows us to highlight 12 different ancestries. The following figure gives the result for the different Afro-descendant populations:

The Black Brown (NM) population is similar to the African population of the Bight of Benin (African population above).

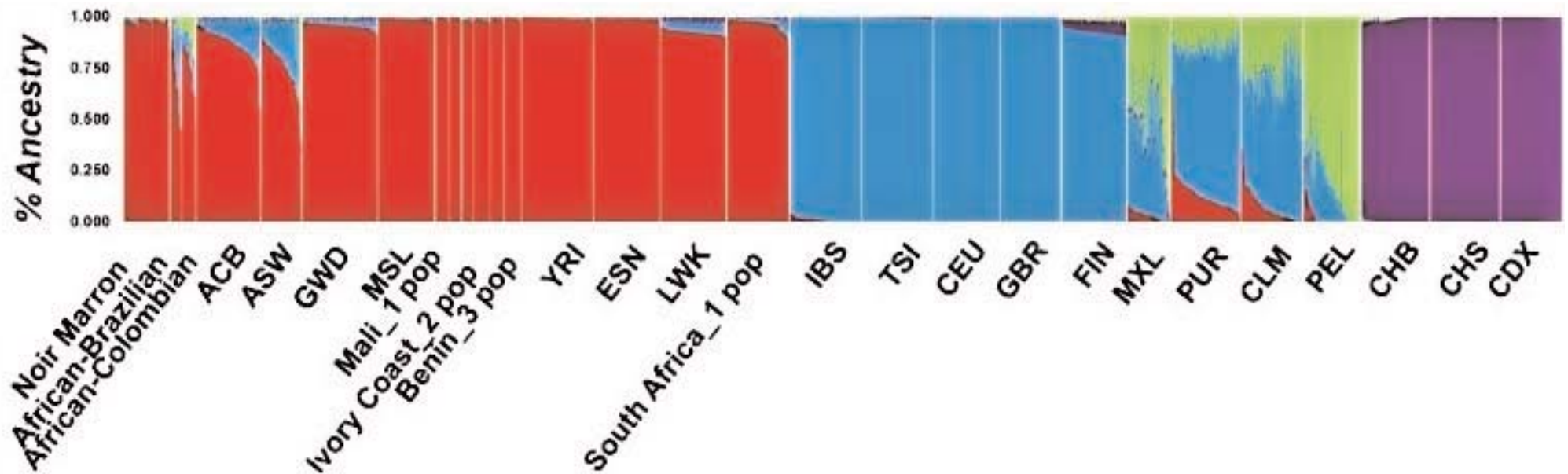
The authors then masked European and Native American ancestry in African American populations and constructed a new principal components analysis:

The results show that the Black Brown and Afro-Colombian populations overlap with the Gulf of Benin and Ghana populations. In contrast, the Afro-Brazilian population overlaps with the Bantu populations of Cameroon, Gabon, and Angola in West Central Africa. These results are confirmed by an analysis of the IBD segments.

The authors then used GLOBETROTTER software to estimate the dates of the genetic admixtures. Thus, several waves of miscegenation were identified in the 18th century in the different populations. The Maroons received a Native American gene flow around 1750 followed by a European gene flow around 1775.

Afro-Brazilians received the gene flow from Native Americans around 1756, followed by European gene flow around 1796. Finally, Afro-Colombians received the gene flow from Native Americans around 1731, followed by European gene flow around 1749. These flows genetics have sex biases.

Thus, in the Afro-Brazilian population, European ancestry is more masculine while African and Amerindian ancestry is more feminine. In the Afro-Colombian population, European and Amerindian ancestry is more masculine while African ancestry is more feminine.



The Akkadian Epic

After 1763, Guyana remained French thanks to a violent storm that prevented the British from taking it over. Therefore, it remained on

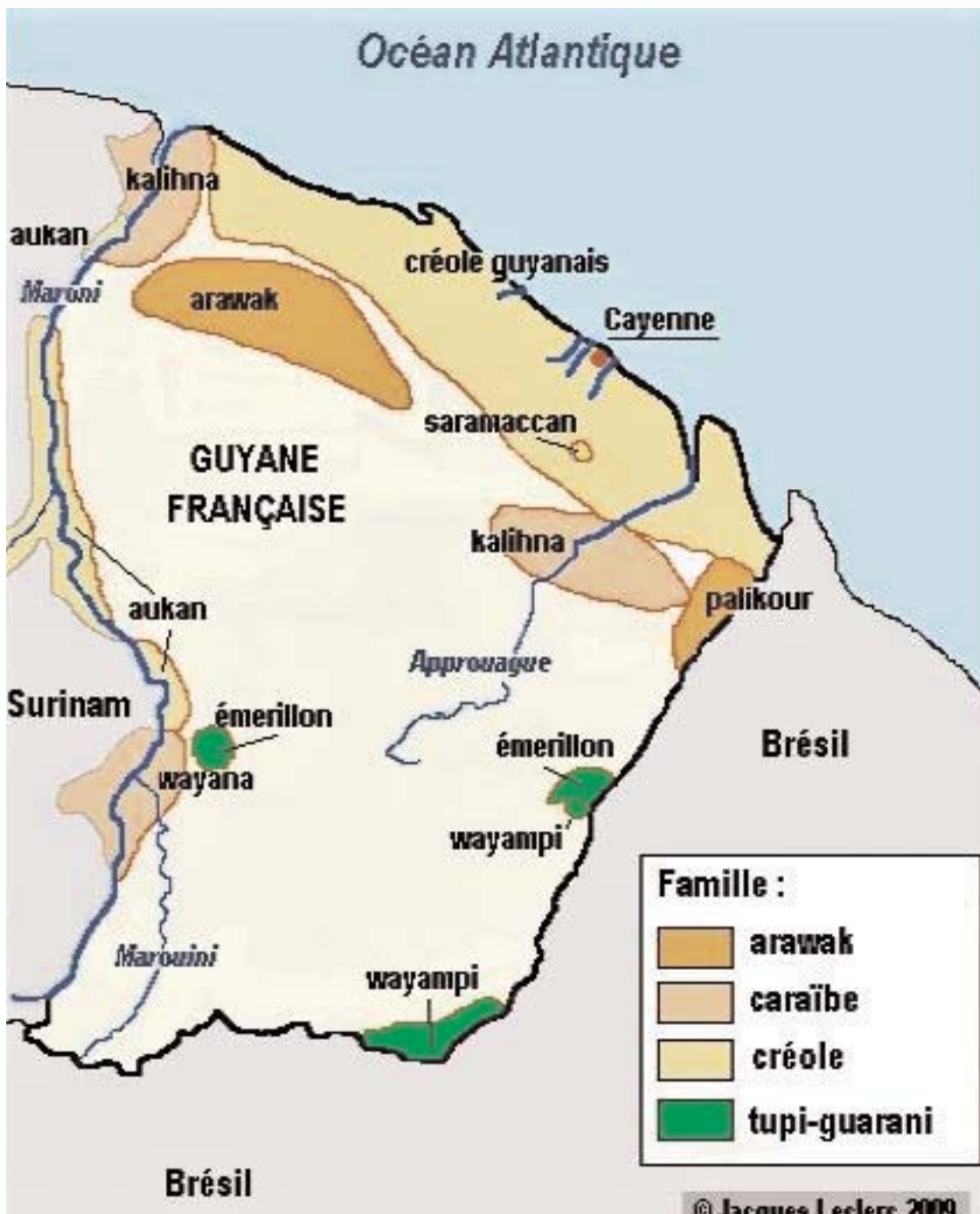
the list of the few French colonies to be developed. Canada's loss could be compensated in what way order for the colonization of Guiana. The Duc de Choiseul wanted to make it a "new Canada" under the name of equinoctial France, because the length of days and nights remain roughly the same throughout the year. A publicity campaign was carried out about this colonization project. Minister Choiseul had promised enormous benefits to Acadians who agreed to go to Guyana. He praised the infrastructure, the pleasant climate, the facilities for working the land, the sales for two years, etc. Furthermore, in May 1780, the Compagnie de Guyane ("Proposals made in Paris to the Acadian deputies of Nantes for the establishment of Acadian families in Guyana") promised Acadians to group them by families in villages or parishes attended by priests:

The Acadian families will settle in Guyana, as far as possible, on heights or hills and near the rivers, in one or more villages, according to their number and the situation of the lands that will be granted to them so that they remain united. among themselves to form one or more parishes that will be attended by the parish priests or vicars that the society will provide and whose subsistence it will provide.

Despite these tantalizing promises, most of the Acadians waiting in France balked at this project, fearing that they would have to endure too high temperatures.

Ultimately, the Colonial Minister succeeded in convincing some 600 Acadians to go and colonize Guyana; they left for the tropics between 1763 and 1765. The Acadians were not alone in Guyana. There were also French, but more Germans, Lorraine, Alsatians - Lorraine and Alsace did not then belong to France - and even Maltese (the island of Malta was then under French influence), for a total white population of 1,500, which made the population of Acadia proportionally very large.

Then, very quickly, France sent thousands of French people, an additional 10,000 to 15,000 residents. All these poor people settled on the coast in Iracoubo, Sinnamary and Kourou. Contrary to the promises of the authorities, absolutely nothing had been planned to accommodate such a large number of people in such a short time. These thousands of immigrants were left without food, medicine or care, and were completely abandoned.



territorio, lo cedió en 1667 a Holanda durante el Tratado de Breda. Unable to work in a tropical climate, they were content to consume whatever provisions they were lucky enough to receive from time to

Acadians who immediately embarked for Louisiana. Only a handful of Acadians remained in Guyana who managed to make a living in Sinnamary. After this painful experience, which did not improve the glory of Louis XV, Minister Choiseul lost all hope of sending the Acadians to populate other colonies.

In 1776, the clever Malouet was appointed Governor of Guyana and set out to transform the country through channeling. Unfortunately, he only remained in office for two years and was unable to carry out his projects. At the beginning of the Revolution, the sudden emancipation of the slaves was very fatal to the prosperity of the colony.

A few years later, in 1772, there were no more than a thousand whites in Guyana for a population of 8,500 black slaves. The number of white settlers remained stable until the abolition of slavery in 1848, when more than 12,000 blacks had to be freed. In Sinnamary, there were at most 30 to 40 Acadian families. The last white families, all origins combined, seem to have disappeared without a trace between 1848 and 1900. The Acadians would have disappeared with this group, for various reasons: disease, miscegenation, and creolization of their language. Due to the numerous deaths that decimated them, they were forced to enter into exogamous marriages with other groups of whites (Germans, Alsatians, white Creoles, etc.) and with blacks when social conditions permitted. In short, the installation of the Acadians in Guiana turned out to be a disaster.

Yet for years Guyana was thus occupied sometimes by the Dutch, sometimes by the French. Then the Franco-English rivalries made Guyana pass under the authority of England, which, after seizing the territory, ceded it to the Netherlands in 1667 during the Treaty of Breda. Finally, in 1677, the French Admiral Jean d'Estrées reconquered the territory of Guyana in the name of Louis XIV.

Slavery

The slave trade and slavery were for several centuries the engines of the economy of the Caribbean and South America. In the 16th century, Spanish settlers first forced Amerindian populations to work the land. As these indigenous populations did not survive the harsh conditions of slavery due to disease and exhausting work, the Spanish they began to import Africans to the colonies because they had a reputation for better tolerating forced labor in the harsh climate of the Caribbean and equatorial America. France, following



time. The unhealthy tropical climate and epidemics decimated half of all these new settlers in a few months, including the Acadians, who were not spared either. In 1767, of the initial 15,000 immigrants, approximately 2,000 survivors were repatriated to France, the island of Aix, and Rochefort, including perhaps 400

the example of other European powers, was not an exception and also assumed slavery.

In 1673, King Louis XIV authorized the creation of the Compagnie du Sénégal, which was to bring black slaves to the West Indies and Guyana. However, unlike the Netherlands, which had organized the slave trade in favor of Suriname (more than 400,000 Africans deported until 1823, the year slavery was abolished), France, through the Compagnie de la Guyane, preferred to sell their shipments of slaves in Santo Domingo (Hispaniola island: Haiti and the Dominican Republic) instead of sending them to Guyana, whose economic development seemed much less important. In fact, more than 700,000 slaves were deported to the French West Indies between 1673 and 1789, including 600,000 in Saint-Domingue alone, the rest being sent to Martinique, Guadeloupe, Saint-Christophe (now Saint-Kitt-and Nevis), etc. . At the time of the abolition of slavery in June 1848, Guyana had only about 12,500 slaves. Thanks to this modest workforce, the colony carried out forest exploration, the establishment of sugar mills and the exploitation of the subsoil. As for the French colonization efforts, they ended in failure, as most of the white settlers had died. That is why uprooted Africans very soon constituted the majority of the Guyanese population.

To "protect" the slaves of the French islands (and of Guiana) against the excesses of their masters, Minister Colbert had obtained from Louis XIV an ordinance (in 1685) establishing a regime specifying the duties of masters and slaves. This code, called the Codenoir, remained in force throughout the West Indies and Guiana until 1848 (the date of the final abolition of slavery by France), but it was rarely respected. Although this code did not deal with questions of language, it stripped the slave of all his identity. Indeed, after the obligatory Catholic baptism, the African became black and changed his name, abandoning his dress habits and his language, then he was branded with a hot iron and assigned to menial jobs.

Unable or unable to learn the master's language, the slaves nonetheless appropriated his words using the (African) grammar they knew. From the contact between the dominant masters and the dominated African ethnic groups, new languages will be born: the Creoles. Therefore, it was at the time of slavery that the various Creoles were formed. The term Creole has two etymologies, one Portuguese (<crioulo), the other, Spanish (<criollo), which come from the same

Latin word *criare*, which means "to feed" or more precisely "servant fed in the house". to designate the white child born and raised in the European colonies. Then, this word will be used to also designate the black population and, consequently, the language of this population. In Guyana, as in the former French colonies (Martinique, Guadeloupe, Santo Domingo, Réunion, etc.), the lexical base of Creole developed from French.

A little later it became a place of exile for victims of civil discord: non-sworn priests and exiles from Fructidor were deported there. Many died there and the survivors contributed not a little to denigrate Guyana. In 1809 it was conquered by the English and the Portuguese and was only returned to France by the treaties of 1814 and 1815. In 1858, the sudden abolition of slavery, however legitimate, unleashed a violent crisis in Guyana and ruined most of the sugar establishments. The Second Empire relegated political prisoners there and later prisoners. In the second half of the 19th century, Arab, African or Asian convicts were sent there. There was a depot in the Salvation Islands, another in Cayenne, and a third in Saint-Laurent-du-Maroni where concessions were given to released convicts. There was also a small prison in Kourou. By the end of the 19th century, Guyana's penal colonies were no longer accepting political deportees; only common law prisoners. The last of these prisons, Cayenne (on Devil's Island), stopped receiving convicts as of 1937. The total closure occurred in 1951.

Colonization timeline

The chronological statement below lists their various colonization attempts in the region up to the end of the 19th century.

- 1604. Some French settle under the leadership of La Ravardière on the river island that would later be called Cayenne Island.
- 1604. A small English colony, under Charles Leigh, occupied the left bank of the lower Oyapocks, which they evacuated after two years. But a second English colony settled there for a few more months in 1608, under Robert Harcourt.

- 1626. 26 Frenchmen come under the leadership of the Sieurs de Chauteil and Chambaut, representatives of the Compagnie des Marchands de Rouen, to settle on the banks of the Sinnamary.

- 1628. Some settlers sent by the same company settle, under the command of Captain Hautepine who left there to command his lieutenant Lafleur, on the banks of the Counamana.
- 1630. 50 men are brought in, under the direction of Mr. Legrand, to reinforce the Counamama colony.

- 1633. 66 men led by Captain Grégoire come to further strengthen the colony of COUNAMAMA. That same year, the English and the Dutch, each on their own, established a settlement on the island that would later become the island of Cayenne.

- 1634. A certain number of French sent by a new company of Norman merchants, a company that had obtained, in 1633, the privilege of commerce and navigation of the countries situated between the Orinoco and Amazon rivers, both inclusive, settled on the Rémire coast they begin to cultivate. In 1635, they founded the town that soon took the name of Cayenne and built a fort to defend it.

- 1638. Some Frenchmen were also at this time in Maroni and around Cap de Nord, as can be seen in the company's patent letters from 1633, renewed in 1638.

- 1643. 300 men under the leadership of Poncet de Brétigny, representative of the Compagnie du Cap de Nord which had replaced the Compagnie of 1633 in all its privileges, settled on the island of Cayenne, on Mount Cépérou, not far from Cayenne of 1635. The settlers of the previous expeditions found themselves along the coasts, reduced to almost nothing, speaking the language of the Galibis from whom they had taken the customs. 1645. The Compagnie du Cap de Nord sends 40 reinforcements. But Poncet de Brétigny had been killed by the Indians and his 300 men were reduced to 25. Of these 25 men only 16 agreed to stay, the rest re-embarked. Of the remaining 16, 14 were killed by the Indians, only 2 could be saved in 1645 in Suriname, capital of the territory taken by the Dutch, between the Maroni and the Orinoco. In -- 1645, Guyana was empty of settlers. From 1604 to 1645 about 600 died.

- 1652. About 700 men from a new company from equinoctial France, replacing the rights and privileges of the Compagnie du Cap de Nord, land in Cayenne under the command of the twelve lords, successors of the sieur de Roiville, killed during the crossing. 60 men had arrived in Cayenne some time before, sent by the Compagnie du Cap de Nord, who, but in vain, tried to hold on. The 60 men submitted to the lords of the Compagnie de la France equinociale.

- 1654. The colony is again destroyed by the Indians and by internal dissensions. His remains took refuge in Suriname. Shortly thereafter, the Dutch, under Spranger, seize the island of Cayenne, which had once again been deserted, bringing with them the first black slaves the colony saw.

Dead settlers from 1645 to 1654, about 700, plus 600 dead from 1604 to 1645. Total in 1654: 1,300 dead settlers in French Guiana. - 1663.1000 The equinoctial Compagnie de la France sends new French settlers to the island of Cayenne, from where they expel the Dutch.

- 1664. Some settlers are sent, under the command of M. de la Barre, by the Compagnie des Indes Occidentales, to which the rights and privileges of the Compagnie de la France equinociale were ceded in 1664, to take the colony from the old company and strengthen the fledgling colony.

- 1667. The English completely devastate the colony and abandon it without establishing a settlement there. The remnants of the colony, under the command of M. de La Barre, are getting back to work. The capital is then in Armire (Rémire).

- 1674. Suppression of the Compagnie des Indes, the colony becomes a royal domain. - In 1676. The colony was taken over by the Dutch who had already secretly established small colonies in Approuague and Oyapock. At the end of the same year, 1676, the colony was taken by d'Estrées.

- In 1677, the Chevalier de Lézy, governor of Cayenne, expelled the Dutch from Oyapock. Some buccaneers settled with their wealth on the island of Cayenne, Rémire was abandoned as the capital of Fort Saint-Louis de Cayenne.

- 1688. Most of the inhabitants embark with the corsair Ducasse to plunder Suriname. The expedition having failed, the survivors who were not taken prisoner took refuge in the West Indies with Ducasse.

- 1688. The Knight of La Motte-Aignon goes up the Oyapock 50 leagues to reach the Amazon, but is forced to turn back. -1696. Some 600 Frenchmen, according to Froger, companion of M. de Gennes, then populated the island of Cayenne and its vicinity, including 200 men for the Cayenne garrison. There were in the colony, since 1685, 1500 black slaves.

- 1725. D'Orvilliers, Governor of Cayenne, establishes Fort Saint-Louis on the left bank of the Oyapock, facing the Taparabo (Taparoubo); the town of Saint-Pierre d'Oyapock was formed and developed next to Fort Saint-Louis.

-1740. Population: 5,290 (including about 1,000 in Cayenne), 566 whites; 54 freedmen; 4,634 black slaves; 36 Indians.

- 1744. Anglo-American privateer Potter destroys Fort Saint-Louis and the town of Saint-Pierre in Oyapock. Fort Saint-Louis, rebuilt, was attacked by the Portuguese in 1794.

-1762. Kourou Indian Reductions: 6,500 Indians. Oyapock Indian Reductions, 2000 Indians. Total, 8000 Indians. From 1764 to 1766, the Indians of the Kourou Reductions disappeared and those of Oyapock spread.

-1763-1765. Kourou Expedition: Approximately 12,000 dead. - 1766. Colonization of Tonnegrade (Bessner), 80 agricultural soldiers. Everybody dies.

- 1775. Population: 9,300; 1300 free people; 800 slaves.

- 1777-1780. Foundation of the Vincent-Pinçon post and the missions of Macari and Counani.

- 1783. Colonization of Cachipur (Bessner). - 1788. Colonization of Approuague (Villeboi).

- 1790. Population: 14,520; 2000 blanks; 520 free people of color; 12,000 slaves, indigenous population employed by the settlers about 800 Indians from different tribes.

-1791. Colonization of Ouanari (Senegal Company).

- 1794. The Portuguese destroy Vincent-Pinçon, Macari, Counani and attack Ouassa and Oyapock.

- 1795. Mountaineer exiles from Germinal and Prairial.

- 1797-1798. 600 reactionary exiles (from 18 Fructidor), at Sinnamary and at Counamama, 16 in 1797, then more than 500 in 1798. J.-J. board. Liberal professions, deaths: 11 of 45; clerics 147

of 255; merchants, 5 of 21. Total 321,163 killed, including 147 clerics.

- 1799. Banned since the 18th brumaire. -1818. Population: 15,000 to 16,000. -1820. Shipment of 32 Chinese; After a year there are only 3 left.

-1821. In Laussadelphie, on the Passoura, a tributary of the Kourou, Governor Laussat's model farm, 7 families of settlers from the United States. The colony (164 men) was soon shipped back to France en bloc. - 1824. Milius, 3 Jura families (27 people), 8 kilometers from the mouth of the Mana, new shipments. The colony was repatriated in 1826.

- 1828. Mrs. Javouhey begins to found the current town of Mana, which she completes in 1847 with 36 nuns, 39 three-year-old white engagists (who abandon her after three years) and 550 freed black slaves.

- 1837. Establishment of the Casfesoca fort in Oyapock.

- 1838. Creation of the Lower Fort (Malouet Fort) in Oyapock.

- 1,839. Population 20,940 (excluding garrison and non-property officers), free population 5,189; slave population, 15,761.

- 1851-1854. Transport (bottom)

- 1857. Population: 25,561. -1854-1869. African emigration Approximately 1,000 black Africans from Liberia, Krou (La Côte des Graines) and Dahomey. From 1869 trade is prohibited.

- 1861-1876. Asian immigrants. Around 3000 coolies from Hindustan. In 1876, England banned conscription on the pretext of mistreatment. Beginning in 1860, some Annamese immigrants.

Transport"

The introduction into Guyana of persons sentenced to forced labor dates from a decree of 1851. The first convoy reached the Salvation Islands in May 1852. Several penitentiaries were established successively, most of which were successively evacuated due to the conditions unhealthy: that of the Montagne-d'Argent (1852-1864); that of Saint-Georges d'Oyapock (1853-1863); the three county penitentiaries: Sainte-Marie, Saint-Augustin and Saint-Philippe (1854-1860).

A forest site was established at Trois-Carbets, 30 kilometers from the mouth of the Kourou, and was soon evacuated and later re-established; a pontoon established at the mouth of this river was soon abandoned. On the island of Cayenne, the Bourda and Baduel penitentiaries lasted from 1854 to 1856; that of Mont-Joly from 1854 to 1864. The Cayenne penitentiary was established in 1853 in the jail; in 1855, the deportees were distributed on the pontoons; finally, shortly after, the Cayenne penitentiary was established in a barracks adjoining the military garden. From 1852 to 1867, 18,000 "carriers" were sent to

Guyana. But from 1867 to 1887, it was New Caledonia that was designated the main penal colony. Finally, beginning in 1887, Guyana received all European convicts who had to serve more than eight years of sentence and all Arab and black convicts. Furthermore, in 1885, Guyana was designated, at the same time as New Caledonia, for the collective relegation of repeat offenders.

At the end of the 19th century, Guyana had four penitentiaries, from which several public works sites were detached, the Cayenne penitentiary, the Salvation Islands penitentiary, the Kourou rocks penitentiary and, finally, the penitentiary territory of Maroni. . The main centers of the Maroni penitentiary territory were: Saint-Laurent, a special penitentiary municipality, which formed the largest agglomeration in the colony after Cayenne; Saint-Maurice, 4 kilometers

south of Saint-Laurent, which had a sugar factory located in the center of the concessionaires' cane plantations; Saint-Jean, 20 kilometers upriver from Saint-Laurent, was the center of the descent.

In 1889, the total number of convicts under sentence was 3,376 men and 42 women, including 1,065 men in Maroni, 561 in Kourou, 626 in Salvation Islands, and 1,164 in Cayenne. Most of the 2,000 released prisoners were found in the Maroni prison area.

The disputed territories

France had a long dispute with Portugal, then with Brazil over the delimitation of the borders of French Guyana. The territory in dispute between France and Brazil was limited (Franco-Brazilian diplomatic conferences of 1853-1856), to the north by the Oyapock, the Tumuc Hamaç and their western extensions; to the east with the Atlantic Ocean; to the west by the Branco River and to the south by a limit formed by the northern mouth of the Araguay, the Araguay, and an indeterminate line that starts from the heights of this river to end in the Branco River, and converge more or less with the equator through the unknown spaces of central Guiana. Its area is about 260,000 square kilometers, an area more than three times larger than the undisputed French Guiana. Its population consisted solely of Indians, except in its coastal part and on the left bank of the upper Rio Branco.

There was another border dispute with the Netherlands. It was settled in the early 20th century, but Suriname, born of independence from Dutch Guyana, still claims part of French Guyana's territory today.

The Franco-Brazilian dispute.

Since the 17th century, France and Portugal have been fighting for possession of the northern shore of the Amazon. In 1688, the Portuguese government established at the mouth of the great river, on the left bank and on the site of the Carriau taken from the

English by the Portuguese in 1632, the Macapà fort and four other small forts. The protests of Louis XIV having been in vain, the latter, in 1697, had the four forts destroyed and Macapà was occupied by M. de Férolles, governor of Cayenne. The Portuguese returned there the same year.

The Treaty of Utrecht (April 11, 1713), which was to end the dispute, only served to prolong it into the 20th century. The treaty says that France renounces the lands of Cap de Nord, located between the Amazon and Vincent-Pinçon rivers; that the navigation of the Amazon as well as the two borders, the two banks of the river will belong to Portugal, and that the Vincent-Pinçon river will serve as a limit for the two colonies. However, the Portuguese later claimed that the Vincent-Pinçon River was the Oyapock; while the French considered the Vincent-Pinçon River to be the Araguay, whose main mouth was then in the Vincent-Pinçon Bay to the south of the island of Maraca. Since then, we could not agree.

These are the main facts to which the interpretation of the Treaty of Utrecht gave rise.

1745-1720. The Portuguese send missionaries to the Yary, to the sources of the Oyapock, and make inroads among the Indian populations of the disputed coast.

- 1722. To punish the depredations of the Portuguese, the French government sends a detachment to settle at the gates of Para, in Maribira, on the island of Guaribas. The detachment remains a year in the position conquered.

- 1725 to 1736. The French, taking by sea, seize the coast as far as Araguay, while the Portuguese, taking from the interior, attack the Indians as far as Oyapock.

- 1736. The Portuguese grant the French free access to disputed lands.

- 1764. Construction of the new Macapa fort by the Portuguese. - 1777. Foundation by the French, on the left bank of the northern mouth of the Araguay, of the Vicente-Pinçon post and later of the mission de Macari (1783) that survived until 1794.

-1780. Foundation of the Counani mission that would also continue until 1794.

- 1782. The French government gives the geographer Simon Mentelle the mission of raising the Araguay and heading to the Rio Branco following the equator, "in order to seek a scientific frontier for our possessions". But Mentelle could only reach the first jump of the Araguay.

- 1794. War declared, the French evacuate Vincent-Pinçon, Macari and Counani; the Portuguese pillage the disputed coast and establish a post on the right bank of the Oyapock.

- 1797. Treaty of August 20. The border is set at Corsevenne. The Board of Directors does not ratify the treaty. - June 6, 1801. Treaty of Badajoz. The border follows the Araguay, from the big mouth to the sources, and from the sources to the Rio Branco.

- September 29, 1801. Treaty of Madrid. The border follows the Carapanatuba, a few minutes north of the equator, and runs from the sources of this small river to the Rio Branco.

- March 25, 1802. Treaty of Amiens. We return to the Treaty of Badajoz: mouth of the Araguay, Araguay, and from the sources of the Araguay to the Rio Branco.

- 1817. Guyana, occupied since 1809 by the Portuguese, is returned to France in accordance with the status quo ante. A mixed commission, which does not meet, was supposed to study the dispute on the ground.

- 1836. Establishment of a French military post in Mapa.
- 1840. Brazil establishes the military colony of Don Pedro II on the left bank of the Araguay. - 1840. Evacuation of the position of Map and agreement of non-reciprocal political action between the French and Brazilians in the disputed dispute (1841). Contrary to the previous convention, the Brazilians maintain the military colony of Pedro II, from Araguay to Tartarongal, in the disputed territory.
- 1860. The Brazilian government annexes (contrary to the convention) the district of Apurema, the richest region of the disputed ones.
- 1887. Jules Gros assumes the title of President of the Republic of the disputed territory in France, which he calls independent Guiana with its capital in Counani.
- 1890-1891. A Brazilian military expedition takes Mapa and founds the colony "Ferreira Gomes" there.
- 1892. Another Brazilian expedition leaves from Alemquer, on the banks of the Amazon, to go to Tumuc-Humac through the disputed interior.

The Franco-Dutch dispute.

The delimitation of the border between French Guiana and Dutch Guiana was also the subject of a dispute between France and the Netherlands. A first arbitration, attempted by Tsar Alexander III in 1891, had failed. The two parties finally reached an agreement in 1905, signing a concession by which France obtained possession of the disputed territory between Itany and Maroni (about 250,000 hectares), as well as the Awa Islands and the more important islands of the lower Maroni, thanks to the division of the river in sections assigned alternately to each state.

Guyana became an overseas department of France in 1946 (today it is also a region). The attempts to develop agriculture that have been carried out in Guyana have never been truly successful and the eco-

nomie activity, highly dependent on the help of the Metropolis, revolves above all around the Kourou space center, since its opening in 1968. Since the 1970s, demands for independence, sometimes accompanied by bombings, have been heard in the department. The high rate of youth unemployment recorded there is related in part to the urban violence that erupted in the 1990s. Guyana also faces high illegal immigration from Suriname and Brazil.

BRAZIL

Pedro Alvares Cabral, leading to the Indies, after the discovery of Vasco da Gama, a squadron of thirteen ships and sailing under the instructions of Vasco da Gama, in the West, very far from the coast of Africa, to 'avoid calm, saw (April 22, 1500) landed and disembarked at the entrance to a safe harbor (Porto Seguro, now Santa Cruz; further south is the modern city of Porto Seguro); took possession of the country in the name of Portugal, naming it with the name of Vera Cruz Island, as stated in the letter from Caminha, dated May 1, 1500, addressed to King Don Emmanuel. This name was changed to Santa Cruz in the notification of July 29, 1501, addressed by this king to the Catholic Monarchs. The country was soon called Brasil (Brazil) because of the dye woods indicated under the name brazil, which were found there.

Before the discovery, a bull of Alexander VI had fixed the limit of the possessions of Spain and Portugal at 100 leagues to the west of Cape Verde, attributing to the Spaniards all the countries to be discovered and converted to the west of this meridian, and to Portugal all the Eastern countries (1493); the following year, the Treaty of Tordesillas had increased the limit of the rights of the two States to 370 leagues west of the Cape Verde Islands. After the discovery, a bull of Pope Julius II confirmed this treaty (1506). The name Brazil was already used in 1503 in the Empoli account, which accompanied Albuquerque and Pacheco to India, as well as on a 1506 plate from the Dresden library (Presillig Landt), and in the Portuguese ship's route book. Brittany going to Cabo Frio (1511).

The name of Brazil comes from the dye wood so called in the Middle Ages (particularly in French), and whose abundance amazed the first Spanish, Portuguese and French navigators who approached this region. Its possession was disputed between the sovereigns of Spain and Portugal until the year 1526, when the Badajoz conference left Brazil to Portugal; but the question was not definitively resolved until 1750.

The colonial era.

The Badajoz conference had resolved the dispute to the detriment of France's rights. Indeed, already in 1504, a French sailor, Paulmier de Gonneville, had taken possession on behalf of King Louis XII, of the "land of Perrocets" which seems to correspond to Rio-Grande-do-Sul and São-Paulo. Despite the Pope's confirmation of Lusitanian privileges in this part of the world, he was followed by many other Norman, Breton and La Rochelle sailors who got into the habit of coming regularly to fetch the precious ember. Around 1530, the Portuguese, worried about this competition, began to consolidate themselves more solidly by introducing the cultivation of sugar cane. Blacks from Africa provided the necessary labor, as they had in Portugal itself. Many French ships visited Brazil throughout the 16th century, in constant war with the Portuguese.

In Brazil, the Portuguese took longer to establish lasting dominance. Annoyed by the thousand-year-old thickness of the tropical forest, they also had to repel their French, English and Dutch rivals. The first Portuguese settlements were installed from 1524, and especially from 1531. Bahia was founded in 1549. Sugar cane was introduced in 1531. Black slaves were brought in large numbers, especially from the end of the 16th century. Under the inspiration of Admiral Coligny, Commander de Villegaignon founded a French colony in 1555 on an island in the bay of Rio de Janeiro that has preserved his name; divided by religious disputes, the colony was destroyed by the Portuguese (1560). The French were expelled in 1567 from this region where they had created other settlements; but they remained until 1615 in the territories surrounding the mouths of the Amazon.

Rio de Janeiro was founded in 1567. In 1580, Brazil fell under the rule of the Spanish. These endured long years of war against the Dutch (1624-1658) who, at one point, owned much of the country.

In 1641, Portugal, after throwing off the yoke of Spain, retook Brazil. These two States continued to dispute the territories of the Southwest on an equal footing; the question of borders was not resolved until 1893. The foundation of the settlement of Sacramento in 1680, on the left bank of the Plata, also gave rise to difficulties that ended in the abandonment of this territory to Spain (1777).

Colonization developed in Brazil in the second half of the 17th century; Goyaz and Matto-Grosso were seriously occupied in the 18th century. First divided into two states: Maranhão and Brazil, the colony was, in 1754, unified into a single viceroyalty, subdivided into increasingly numerous captaincies: those of Pará, Maranhão, Pernambuco, Bahia, Rio de Janeiro, those of Parahyba were added (1684), Rio-Grande-do-Norte (1701), Minas (1709), São-Paulo (1710), Piauí (1718), Santa Catharina (1738), Goyaz (1744), Matto-Grosso (1748), Rio- Negro (1755) [became Amazonas in 1850], Rio-Grande-do-Sul (1760), Ceará (1799), Espírito-Santo (1801), Alagoas (1617), Sergipe (1821).

The discovery of the mines diverted the flow of emigration to the south during the 18th century, and Rio de Janeiro became the capital of Brazil in 1763. Soon after, coffee cultivation was introduced to the colony.

The Empire of Brazil.

When the French invaded Portugal, the royal family took refuge in Brazil (1808). The prince regent, later John VI, opened the country to foreign trade and made useful reforms. When he returned to Lisbon (1816), the Portuguese Cortes tried to further reduce Brazilian autonomy. Under the pressure of public opinion, the new regent, Don Pedro, proclaimed independence (September 7, 1822) and took the title of "emperor" (October 12)

Zones de déforestation





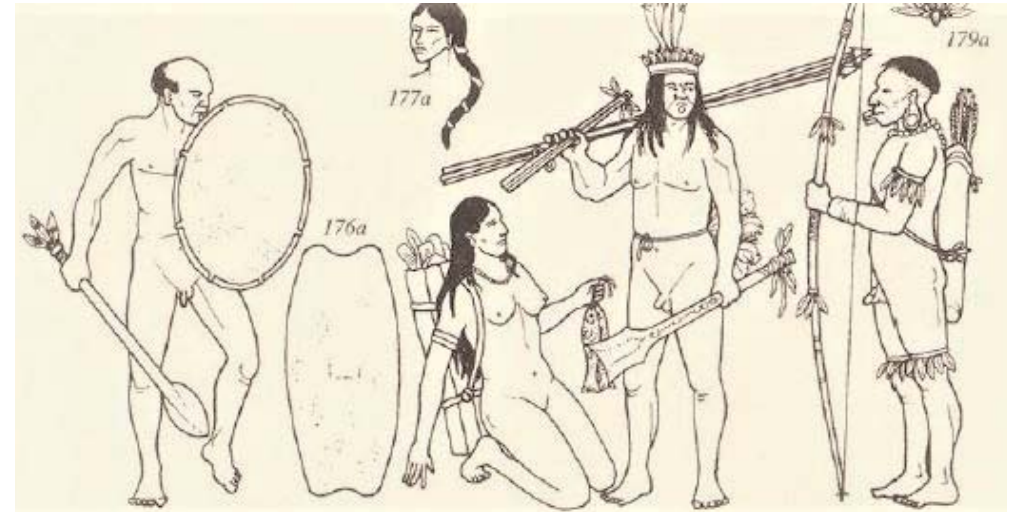
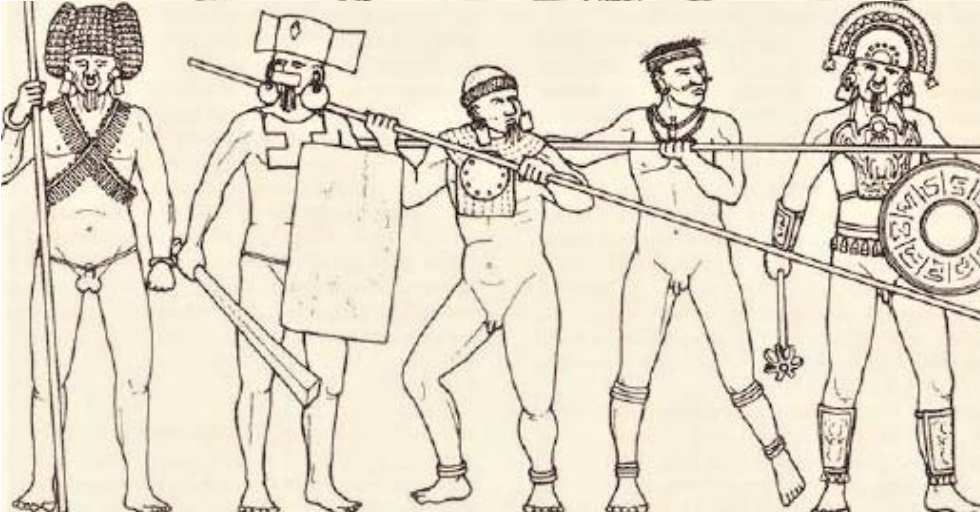
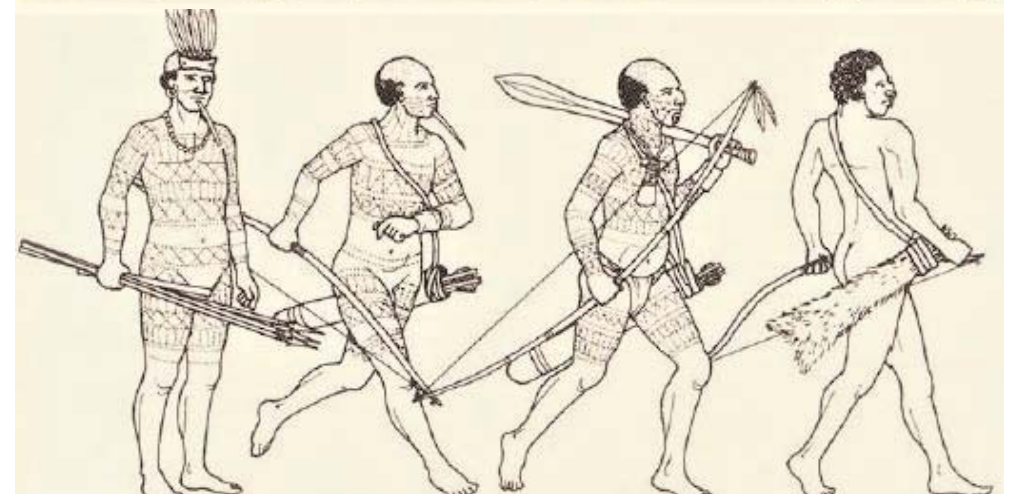
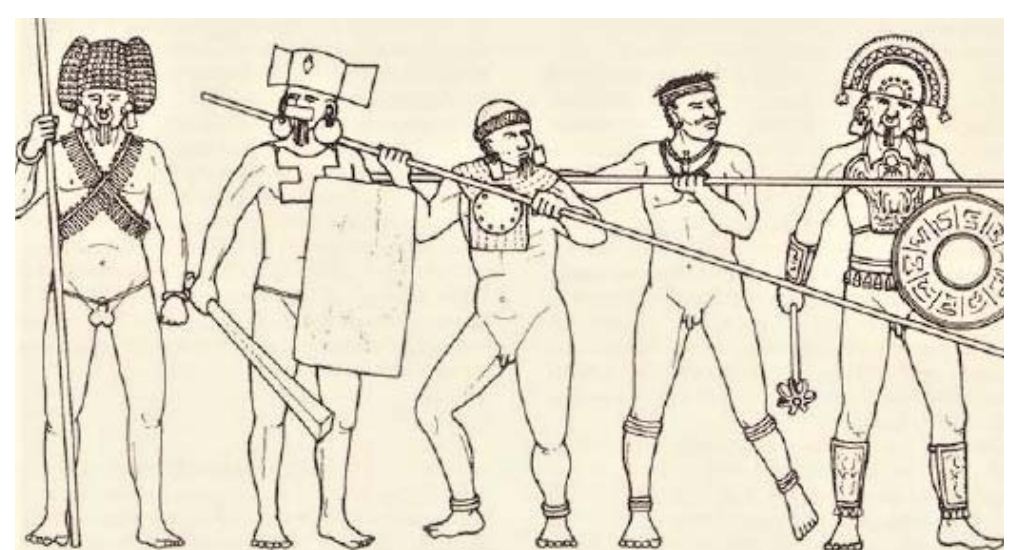
Les panotéens, créatures aux longues oreilles
Cosmographie universelle (détail)
Guillaume Le Testu, Le Havre, 1556.
Manuscrit enluminé sur papier (118 p. dont 57 pl.),
53 x 36 cm
Vincennes, Service historique de la Défense,
Bibliothèque, D.1.Z.14, f. 36v

Guillaume Le Testu utilise le répertoire antique des "merveilles de l'Inde" pour animer les terres du "continent austral" qu'il imagine au sud du globe terrestre. Aux côtés de tribus d'indigènes vêtus de pagnes, il représente des panotii, hommes aux oreilles si longues qu'ils s'en servent de couverture pour dormir. L'hypothèse d'habitants dans un continent austral est déjà évoquée dans les textes et les mappemondes du Moyen Âge. Saint Augustin (La Cité de Dieu, XVI, 8-9) pensait que les peuples monstrueux pouvaient exister, car la puissance créatrice de Dieu est infinie ; selon lui, si une terre existait au-delà des océans, dans l'hémisphère sud, les peuples qui l'habitaient (les "antipodes") ne pouvaient être pleinement humains, car la Bible ne les mentionne pas parmi les descendants de Noé.



Les Amazones du Brésil
Planisphere (détail)
Sébastien Cabot, 1544.
BnF, département des Cartes et Plans, CPL GE AA-582
(RES)

Sébastien Cabot (fils de l'explorateur de Terre-Neuve, Cabot), fut comme son père un grand navigateur, qui visita les côtes du Brésil et de l'Argentine. Son planisphere imprimé et décoré de scènes peintes à la main, rassemble une iconographie foisonnante des peuples du monde inspirée des cartes portulans. En Amérique du Sud, les amérindiens à la peau sombre, vêtus de pagnes et tuniques, vaquent à leurs occupations : transport de l'exploitation du bois au milieu d'une faune sauvage. Près de l'immense fleuve traversant de part en part le continent, les indigènes aux cheveux longs affrontent des conquérants en armures. Leur allure évoque les Amazones, guerrières des mythes antiques, qui ont donné leur nom à l'Amazonie.



It was recognized by Portugal on August 29, 1825. In 1871 it had united the Banda Oriental with Brazil, which revolted in 1825 and whose independence was recognized in 1828.

The Brazilian Constitution was proclaimed in 1824. Dom Pedro, having inherited the crown of Portugal in 1826, ceded it to his daughter Doña María. He abdicated the crown of Brazil on April 7, 1831, in favor of his son Don Pedro II, then five years old and under whose name he governed a regency until July 23, 1840. It was a troubled time, not only because of the struggles parliamentary, but by separatist movements that did not subside until 1849.

The political rivalry between conservatives and liberals was sometimes very lively, under the reign of Don Pedro; gave rise to frequent ministerial crises. The emperor always exerted his influence in directing the development of public education and economic progress. As of 1866, progressive emancipation measures were taken in favor of the slaves (laws of September 26, 1871 and September 25, 1885) and completed with the total abolition (law of May 13, 1888); it was the countess of Eu, daughter of the emperor and regent at the time, who sanctioned this law.

The Republic.

From the external point of view, the government of Don Pedro II had to lead a long and difficult war against Paraguay; he was allied with the Argentine Republic and Uruguay, but the main part is his (1865-1870). Republican ideas progressed rapidly in Brazil, especially after 1887. The Emperor had no children; his eldest daughter, Princess Isabel, and his son-in-law, the Count of Eu, were frowned upon by the Liberals. In the army and navy there were many republicans. On November 15, 1889, Marshal Deodoro da Fonseca proclaimed the republic, which was recognized without difficulty. The Marshal constituted a provisional government, which established civil marriage, freedom of the press, the separation of Church and State. Elected on September 15, 1890, the Constituent Assembly voted for the constitution on February 22, 1891 and elected the

Marshal President of the Republic of the United States of Brazil. A conflict broke out between him and the congress; on November 4 he pronounced the dissolution of the congress, but on November 23 the fleet, commanded by Admiral Custodio de Mello, forced him to abdicate. The vice president, Mariscal Floriano-Peixoto, assumed the presidency (November 25). In September 1893, Admiral Custodio de Mello rebelled against the president, whom he accused of exercising dictatorship with the support of the army. The rebel fleet, which spent the month of November under the command of Admiral Saldanha de Gama, blocked Rio; but he had to submit in April 1894. In Rio Grande do Sul, the civil war lasted until 1895.

Elected president on March 1, 1894, Dr. Prudente de Moraes assumed power on November 15. His government had England recognize Brazil's rights over the island of Trinidad (1895-1896), and concluded a treaty with France submitting the question of the disputed Guyanese to arbitration (April 15, 1897). He put down a revolt led by a supposed prophet in the province of Bahia (1897). Shortly after, he was threatened by a conspiracy that claimed no other victim than the Minister of War, Marshal Bettencourt. On March 1, 1898, Campos Salles was elected president to take office on November 15, Rosa e Silva was elected vice president.

The beginning of the 20th century.

Thanks to its understanding with its neighbors, or to arbitral awards that have been favorable to it, Brazil has singularly increased its territory, whose surface has increased to 8,361,350 square kilometers, that is, fifteen or sixteen times that of France; but the population is, at the beginning of the 20th century, 20 million at most, or only 5.4 per square kilometer. If to the Northeast its border extends from the end of the year 1900 to the Oyapock River and the Tumuc-Humac, vague hills that separate it from French Guiana, if on the side of Dutch Guiana and Eastern English Guiana, its limits they can also be considered as definitive from that time, on the other hand it is not the same in the northernmost part of the border.



The exploitation of tropical wood in Brazil

Atlas Miller (detail)

Work of Lopo Homem [Pedro and Jorge Reinell, António de Holanda], [Portugal], 1519.

*Illuminated manuscript on vellum, 41.5 x 59 cm and 61 x 118 cm
BnF, Department of Maps and Plans, CPL GE D-26179 (RES), f. 5
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The miniatures drawn inland suggest the stages of exploitation of tropical woods. During the first three decades of exploration (1500-1530), the Portuguese did not colonize Brazil and relied on the work

of the indigenous people to obtain wood against European products (mirrors, chisels, axes, etc.). A long legend placed in the upper left part gives the measure of the amazement of Europeans at the strangeness of the new world: "The dark-skinned inhabitants are savages, very cruel and feed on human flesh. In this country live multicolored parrots, innumerable other birds, beasts. There grows in great quantity the tree called Brazil, which is used as a dye to dye fabrics red".

A cannibalistic society

The non-hierarchical social system of the Indians, in which all goods were given and that did not give meaning to the accumulation of wealth, the absence of the notion of sin, of redemption and therefore the inexistence of rights and duties, also boggled the minds of commentators. Along with those who praised their

virtue and innocence, others wondered how the Indians could survive without "faith, king, or law." A European who becomes savage faster than an Indian becomes civilized, was there not also a risk of regression for society?



Brazil

Atlantic map (detail)

Pierre de Vaulx, [Le Havre], 1613.

Illuminated manuscript on parchment, 68.5 x 96 cm

BnF, Department of Maps and Plans, CPL GE SH ARCH-6
(RES)

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The presence of shields with the arms of France in the north of Brazil and in Florida on this map can be explained by the efforts of France, at the beginning of the 17th century, to reconquer lands in America.





When cannibals cook
Map of Brazil (detail)
Jacques de Vau de Claye, Dieppe, 1579.
Illuminated manuscript on parchment, 45 x 59 cm
BnF, Department of Maps and Plans, CPL GE D-13871 (RES)

In the center of an enclosure delimited by an arc of a circle, the cartographer represented scenes from the life of the indigenous people of Brazil, among which the curious and cruel scenes of cannibalism and "boucan" stand out, a term that gave the word "smoking"., to smoke the meat. Men and women cook a dismembered human body. The text explains the scene: "it is like a grid that they make wood planted by four tridents and roast their prisoners and eat them and call them boucan".

Finally, the Americans were cannibals and followers of torture, whose cruelty could be diabolical, especially in Canada. Columbus wouldn't believe it until, in 1493, his men found a man's leg cooking in a pot in a shack.

Later, Verrazano was devoured before the eyes of his crew and most of the maps and works relating to Brazil depict these cannibal rites, in great detail, especially in Théodore de Bry. The fattened prisoners were killed with a club, then their limbs, cut into pieces, were cooked by the women in clay pots with corn and water. By eating them, the victors appropriated the strength of the vanquished. It is not certain that the grill that appears in a series of images and in which we see human limbs put to "smoke", has actually been used.

Brazilian Indians in Paris

Natural portrait of barbarians brought to France from the country of Topinambous

Joachim du Viert and Pierre Firens, Paris, 1613, etching.

BnF, Department of Engraving and Photography, QB-1 (1613)-FOL, f. 161

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The engravings show them dressed in the European style but with feathers, the skin of the face encrusted with stones and holding their bell fetishes in their hands.



Brazil gold

Atlas Miller (detail of Florida and Brazil)

Work of Lopo Homem [Pedro and Jorge Reinel, António de Holanda], [Portugal], 1519.

*Illuminated manuscript on vellum, 41.5 x 59 cm and 61 x 118 cm
BnF, Department of Maps and Plans, CPL GE D-26179 (RES), f. 6*

carry out various activities in a forest setting. While one hunts with a bow, others dig the earth in search of the precious metal with which they will make their ornaments: wristbands or bracelets, earrings. These jewels attracted the greed of the Spanish conquerors. A cartouche thus specifies below the characters "in this part of the West Indies of the King of Castile, gold ore is found."

The Miller Atlas maps of the Americas offer a rich iconography of the fauna, flora, and natives of this until recently unknown region of the world. In the north of Brazil, a group of almost naked Indians

On the Venezuelan side, the Brazilian commission that functioned from 1879 to 1881 completely traced the border line from Mount Roraima to Piedra del Cocuy, where Venezuela, Colombia and Brazil are mainland. To the west, throughout their bordering territory, Colombia and Peru are in conflict with their powerful neighbor, who was also in conflict with Bolivia over the territory of Acre; a compromise settled this question in 1903 and assigned the boundary known to the two States to the upper reaches of the River Aquiré. By this and other previous conventions, Brazil has come to possess, on the side of Bolivia, Paraguay, the Argentine Republic and Uruguay, a clearly marked border.

A convention signed in May 1906 between the Republic of Brazil and the Kingdom of the Netherlands determined the border of Dutch Guiana on the Brazilian side; henceforth it will be formed by the watershed of the Tumuc-Humac chain, from the border of French Guiana to that of English Guiana.

Beginning in the year 1900, Brazil continued to develop its liberal institutions and prosperity under the government of President Rodrigues Alves, who was succeeded on November 15, 1906 by Afonso Pena. Within it is necessary to mention the review of the electoral system, which was decided in 1905, and which presided over the triennial renewal, in January 1906, of the Chamber of Deputies and a third of the Senate. Under the terms of the new legislation, which applies the cumulative list system, the country is divided into large electoral districts of five deputies, guaranteeing a fifth of representation for minorities. This concession restored order in the country, disturbed by an attempted pronouncement in November 1904, and which had had to remain under a state of siege for several months. It allowed the entrance to the Chamber of new elements, not subordinate to the oligarchies of the States; and the new president, Afonso Pena, was appointed following an agreement directed against São-Paulo, which until then had provided the republic with all its presidents, including Rodrigues Alves. The former president, in September 1905, had also promulgated an amnesty in favor of Senator Colonel Lauro Sodré and the co-authors of the sedition of November 1904, and released all political prisoners. A new insurrectionary movement, which had broken out in 1906 in the state of Mato Grosso, under the leadership of the former president of the state, Colonel Generoso Ponce, was quite quickly suppressed.

From the external point of view, it is necessary to remember the effort made in June 1905 by the Brazilian government to effectively occupy the Oyapok basin and the Counani region, which the Swiss arbitration award had attributed to Brazil. In 1906, a violation of

territory by the sailors of a German gunboat, the Panther, in Itajaby, provoked the strongest complaints from the government of Rodrigues Alves, and Germany had to give full satisfaction.

During these years, from the economic point of view, Brazil suffered a serious crisis due to the drop in coffee prices. The government had the good sense to oppose all measures aimed at causing an artificial increase in prices, and to point out above all as remedies to the situation the solid organization of agricultural credit and the operations of warrants on coffee.

Brazil is a multiracial and multiethnic country. The Brazilian people are made up of three large ethnic groups: Europeans, Africans, and Amerindians (called "Indians"). That is why we distinguish between whites, blacks and Indians. But the groups have mixed throughout history. The 1990 census indicated 40% white, 50% mixed race, 8% black, and 2% other minorities (including 0.1% Native American). In fact, the reality is much more complex than these percentages would lead you to believe, because Brazilians distinguish between various types of Métis: the Caboclo or Mameluco (mixture of White + Indian), the Mulato (mixture of White + Black), the Cafuzo (mixture of Indian + Black).

And miscegenation continues, with Brazilians distinguishing dozens of types. Starting in 1908, a large number of Japanese immigrants arrived in Brazil. As a result of migratory movements, Japanese communities now stand out from other groups in the Brazilian population; for example, we began to identify the Amarelos ("yellow") and especially the Ainocôs (for Japanese immigrants), the Nisséis (first generation of children of Japanese immigrants born in Brazil) and the Sanséis (first generation of grandchildren of Japanese immigrants born in Brazil).

Brazilians use the word cor ("color") in Portuguese instead of raça ("race"); other terms used are braca (of white European origin), preta ("black"), and parda ("mixed blood"). These distinctions are not based on scientific classification criteria, but on simple physical appearance. Furthermore, the distinctions are "flexible" since someone considered "light-skinned black" in Europe or North America might be perceived as "white" in Brazil. In short, classification often remains a matter of strictly individual perception. In short, it is almost impossible to describe the physique of a "typical Brazilian", as they can have olive skin and curly black hair, dark brown skin and red hair, blonde hair and blue eyes, etc.

That is why in Brazil the word pardo ("gray") is administratively maintained to designate all Métis and is related to the color of the

majority of the population, that is, the mixture that results from the three "original races" (indian, black and white); the same term excludes from official classifications all other words that refer to the mixture of races, be it mulatto, mameluco or caboclo and cafuso. In the 1990 census, the Instituto Brasileiro de Geografia e Estatística (Brazilian Institute of Geography and Statistics) had identified more than 100 nuances of physiological traits that respondents attributed to themselves characters, with the aim of getting as far away from the color black as possible.

To simplify a bit the picture of the ethnic distribution of the population, the blacks and the Métis generally live in the old plantation areas where slavery had concentrated the Africans: the Northeast regions (particularly in Pernambuco and Bahia), d part of the Southeast, especially in Rio de Janeiro, State of Minas Gerais and State of Sao Paulo. In contrast, in the southern states where the dominant activity of ranching required very little labor, there are very few blacks:

Rio Grande do Sul, Paraná, Santa Catarina, etc. There are white and mestizo populations.

Although the majority of Brazilians are of Portuguese or African descent, or both, several other important streams of immigration can be observed that have helped build Brazil's population. There are Italian, Lebanese, German, Hungarian, Polish, Russian, Irish, Scottish, Dutch, Japanese, etc. communities.

Unfortunately, racial stereotypes are common in Brazil and a hierarchical order of skin color seems to be established between whites, mestizos and blacks. Blacks are seen as "inferior" to coloreds and whites are seen as "superior"; between the two, the entire infinite range of the color palette.

If practically all whites are literate, the same does not happen with mestizos (15% to 31% illiterate) and blacks (45% illiterate); Currently, 12% of whites enter university compared to just 1% of blacks. Certainly, racial discrimination is not always formally proven, but racial inequalities persist. It seems that education reproduces a "racist model of society", particularly at the expense of Afro-Brazilians.

État	Population autochtone
Amazonas	89 529
Mato Grosso do Sul	42 259
Roraima	37 025
Pernambuco	19 950
Mato Grosso	17 329
Pará	15 715
Maranhão	14 271
Rio Grande do Sul	13 354
Bahia	8 561
Paraná	7 921
Paraíba	6 902
Santa Catarina	6 667
Tocantins	6 360
Minas Gerais	6 200
Acre	6 610
Rondônia	5 573
Amapá	5 095
Alagoas	4 917
Ceará	4 650
São Paulo	1 774
Espírito Santo	1 347
Rio de Janeiro	271
Sergipe	230
Goiás	142
TOTAL	325 652

The indigenous population of Brazil officially reaches the figure of 352,652 individuals. This number should be higher as it tends to increase due to the birth rate being higher than the national average. They constitute only 0.2% of the Brazilian population. About 60% of Brazilian indigenous people live in the region known as the "legal Amazon", but there are indigenous groups in almost all the states of the federation, with the exception of Rio Grande do Norte, Piauí and the Federal

District. The "indigenous reserves" extend in Brazil over 946,452 km², which corresponds to approximately 11.2% of the national territory.

Native american languages

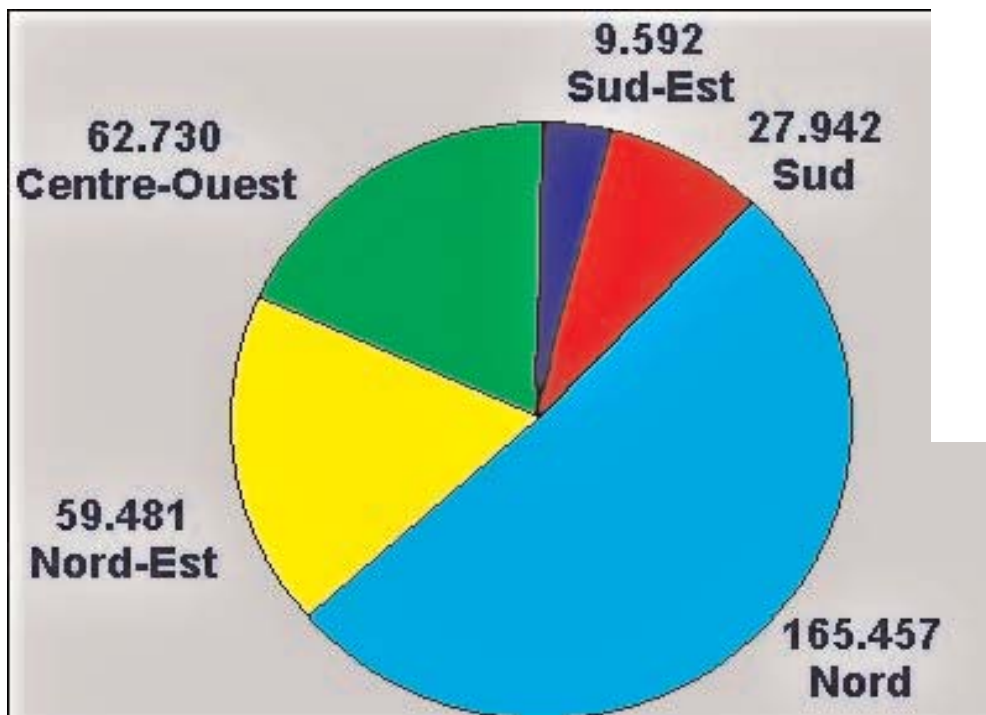
This population is divided into some 215 ethnic groups that speak some 170 different languages. From the linguistic point of view, two categories of linguistic families can be distinguished: on the one hand, the Tupi-Guarani family, on the other hand, the Aruak, Arawak, Carib (Karibe), Tukano and Yanomami families; there are also many other languages whose ownership has not been defined. Most of the approximately 170 languages are on the verge of extinction. In fact, the vast majority of them have fewer than 1,000

speakers, if not a few hundred or even a few dozen speakers. The only languages spoken by more than 5,000 speakers are:

- Tupí-Guaraní family: Chiripá (4,900 speakers); Guajajara (10,000 speakers); Guaraní (5,000 speakers), Kaiwá (15,000 speakers);
- Macro-ge family: Kaingáng (18,000 speakers); Tapacua (8,000 speakers);
- Arawak family: Terena (15,000 speakers);
- Yanomam family: Yanomami (9,000 speakers);
- Isolated language: Ticuna (12,000 speakers).

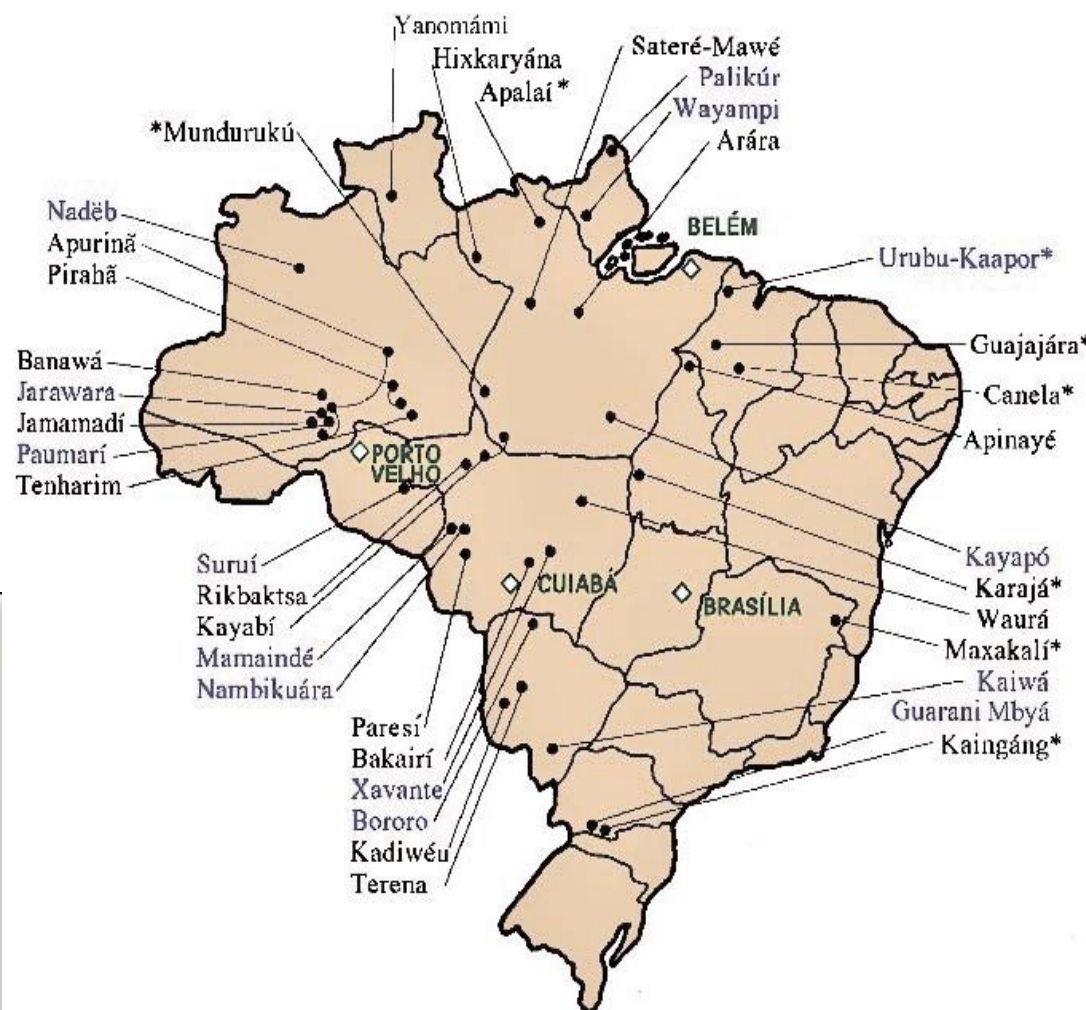
It's really very little out of a total of about 170 languages. Soon only a small number of these languages will remain. It is estimated that currently 133 Amerindian languages in Brazil are on the verge of extinction.

Let us remember that the number of natives amounted to more than five million before the arrival of the Europeans. They fell to about 150,000 during the 1950s and number 326,000 today. Not being self-governing, the natives are entirely dependent on the state for their subsistence; acculturated and subjected to bilingualism, they live dispersed, separated from each other and retain their status as maintained natives. Considered by many



Les langues amérindiennes du Brésil

As línguas ameríndias do Brasil



Brazilians as "tramps", "lazy", "unable to work", the natives serve only as an attraction for tourists in search of curiosities. It is obvious that the economic development, progress and national unity of the country weigh more than the survival of these "savages", many of whom only await their liquidation. Fortunately, the government has recognized the rights of indigenous peoples in the Constitution. The figure above shows the "regional distribution" of indigenous lands. Therefore, the majority of Aboriginal people live in the North (165,457).

About 62,730 of them are concentrated in the Center-West, about 60,000 in the Northeast (Nord-Est), 28,000 in the South and about 10,000 in the Sud- Est (Southeast). The main Brazilian indigenous groups can be classified as follows, according to their demographic importance: Tikuna, Tukano, Macuxi, Yanomami, Guajajara, Terena, Pankaruru, Kayapó, Kaingang, Guarani, Xavante, Xerente, Nambikwara, Munduruku, Mura and Sateré- Maue.

ECUADOR

Ancient inhabitants.

The Republic of Ecuador occupies the territory of the ancient Indian kingdom of the Quitus or ancient people of Quito, who had a cacique who held the title of Quitus. They had built a temple in Cañar, on the hill of Guaguasuma, and there they sacrificed children every year to obtain a good harvest. Other peoples, the Yambava, the Latacunga, etc., allied themselves with them. Before the year 1000, the Caras nation, perhaps coming by sea from Peru, had established itself on the coast of Guayaquil, fleeing, tradition says, from some giants called Manta; They went up the small Esmeraldas river, and around the year 1000 they became owners of the Quito region, which was more fertile than the coast. They brought their own civilization and imposed their appointed chiefs under the name of Scyris, who reigned over the country from the year 1000 to the year 1475 there were about fifteen Scyris.

The Caras-Quitus had a monarchical government. They worshiped the Sun, without pretending like the Incas to be his descendants; They regulated the year according to the solstices, and Quito was considered a holy place, because it is under the equator, at a point, well, where twice a year the sun does not cast a shadow. They lived in houses; they built vine paths and bridges; they had very hard flint and bronze weapons, pottery, cotton and wool fabrics; they cut and sculpted the emerald. The quitus burned their dead; the Caras buried them. Both featured small colored and threaded pieces of wood or stone. We can still see in Cañar the remains of an oval-shaped fortress, 38 m long, built in carved stone. We also see them in the vicinity of Ibarra. In the fifteenth century, they entered into a fight with the Incas. The latter took the fortress of Tiojacas (1460), but were defeated at Mocha; then they won in Hâtun-Taqui where the last Sciro was assassinated (1475): Lake Jaguacocha, "-lake of blood-", has preserved the memory of this event. The Inca Huayna Capac, victorious, married the daughter of Scyri, and the kingdom of Quito became a dependency of his empire. Upon his death, Huayna Capac bequeathed the kingdom of Quito to the son born of this marriage, to Atahualpa (1525) who, after a civil war, defeated Cañar, later victorious in Huam̃chucu (1531), became owner of Peru, then died victim of Pizarro.

Several hundred towns speaking some forty different languages depended on this state, which was referred to as the country of Licán. The caras-quitus spoke a language close to Quechua. The Puritacus, the Cayambis, the Utaballus, the Caranquis, etc., to the north of the kingdom of Quito, the Llatan-Cungas, the Purubas, the Cañar, the Zarza, etc., to the south, were the main populations subjected to or allied to the Caras-Quitus. On the coast were the Hantas, the Huancavilcas, the Caras, the Tacams. On the eastern plain lived more than two hundred less advanced tribes, who were not subject to the kingdom; the Xiparos, the Zaparos, etc., who still inhabit these places.

Exploring the equator

It was in the year 1531, when the first Spanish explorers arrived in the country, that Ecuador entered the field of positive geography; but we only had a very vague idea of its configuration until the middle of the 18th century, when a Franco-Spanish scientific expedition began the geographical study of the plateaus and some parts of the maritime slope. The result was, in addition to important publications by La Condamine and the Ulloa brothers (1735-1745) (*Le Voyage desgémètres en Amérique du Sud*, text online), the establishment by d'Anville, in 1730, of the so-called "Maldonaldo card". "

The trips of Humboldt in 1801, of Boussingault, of Moritz Wagner, of Reiss and Stübel, of Edouard André, of Dr. T. Wolf have contributed in a more or less considerable way to make the geography of the country better known. Those of Dr. Wolf resulted in the establishment of a map that accurately represents the maritime provinces and the chain of the Ecuadorian Andes, that is, the most populated area of the republic. This map, published in 1892, was the best we still had at the beginning of the 20th century of the country, of which no precise survey existed for several decades and of which certain parts still remained absolutely unknown.

Conquest and colonization by the Spanish.

Pizarro had founded Puerto Viejo (1531). One of his lieutenants, Benalcázar, left the coast, seized Quito (1533), which the Inca general Ruminaluri set on fire before fleeing. In 1538, Pizarro made a particular government of the old kingdom of Quito that the peacemaker of Peru, Governor Pedro de La Gasca, instituted in the Quito audience, subdivided into nine correjimientos and governments whose number was variable: the whole country formed the presidency of Quito. Cities had been founded: Guayaquil and Loja as early as 1535 and 1546; then Zamora (1549), Cuenca (1546), Ibarra (1597), etc. On the eastern

plain, Quéjos (1552), Baiza (1558) were founded, and the Spanish settled among the Macas, former allies of Atahualpa, but the general uprising of the Xiparos and Macas (1599) almost annihilated Spanish power on this side.

In 1540, Gonzalès Pizarro, with 340 Spaniards and 4,000 Indians, left Quito, crossed the Cordillera through Pappalacta, suffered greatly from torrential rains, but nevertheless bordered the Napo in search of the city of Eldorado. He built a ship with great difficulty after making tools from dead horse shoes; but he was abandoned by Orellana, to whom he had entrusted this ship, and had to return to Quito with 80 Spaniards, facing even harsher fatigues. The presidency of Quito was attached to the viceroyalty of Santa Fé at the time of its foundation (1718) and later restored (1722) under the authority of the viceroy of Lima.

Emancipation and Republic of Ecuador.

The Quito presidency was not the first to shake Spanish authority; some revolt attempts had been suppressed (1809-1812). General Sucre seized Guayaquil in October 1820 and, victorious in Riobamba, in Pichincha (May 22, 1822), overthrew the Spanish authorities. Ecuador had joined in 1821 the union of the Account Congress (El Rosario de Cúcuta in Colombia) Simón Bolívar, who came from Bogotá, entered Quito (1822) and, under his dictatorship, the country became part of Colombia. Then it was divided into three departments: Quito, Guaya and Azuay. A Peruvian army having invaded the country, he was defeated at Tarqui by General Sucre, lieutenant of Bolívar (1828). But Venezuela having broken the union and refusing to send deputies to the Bogota Convention (1830), Ecuador followed suit and, at the Riobamba Congress (May 1830), proclaimed its independence, under the presidency of General Flores. Two Colombian provinces that Ecuador had annexed (Pasto and Buenaventura) were reconquered almost without a fight (1832). General Flores remained owner of the Republic of Ecuador until 1845; but the civil war lasted until 1836 (battle of Miñarica, etc.); it resumed after the exile of Flores and, in 1850, the disorder became such that the republic was on the point of collapsing. Florès, who had tried several times to regain power, was expelled (1855). The liberal and conservative parties, radicals, etc., were constantly fighting for power, and the revolution was considered permanent.

The constitution, several times revised and several times misunderstood, was remade on March 31, 1843 in Cuenca; this constitution was modified in turn in 1852, 1853, 1861, 1869, 1883, 1884, 1887. The questions of limits provoked several wars. In 1859, the president of Peru, Castilla, took Guayaquil; but the problems in

Peru forced him to return to Lima. The Conservatives having regained the upper hand in 1860, Florès, contenting himself with the government of Guayaquil, left the presidency to his son-in-law, García Moreno. He endured difficult wars against New Granada (Colombia), but undertook several reforms within.

The Indians have still sometimes protested against the domination of the whites and mestizos; an uprising in Riobamba (1872) was suppressed by force. García Moreno consecrated the republic to the "Sacred Heart" and was assassinated in 1875. The struggle between conservatives, liberals and radicals then led to the formation of three governments that, united in 1883, appointed a convention that elected President Plácido Camano. After him came Antonio Florès (1888-1892), Luis Cordero, who resigned in 1895, Alfaro, under whom a new constitution was proclaimed on January 12, 1897. In the midst of these incessant civil wars, the constitution of Ecuador was altered many times; however, that of 1897 differs little from the previous ones, in particular that of 1884. The President of the Republic is elected for four years. Legislative power belongs to a two-chamber congress: the Senate, whose members (two per province) are elected for four years, and which is renewable by half every two years; the Chamber of Deputies, elected for two years (1 deputy for every 30,000 inhabitants). Any adult, Roman Catholic, able to read and write, is a voter.

The Republic of Ecuador was, during the year 1906, the scene of serious disorders, which did not cease until the beginning of October. His pretext was the return of former President Plaza, who in December 1905 attempted to regain power from his successor, Lizardo Garcia, whose popularity was certainly mediocre among Ecuador's liberals. Having caused this attempted disturbance in the country, another former president, Alfaro, -who had made himself known by obtaining in Ecuador the separation of Church and State and by having the expropriation of the clergy's property decided-, then intervened in the name of the advanced party, and proceeded to the election of a Constituent Assembly, installed in Quito at the beginning of October 1906, and by which he was elected President of the Republic for four years.

también se entera de que el Inca Atahualpa es el blanco de una rebelión encabezada por su propio hermano Huáscar. Juega con la rivalidad entre los dos hombres para imponer su mediación. Así invita a Atahualpa a visitarlo en la localidad de Cajamarca.

Un crimen atroz

Cuando llega el Inca con su séquito, el capellán español le insta a convertirse y le entrega la Biblia. El Inca la rechaza. El capellán, entonces, se vuelve hacia su líder y le dice: "Te absuelvo" (implicado: por todos los crímenes que vas a cometer). A esta señal, los jinetes escondidos detrás de las casas masacran a los indios con cañones y arcabuces. Varios miles sucumben.

El Inca solía decir: "En este reino, ningún pájaro vuela, ninguna hoja se mueve, si tal no es mi voluntad". Al español no le importa y se apodera de Atahualpa.

El prisionero le promete un fabuloso rescate contra la promesa de vida. Así, durante meses, los súbditos del Inca llevaron caravanas cargadas de metales preciosos a Pizarro. En total el equivalente a 4.600.000 ducados españoles. Para complacer a su verdugo, el Inca, desde su celda, también ordena ejecutar a su rival Huáscar y es bautizado...

Pero a Pizarro no le importan estas demostraciones de buena voluntad. Habiendo obtenido el rescate que quería, llevó al Inca a juicio. Al final de un juicio obviamente injusto, el prisionero es condenado a ser quemado vivo.

Por una singular medida de clemencia, Pizarro se contenta con que lo agarroten en su celda el 29 de agosto de 1533. El emperador Carlos V condenará enérgicamente este crimen pero no podrá cambiar nada al respecto.

Era el final del Imperio Inca que dominó los Andes durante algunas décadas y desarrolló una civilización original, basada en el culto al sol y el cultivo de la papa.

La colonización española puede comenzar. Pronto, no tarda en discutir con sus compañeros de fortuna. Hizo ejecutar a Almagro, pero él mismo murió, asesinado por sus amigos el 26 de junio de 1541. En 1543, se fundó el virreinato del Perú, que gobernó toda la América del Sur española. Su capital es Lima, ciudad creada por Pizarro en la costa del Océano Pacífico.

Sobre las ruinas del Imperio Inca, nacieron en el siglo XIX los estados independientes de Perú, Ecuador y Bolivia. Sus orígenes dramáticos todavía les otorgan un destino lamentable en la

actualidad.

España sacó del Perú una enorme cantidad de oro, plata y metales preciosos. El general argentino San Martín, que había derrocado la dominación española en Chile, ocupó Lima en 1821 y proclamó la independencia del Perú, que se consolidó en 1824 con las victorias de Bolívar en Junín y de Sucre en Ayacucho. Pero este país, apenas libre e independiente de su metrópoli, se convirtió en escenario de disensiones internas que llevaron, en 1825, a su escisión en dos repúblicas separadas, la del Alto Perú, que tomó el nombre de Bolivia, y la del Bajo Perú. Perú, que conservó el nombre de República del Perú.

Perú Independiente.

El general Orbegoso, elegido presidente de la república en 1833, pidió ayuda contra una insurrección, en 1835, el general Santa Cruz, presidente de Bolivia, quien derrotó a los rebeldes en dos batallas y unió Perú y Bolivia en una confederación. . El Perú formó, en esta confederación, de la cual Santa Cruz fue elegido protector, dos Estados separados, el Estado Peruano del Norte y el Estado Peruano del Sur. Atacada por Chile, la confederación perdió la batalla de Yungay en 1859. Santa Cruz vencida fue precipitadamente destituida del poder, y el Bajo Perú volvió a convertirse en una sola república, ya no unida a Bolivia.

El país prosperó de 1845 a 1851 bajo la presidencia del general Castilla, cuyo sucesor, el general Echenique (1851-1855), lo hizo caer nuevamente en la anarquía. Una revolución y victoria en Palma, cerca de Lima, en 1855 derrocó al gobierno de Echenique y reemplazó al general Castilla al frente de la república, quien, proclamado presidente nuevamente en 1858, promulgó una nueva constitución en 1860. Surgida la disputa en 1864 entre España y Perú, con motivo de reclamaciones pecuniarias que el gobierno peruano se negó a resolver, una escuadra española tomó posesión, en prenda, de las islas que suministran el guano; pero el gabinete de Madrid se declaró dispuesto a devolver esta prenda tan pronto como obtuviera la satisfacción exigida. Se lo concedió el vicepresidente Pezet (1863-1865) (28 de enero de 1865). Entonces, el coronel Prado se levantó, se alió con Chile e infligió graves pérdidas a la escuadra española que bombardeó el Callao (2 de mayo de 1866). El coronel Balta (1867-1872) favoreció las obras públicas y fue asesinado. Don Prado administró pacíficamente (1872-1876).

El coronel Prado (1876-1879) apoyó a Bolivia en su conflicto con Chile por los yacimientos salitreros de Antofagasta. Chile declara la guerra a los dos aliados (2 de abril de 1879), se apodera de la escuadra peruana, derrota al ejército peruano en Dolores. Prado

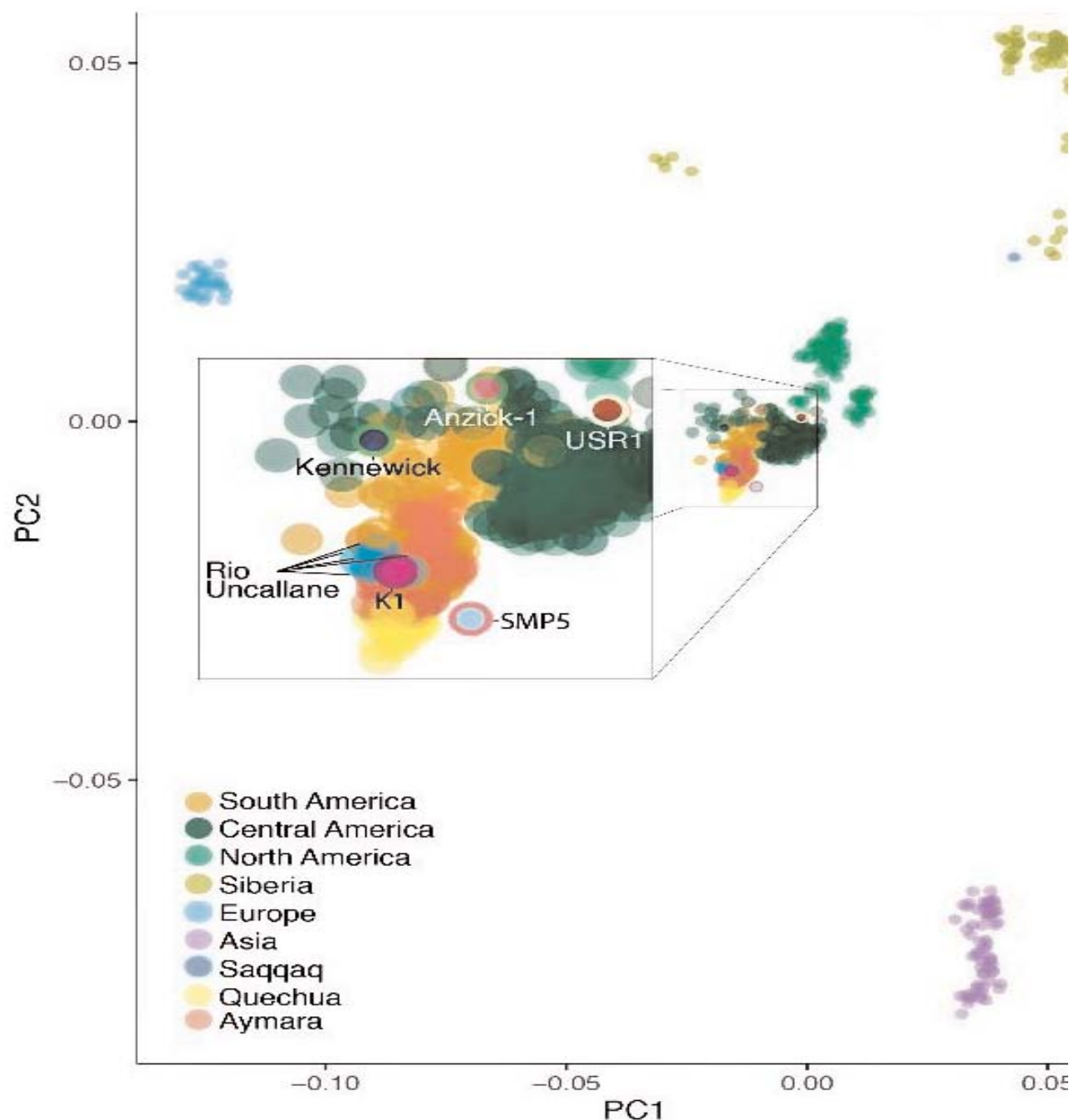
The genetic history of the Andes

The men reached the Andes shortly after arriving in South America. The first traces of occupation date back to 12,000 years ago, however the permanent occupation of the region is between 9,500 and 9,000 years ago. Selection pressure must have been high due to harsh environmental conditions. Early contact with Europeans brought about many social, economic, and health changes, leading to a reduction in the Native American population.

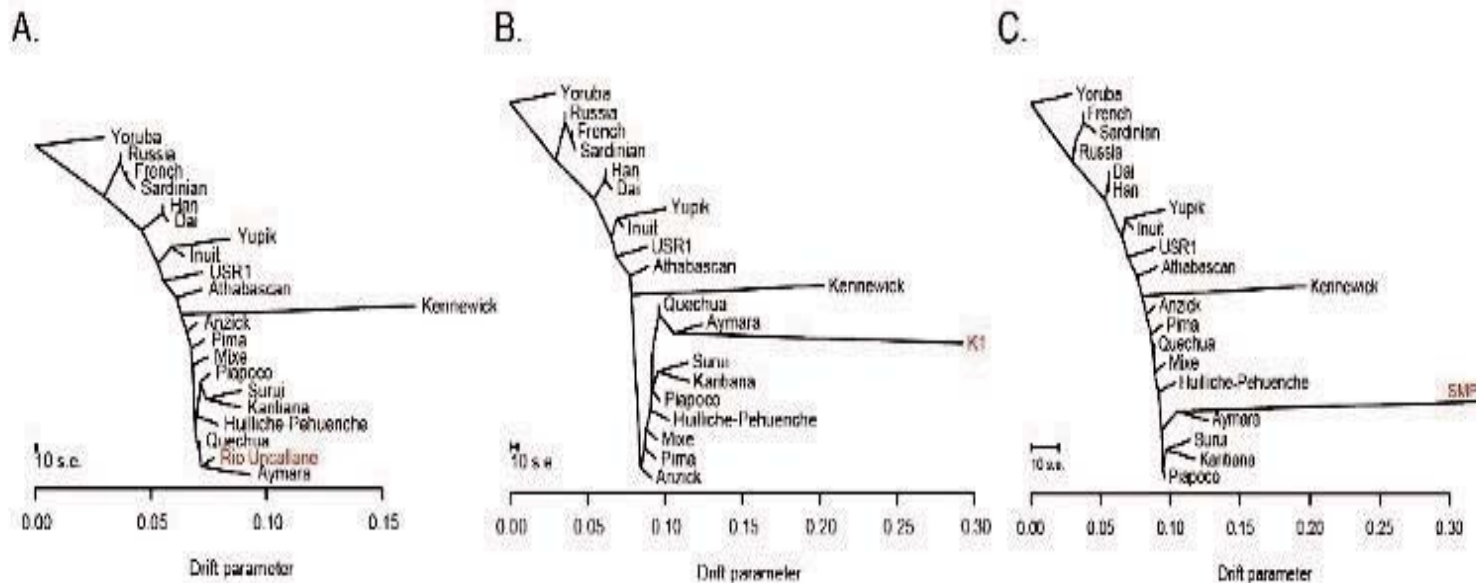
Paleogeneticists have just published an article entitled: The genetic prehistory of the Andean highlands 7,000 years BP through European contact. They sequenced the DNA of seven ancient individuals from three different archaeological sites: five from Río Uncallane dated between 1800 and 1400 years old, one from Kaillachuro (K1) dated 3800 years old, and the last one from Soro Mik'aya Patjxa (SMP5) dated 6800 years old. The authors also sequenced or genotyped the genome of two contemporary populations: 24 Aymara from Bolivia near high-altitude Lake Titicaca and 39 Huilliche-Pehuenche from southern Chile. All of these individuals have less than 5% non-Native American ancestry.

The f_3 statistic shows that the 7 ancient individuals from the Andes have more genetic affinity with the current Amerindians, and in particular the Andeans, than with any other population. Principal component analysis shows that ancient individuals from Río Uncallane and Kaillachuro cluster with current Andean populations. The oldest SMP5 individual is found near the line of sep-

aration between Quechua and Aymara. The analysis with the TreeMix software also shows that the ancient individuals regroup with the Aymara of Bolivia:



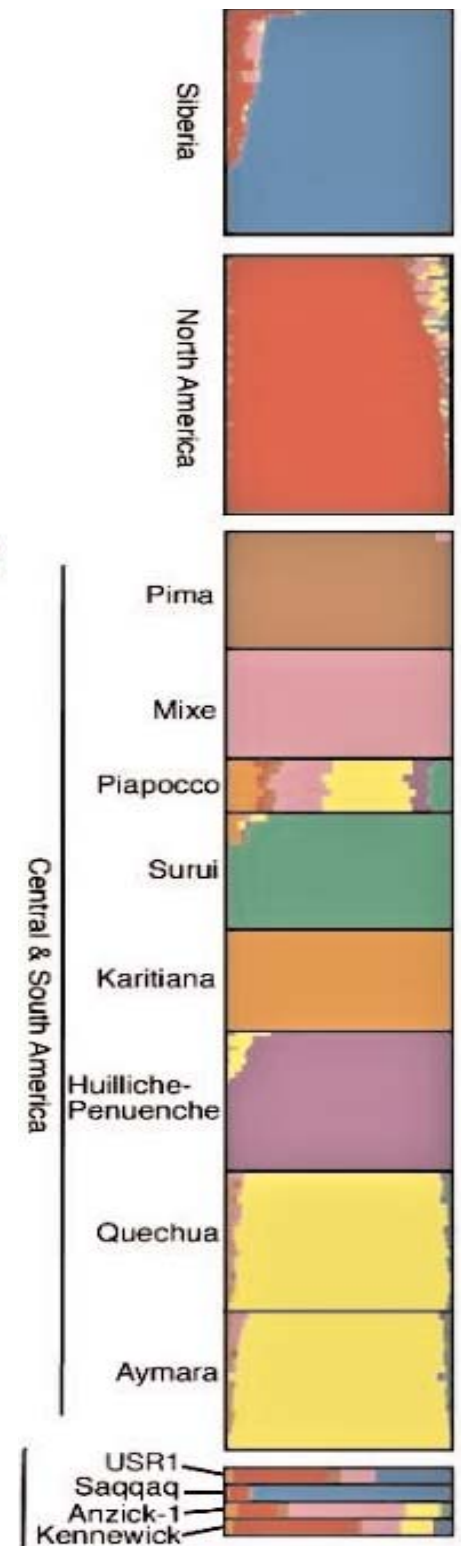
Finally, the analysis with the ADMIXTURE software shows that the older individuals from Río Uncallane and Kaillachuro have a single

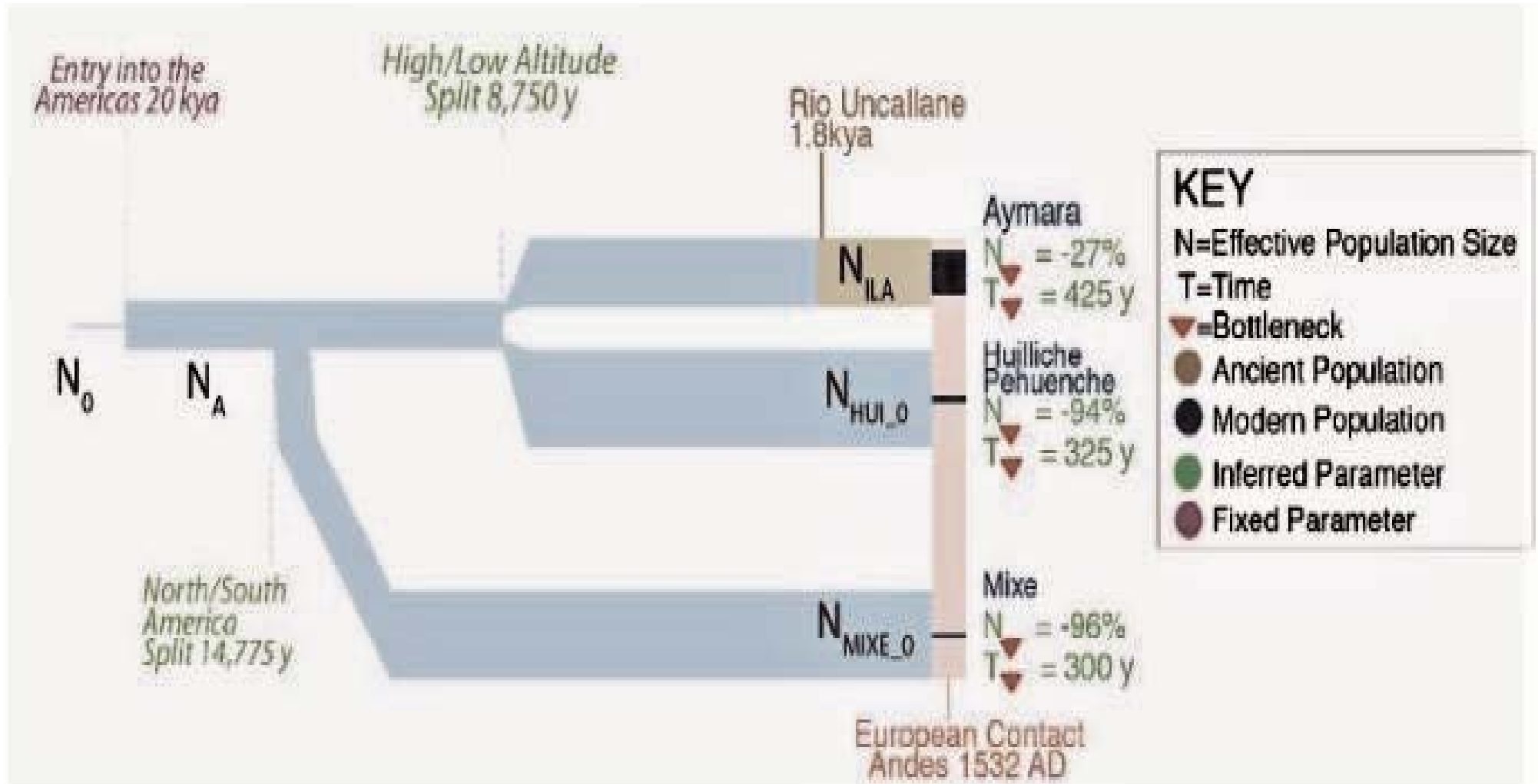


component (yellow) shared equally by Quechuas and Aymaras, while the oldest individual (SMP5) has a second component (blue) that found in Siberian populations: fig. right

The 12,000-year-old individual USR1 in Alaska, which is believed to belong to a population ancestral to all South American populations, also has this blue component, as do ancient North American individuals: Anzick-1, Saqqaq, and Kennewick.

The authors then used the Fastsimcoal2 method to generate a demographic model.





The results indicate a separation between highland (Aymara) and lowland (Huilliche-Pehuenche) populations in the Andes around 8,750 years ago. They also indicate a reduction in the high Andean population of about 27% after contact with Europeans 425 years ago. This reduction is much greater for lowland populations: 94 to 96%.

The authors then studied the impact of natural selection on Andean populations. The results show that ancient high-altitude populations have a significant signal for MGAM genes linked to starch digestion (influence of agriculture) and DST linked to an active cytoskeletal protein in nerve and muscle cells. Daylight saving time has been linked to hypoxic conditions (low blood oxygen levels) and cardiovascular health. In addition, there are two signals linked to the CD83 genes linked to the vaccinia virus used in particular in small-pox vaccination, and IL-36R linked to skin inflammation and also to the vaccinia virus.

PERU

Pre-Columbian Peru.

Before the arrival of the Europeans, Peru formed a vast empire that, according to Peruvian tradition, had the Inca Manco-Capac as its founder and legislator, towards the beginning of the 12th century. Manco Capac founded Cuzco and established his capital there. The power of the Inca rulers was absolute; both were spiritual kings and rulers.

All the land was owned by the emperor, who distributed it among the inhabitants according to their needs. There was an educated nobility and a large clergy.

Professions were hereditary, industry and agriculture flourished. The weavers made magnificent woolen cloth, which was dyed in bright colors and embroidered by other craftsmen; the artisans worked gold, silver, lead, copper with such art that they came to make artificial metal gardens; but they did not know how to melt iron; potters made oddly shaped vases, often double, decorated with relief figures and paintings. Farmers built walls to keep the land on the slopes of the mountains and brought water in aqueducts to irrigate their plantations.

In the empire of the Incas, the calendar was known, and the officials communicated with the sovereign by means of quipus, cords of different colors, provided with knots. The dead were buried in underground monuments with everything that had belonged to

them; the characters were embalmed. Peruvians worshiped the sun. The Incas or emperors were considered sons of the sun god, who had the Moon as his wife; but above these divinities was Pachacamac, the creator of all things.

Spanish conquest and colonization.

As great as their power was, the Incas had not conquered all the mountain tribes. It was after the reign of Huayna Capac, who died in 1525, that the decline of the Incas began. The last Inca emperor, Atahualpa, was at war with his brother Huéscar when the Spanish, who had discovered Peru in 1526, conquered it under the leadership of Pizarro and Almagro. Atahualpa was executed and the Spaniards became owners of the country in 1533, which became a Spanish viceroyalty.

Peru was discovered in 1527 by Francisco Pizarro; It was a rich and powerful Indian empire of Tihuantin-Suyu (empire of the four regions), with two capitals: Cuzco in the center and Cajamarca in the north (Yunga populations on the coast, Cañaris in the north, Aymaras in the south and Quechua , in the center and, by infiltration, over most of the territory); It was governed by caciques or kings called Incas, which was both title and name of a population. Pizarro took possession of it, in the name of "SM Católica", in 1534.

Pizarro is a brutal and illiterate Spanish soldier. After the discovery of the New World by Christopher Columbus, he left his native Extremadura and embarked in search of adventure.

Already in his fifties, he dreams of repeating the feat of Hernán Cortés, an aristocrat from his region who subjugated the Aztec kingdom, in what is now Mexico. He joins forces



with another "conqueror" of his kind, Diego de Almagro. Together they explore the western coast of South America.

By dint of their discoveries, they obtained the support of Emperor Carlos V for the conquest of the Inca Empire, in the heart of the Andes mountain range. Thus they landed in Tumbes, in the north of Peru, at the head of 183 adventurers... and with 37 horses. The small troop undertakes the ascent of the Andes mountain range, to meet the Inca, the sovereign of these mountains.

Along the way, Pizarro obtains confirmation of the existence of fabulous mines of precious metals, gold and silver. The conqueror also learns that the Inca Atahualpa is the target of a rebellion led by his own brother Huáscar. He plays with the rivalry between the two men to impose his mediation. Thus he invites Atahualpa to visit him in the town of Cajamarca.

A heinous crime

When the Inca arrives with his entourage, the Spanish chaplain urges him to convert and hands him the Bible. The Inca rejects her. The chaplain then turns to his leader and says, "I absolve you" (implied: for all the crimes you are about to commit). At this signal, the horsemen hidden behind the houses massacre the Indians with cannons and arquebuses. Several thousand succumb.

The Inca used to say: "In this kingdom, no bird flies, no leaf moves, if such is not my will." The Spanish do not care and seize Atahualpa.

The prisoner promises him a fabulous ransom against the promise of life. Thus, for months, the Inca's subjects took caravans loaded with precious metals to Pizarro. In total the equivalent of 4,600,000 Spanish ducats. To please his executioner, the Inca, from his cell, also orders the execution of his rival Huáscar and is baptized...



Mort de l'Inca Atahualpa, le 29 août 1533

But Pizarro does not mind these displays of goodwill. Having obtained the ransom he wanted, he brought the Inca to trial. At the end of an obviously unfair trial, the prisoner is sentenced to be burned alive.

Out of a singular measure of clemency, Pizarro is content to be garrotted in his cell on August 29, 1533. Emperor Charles V will strongly condemn this crime but will not be able to change anything about it.

It was the end of the Inca Empire that dominated the Andes for a few decades and developed an original civilization based on the cult of the sun and the cultivation of potatoes.

Spanish colonization can begin. Soon, it doesn't take long for him to argue with his fellow fortune-tellers. He had Almagro executed, but he himself died, assassinated by his friends on June 26, 1541. In 1543, the viceroyalty of Peru was founded, which ruled all of Spanish South America. Its capital is Lima, a city created by Pizarro on the coast of the Pacific Ocean.

On the ruins of the Inca Empire, the independent states of Peru, Ecuador and Bolivia were born in the 19th century. Their dramatic origins still give them a sorry fate today.

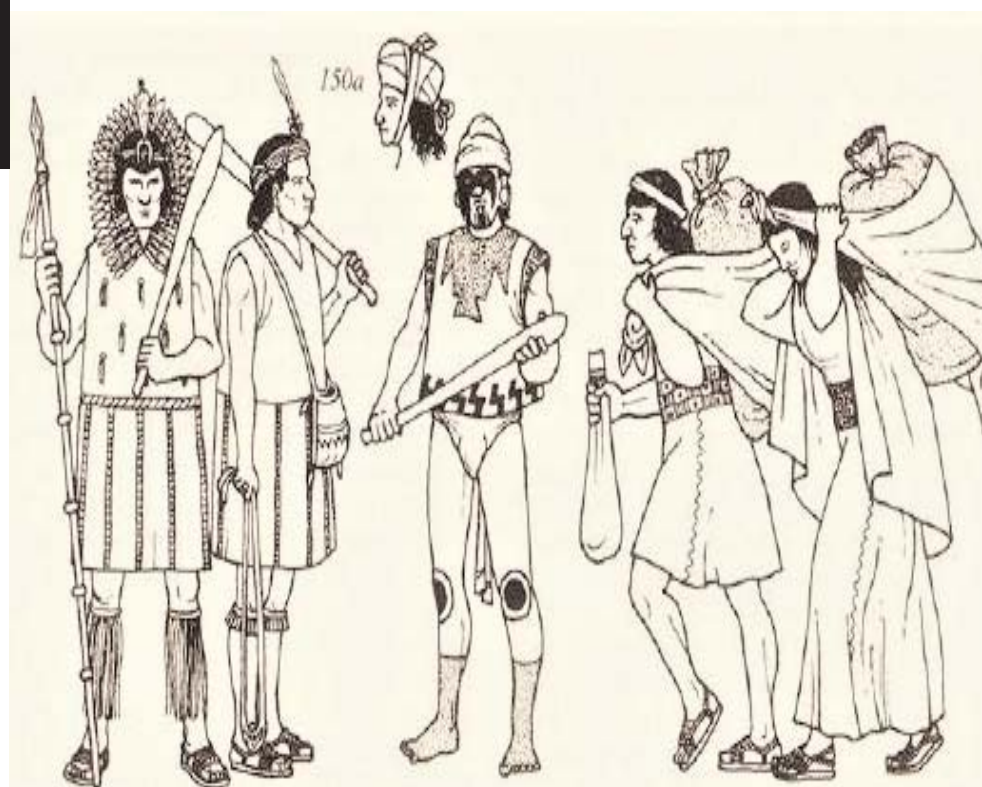
Spain removed from Peru an enormous amount of gold, silver and precious metals. The Argentine general San Martín, who had overthrown Spanish domination in Chile, occupied Lima in 1821 and proclaimed the independence of Peru, which was consolidated in 1824 with the victories of Bolívar in Junín and Sucre in Ayacucho. But this country, barely free and independent of its metropolis, became the scene of internal dissension that led, in 1825, to its split into two separate republics, that of Upper Peru, which took the name of Bolivia, and that of Lower Peru. . Peru, which retained the name of the Republic of Peru.

Independent Peru.

General Orbegoso, elected president of the republic in 1833, asked for help against an insurrection, in 1835, General Santa Cruz, president of Bolivia, who defeated the rebels in two battles and united Peru and Bolivia in a confederation. Peru formed, in this confederation, of which Santa Cruz was elected protector, two separate States, the Northern Peruvian State and the Southern Peruvian State. Attacked by Chile, the confederation lost the battle of Yungay in 1859. The defeated Santa Cruz was hastily removed from power, and Lower Peru once again became a single republic, no longer united with Bolivia.



guerriers incas



The country prospered from 1845 to 1851 under the presidency of General Castilla, whose successor, General Echenique (1851-1855), plunged it back into anarchy. A revolution and victory in Palma, near Lima, in 1855 overthrew the government of Echenique and replaced General Castilla at the head of the republic, who, proclaimed president again in 1858, promulgated a new constitution in 1860. The dispute arose in 1864 between Spain and Peru, due to pecuniary claims that the Peruvian government refused to resolve, a Spanish squadron took possession, in pledge, of the islands that supply the guano; but the Madrid cabinet declared itself ready to return this pledge as soon as it obtained the required satisfaction. Vice President Pezet (1863-1865) granted it (January 28, 1865). So Colonel Prado rose up, allied himself with Chile and inflicted heavy losses on the Spanish squadron that bombarded Callao (May 2, 1866). Colonel Balta (1867-1872) favored public works and was assassinated. Don Prado administered peacefully (1872-1876).

Colonel Prado (1876-1879) supported Bolivia in its conflict with Chile over the Antofagasta saltpeter deposits. Chile declares war on the two allies (April 2, 1879), seizes the Peruvian squad, defeats the Peruvian army at Dolores. Meadow flees. Pierola seizes the dictatorship (December 23, 1879). But Chile defeated the allies at Tacna (May 26, 1880), equipped an expeditionary force that, victorious at Chorillos (January 13, 1881) and Miraflores (January 15), entered Lima (January 17). After a period of anarchy, General Iglesias reorganized power, signed peace (October 19, 1883) and ceded to Chile, through the Treaty of Ancón (March 8, 1884), the department of Tarapacá and provisional possession from Tacna and Arica. General Cáceres rebels, obtains the presidency (1886-1890). Presidents Bermúdez (1880-1894), Cáceres (1894-1895), overthrown by Pierola (1895-1900), President Romana (1900) maintained order and gradually recovered the country ruined by the War of the Pacific.

Under the terms of the Treaty of Ancón, which had put an end to Peru's war with Chile, it had been arranged that a popular vote should decide, in 1894, to which of the two countries these two provinces should ultimately belong; but it was not possible to agree on the modus operandi in the allotted time, so the vote was postponed. On April 16, 1898, a convention was signed in Santiago,

with a view to this popular consultation; but the Chamber of Deputies of Chile rejected it two years later. The Peruvian government considered that only its nationals should vote, while Chile demanded the vote of all the inhabitants. The one of the two countries to which the two provinces were to fall had to pay the other 10 million soles (or 1 million pounds sterling), which Chile, by agreement with France, agreed to increase to 14 million soles, with in order to satisfy the claims of Peru's creditors. In this way, if the plebiscite were in favor of Chile, Peru would not only lose its two provinces, but would also be deprived of the compensation provided for by the Treaty of Ancón; the suspension of diplomatic relations between the two governments was the consequence of this dispute.

At the same time, Peru had other border difficulties with Ecuador that were submitted to an arbitrator; with Brazil, which were made to the President of the Argentine Republic, not having reached an agreement in any other way before the fixed date of July 12, 1905. They were immense forests. The president of the republic, elected in June 1904, was José Pardo.

Peruvian languages

This country has more than 28 million inhabitants whose languages add up to a good hundred. The indigenous people, descendants of the Incas, represent approximately 45% of the population of Peru; they are essentially Quechuas and Aymaras. Almost 37% of the inhabitants come from a miscegenation between Amerindians and European descendants. About 15% of Peruvians are of European descent (mainly Spanish). The remaining 3% comes from immigration (Japanese, Chinese, Norwegians, Chileans, etc.).

Among the indigenous peoples, there are more than sixty different communities distributed both in the mountains, on the coast and in the Amazon. The largest indigenous groups are the mountain peoples, the Quechuas (in the Andes) and the Aymaras (in the south). The Amazon region is home to many peoples and ethnolinguistic groups, which are widely dispersed geographically and whose populations are much smaller.

As for languages, 76% of the population speaks Spanish as their

Groupe ethnique	Population	Pourcentage	Langue maternelle	Affiliation linguistique
Péruviens hispanophones	21 267 000	75,5 %	espagnol	langue romane
Quechua Cuzco	1 900 000	6,7 %	quechua cusco	famille quechua
Quechua Ayacucho	1 000 000	3,5 %	quechua ayacucho	famille quechua
Quechua Puno	500 000	1,7 %	quechua de Puno	famille quechua
Aymara du Centre	442 000	1,5 %	aymara du Centre	famille aymara
Quechua Huaylas Ancash	336 330	1,1 %	quechua de Huaylla Ancash	famille quechua
Quechua Apurimac	280 000	0,0 %	quechua apumirac ce l'Est	famille quechua
Quechua, Ancash Conchucos du Sud	260 000	0,0 %	quechua conchucos du Sud	famille quechua
Quechua Ancash Conchucos du Nord	250 000	0,0 %	quechua conchucos d'Ancash du Nord	famille quechua
Quechua Jauja Huancayo	250 000	0,0 %	quechua de Huaylla Wanca	famille quechua
Aymara du Sud	213 000	0,0 %	aymara du Sud	famille aymara
Péruviens noirs	137 000	0,0 %	espagnol	langue romane
Japonais	131 000	0,0 %	japonais	famille japonaise
Chinois cantonais	120 000	0,0 %	cantonais (yu)	famille sino-tibétaine
Quechua, Ambo-Pasco	90 000	0,0 %	quechua ambo-pasco	famille quechua
Quechua Margos Chaulan	83 400	0,0 %	quechua de Margos-Yarowilca-Lauricocha	famille quechua
Chiliens	82 000	0,0 %	espagnol	langue romane
Quechua Huancayo du Sud	78 000	0,0 %	quechua deHuaylla Wanca	famille quechua
Quechua Huamalies	72 440	0,0 %	quechua de Huamalies-Dos de Mayo Huánuco	famille quechua
Quechua Junín du Nord	60 000	0,0 %	quechua du Junín du Nord	famille quechua
Afro-Péruviens	55 000	0,0 %	espagnol	langue romane
Quechua Pachitea	50 000	0,0 %	quechua panao de Huanuco	famille quechua
Aguaruna	41 000	0,0 %	aguaruna	famille jivaroane
Quechua Huallaga	40 000	0,0 %	quechua huallaga huanuco	famille quechua
Quechua Cajamarca	30 000	0,0 %	quechua cajamarca	famille quechua
Chinicholo (Afro-Hispaniques)	27 000	0,0 %	espagnol	langue romane
Zambo	27 000	0,0 %	espagnol	langue romane
Shipibol	26 000	0,0 %	shipibo-conibo	famille panoane
Quechua Pasco-Yanahuanca	21 000	0,0 %	quechua yanahuanca de Pasco	famille quechua
Quechua Lambayeque	20 000	0,0 %	quechua de Lambayeque	famille quechua
Quechua Arequipa	17 000	0,0 %	quechua arequipa-La Unión	famille quechua
Ashéninka Campa	16 000	0,0 %	ashéninka pajonal	famille arawak
Quechua Jungle	15 000	0,0 %	quechua de San Martin	famille quechua

mother tongue. With the exception of certain immigrant languages (Japanese, Portuguese, Norwegian, etc.), the other languages are of Amerindian origin, however, the number of Peruvian indigenous languages is impressive with about a hundred, 72 ethnic groups. and 14 linguistic families (Quechua, Aru, Arahua, Jíbaro, Pano, Tupi-Guaraní, Cahuapana, Peba-Yagua, Huitoto, Harakmbet, Tacana, Tucano, Zaparo and a group without linguistic classification). Quechua, with its multiple variants, is spoken by 3.7 million people: it is the most important indigenous linguistic group. Quechua does not constitute a homogeneous linguistic community, since this

language is fragmented into twenty dialectal varieties. This fragmentation hinders the promotion and preservation of indigenous culture, and rather facilitates its assimilation and extinction. Then there is Aymara (350,000 speakers, mostly in the Andes) and its variants. It should be noted that around sixty languages are spoken by a very small number of speakers, often less than 1,000, sometimes less than 100 or 20 people. This means that a large number of native Peruvian languages are on the verge of extinction.



Who could have discovered Machu Picchu?

1922. An archaeologist? Never ! Hiram Bingham prides himself on



being a true explorer, committed to a noble mission: to find the last city occupied by the Incas, before the Spanish conquistadors overthrew their empire in the 16th century. On July 24, 1911, in the jungle of Peru, this 36-year-old former soldier hit the target. After six days of walking, you are offered the lost city of Machu Picchu, -"the old mountain" in the Quechua language-. The vegetation has taken over the 172 buildings that make up the complex and the hundred granite stairs that cascade down the side of the mountain. Bingham has his

On July 24, 1911, after a long trek through the Peruvian jungle, the American explorer Hiram Bingham discovered the Inca sanctuary of Machu Picchu. His photographs are the subject, from 1913, of an entire issue of National Geographic and Bingham becomes famous. However, he fears already at the time of having been advanced. "Machu Picchu discovered a century before? Bingham was right: in 2008, Paolo Greer, explorer of the Cuzco region and tireless examiner of Peruvian archives, revealed that the first discoverer was precisely the German Augusto Berns. like the 1860s and 1870s in the Cuzco region, where he owned a vast piece of land that included Machu Picchu, clearly identified on one of his maps! It even appears in his archives that in 1887 he obtained authorization from the government to exploit an Inca huaca, which is to say a sacred place. Probably Machu Picchu. German Herman Gohring. With the possible exception of a mine prospector, no one in Cuzco had seen the ruins of Machu Picchu or perceived their significance," he wrote in

grail! Perched at an altitude of 2,400 meters above the sacred valley of Urubamba, 120 kilometers from Cuzco, Machu Picchu covers a ten-hectare plateau. The city surprises with its walls made of large stones assembled without mortar, according to a technique well mastered by the Incas. The site consists of about 200 buildings and is divided into two parts: the upper part and the lower part of the city. There are terraces for agricultural work. The city was crossed by irrigation canals. to begin with, with these immense terraces (also called platforms) destined to the cultivation of potatoes or corn, for example. The Inca civilization knew how to work the land and make it fertile for many years. A medicinal plant garden has been set up in the heart of the houses of the city, in which we find in particular the essential coca leaves.

It should be noted that among these terraces, some were used to fight against the erosion of the mountain.

Machu Picchu is witness to the power and ingenuity of the Inca Empire. Built without the use of mortar, metal tools, or wheels, Machu Picchu stands as an archaeological wonder of the ancient world. Built around 1450, shortly before the arrival of the Spanish, to serve as a resting place for Emperor Pachacutec (1438-1471) and his family, away from the tumult of the Cuzco capital, it would have housed a maximum of 600 people.

Because the emperor is also a religious leader (the son of the Sun), religion is inseparable from his residences and Machu Picchu is identified with buildings that were used for religious rites.

As proof, his cult of the sun with several places that have been built in his honor: the door of the sun (Inti Punku), which dominates the city, or the temple of the sun, in the heart of Machu Picchu. because on June 21 the sun hits a rock with three steps on each side that go down, then a shadow appears on the ground that forms the chacana, the Andean cross. An astronomical observatory was also built.

His photographic report, published by National Geographic magazine, would give Machu Picchu world notoriety and would make it -excessively- the symbol of the greatness of pre-Columbian Peru. He returned to the United States with a fixed idea: seduce investors and finance other expeditions. What does he know how to do? Before the research committee of the National Geographic Society (NGS), the unique natural setting in which these ruins unfold stands out. They are "high up on a narrow ledge in the most inaccessible corner of the most inaccessible part of the Andes," he enthuses. It promises to bring back "the gold of the Andes" and ancient secrets. Mission accomplished: NGS and Yale University give you \$10,000 each! The adventurer will make three expeditions until

1915. Along the way he steals thousands of artifacts that Yale will take almost a hundred years to return to Peru. Based on their team's work, the experts will spread the idea that parts of Machu Picchu are 6,000 years old, 1,000 older than Babylon. How wrong they were! We know today that the site was not occupied until the middle of the fifteenth century. Less than a century after its founding, a civil war tore the Incas apart. The Spanish conquistadors topple their empire, and the site, which contains no gold, is no longer of interest to the conquistadors. No matter the approximations, remember, Bingham is not an archaeologist! -, the wonder of the Andes brought him glory. If Bingham is not the discoverer of Machu Picchu, he was nevertheless the one who highlighted it, in particular by freeing it from the vegetation. And so he contributed to the birth of a myth.



BOLIVIA

Bolivia, known before independence (1825) as Alto Peru, was part of the Inca Empire before the arrival of the Spanish. It was inhabited mainly by Aymara-speaking populations that occupied the region neighboring Lake Titicaca and the entire country west of this lake, and Quechua-speaking populations that occupied the eastern part. The Antis, subjects of the Incas, were in the region of the eastern mountains up to the current place of Santa Cruz de la Sierra; las Charcas, in the valleys of the southeast. The great Sub-Andean plain was not subject to the Incas; was inhabited:

1st by numerous Pampas populations, the best known today being the Moxos in the Mamoré basin and the Chiquitos in the southeast; 2° by the Guaraní-speaking peoples, the Guarayos, the Chiriguano; the frequent migrations of these nomads make it impossible to say exactly the name, the number of the tribes and the country where they lived.

Upper Peru followed the fate of the Inca Empire; It was part, under Spanish domination, of the Viceroyalty of Peru. From the year 1539, Pedro Anzures, Pizarro's lieutenant, after having reduced the Charcas by force, established a Spanish colony in the ancient Indian city of Chuquisaca with the name of Ciudad de la Plata; but the old name prevailed and the province was even given Charcas. In 1545, the discovery of a rich silver mine by a slave, a llama muleteer, led to the foundation by Juan Villaroel and Diego Centeno of the Imperial Villa, which the Indians condemned to exploit this mine designated by the name of Potosí (pronounced pototchi). , "the mountain". Three years after the defeat of Gonzalès Pizarro and the end of the civil war, the city of Nuestra Señora de la Paz "Nuestra Señora de la Paz" was founded by order of Governor General Pedro de la Gasca, in memory of the pacification of the Peru, on the location of the Indian city of Chuquiyapu, "-the field of the grains of gold-". Santa Cruz de la Sierra was then founded (1557) which, destroyed by the Indians, resettled further northwest (1596); City of Oropesa (1572), which soon took the indigenous name of the Cochabamba River, Tarija

(1591), advanced against the Tucumán Indians. In the mid-seventeenth century the Jesuits penetrated the eastern plains and founded missions among the chiquitos and the moxos that prospered until their expulsion in 1767: Trinidad de Mojos founded in 1687, San Javier in 1691, Exaltación de la Cruz in 1696, San Juan (which has been moved several times) in 1699, Santa Ana in 1705, etc.

In 1559 a royal audience or superior court had been instituted in Charcas; until 1765 it extended its jurisdiction not only to Upper Peru, but to all of Plata. The Spaniards also ordinarily designated Upper Peru with the name of the Audiencia de Charcas. This audience, divided into the municipalities of La Paz, Chuquisaca, Cochabamba and Santa Cruz, was separated from Peru in 1796 to form part of the Viceroyalty of La Plata.

Exploration of Bolivia

Discovered almost on the same date as Peru, Bolivia initially interested the Spaniards only for its rich silver mines, which immediately became the object of extremely important exploitation; As for the exploration of the country, there was no concern about it, and it was only after the constitution of Bolivia as an independent republic that the geography of the country really took shape. Previously, almost alone, the Edificative Letters provided valuable information on the general state and on the ancient populations of the country.

Alcide d'Orbigny from 1826 to 1833, Francis de Castelnau, Weddell, Tschudi (1837-1842), the Grandidier brothers, Pissis, Wiener, etc. They were, towards the middle of the 19th century, the main explorers of Bolivia, of which the maps of Ondarza (1842 to 1851) and Hugo Reck (1865) are the most exact. Since then, Musters, Minchin and Cilley determined the astronomical coordinates of many positions in the country (1875), while travelers, scholars, industrialists, missionaries made valuable contributions to the knowledge of Bolivian hydrography, which they were still exploring. (Colonel Pando, etc.) at the beginning of the 20th century. But at that time,

there was still no really accurate survey of the country, and the rough surveys themselves were far from covering most of it.

It was in Chuquisaca where the insurrectional movements of Peru began. The audience having made the governor suspicious of the people, a riot broke out (May 25, 1809), and the governor was arrested. But General Goyoneche returned to the city (December 14, 1809). He had to fight against the invasion of the Argentines led by Balcarce (battles of Cotagaïta, Suipacha, 1810, Huaqui, 1811), and was, in 1813, defeated by another Argentine army commanded by Belgrano; but Belgrano was in turn returned to Tucumán by General Pizuela (battles of Vilcapujio and Ayohuma, 1813). Upper Peru remained subject to the Spanish governor of Peru, Olañeta, until after the battle of Ayacucho (December 1824). Olañeta, having been able to reach an agreement with Bolívar, was defeated by his lieutenant, General Sucre, and mortally wounded in Tumurla (April 1, 1825).

A congress, which had met in Chuquisaca, proclaimed the independence of the new state (August 6, 1825), which included the old Upper Peru and the Atacama desert and to which the congress gave, in gratitude to Bolívar, the name of Bolivia. (August 11, 1825).

Simon Bolivar (1783 - 1830)

The Liberator"

Coming from a wealthy Creole family in Caracas, Simón Bolívar studied in Europe and traveled the Old Continent in all directions. He swears in



Rome to free Latin America from the tutelage of Madrid.

He would become the greatest hero of Latin America, to the point of being known only by the nickname "Libertador" and having given his name to an Andean country, Bolivia.

Supporter of a strong power, he proclaimed himself dictator in January of the following year and tried to impose his authority through brutal repression...

Simón Bolívar was proclaimed president and gave the country a constitution (August 25, 1825) according to which the presidency was for life, a good part of the population continues to oppose independence.

The civil war promotes the return of the Spanish. Defeated at the end of a war fertile with cruelties of all kinds, Bolívar fled to Haiti, where he received the support of President Alexandre Pétion. He resumed the fight with the interested help of the English.

The horizon of the "Libertador" now goes beyond Venezuela and encompasses all of Spanish-speaking America. It proclaims the advent of a "Great Colombia" that federates New Granada and Venezuela.

Brief triumph of the "Libertador"

Immediately afterwards, the military successes of his lieutenant Antonio Sucre allowed him to enter Quito, capital of the colony of Ecuador, on the Pacific Ocean, as a liberator... He convinced General San Martín, liberator of present-day Argentina and Chile, to leave Peru to him, which is conquered by Sucre.

Bolívar believes that his time has come. He convened a Pan-American Congress in Panama, from July 22 to 25, 1826, to federate Hispanic America from Mexico to the Río de la Plata, but it ended in failure. Personal rivalries and conflicts of interest take over. Bolívar's (to put it mildly) authoritarian methods are also not to the delegates' liking.

It is the collapse of the Pan-American dream. Sick and abandoned by all, affected by the assassination of the popular General Sucre, in whom he saw his successor, the "Liberator" abandoned power. He died in Santa Marta, Colombia, on December 17, 1830.

Sucre governed in his name; but unable to establish harmony among an ungovernable population, he withdrew in 1828. However, under the administration of General Santa Cruz (1828-1839), Bolivia had a few years of relative prosperity. But Santa Cruz, having had the ambition to form a confederation of Bolivia with Peru that would have been divided into two states to ensure the preponderance of the Bolivians, attracted a war with Chile and had to flee after the defeat of Yungay (1839).

From that moment and for several decades, the anarchy did not cease, so to speak, and the history of Bolivia was unfortunately for a population only a continuation of sterile revolutions; the constitution, modified in 1828, in 1831, in 1863, in 1880, remained almost a dead letter, most of the presidents having come to power by coups d'état. The civil war from 1867 to 1870 was particularly violent. When the exploitation of silver and saltpeter attracted settlers to the Atacama desert, Bolivia signed a boundary treaty with Chile (1866) whose financial clauses it did not execute; then he confiscated the nitrate fields for his own benefit. War was declared.

The Chileans captured the port of Antofagasta (February 1879) and crushed the united forces of Bolivia and Peru. After the occupation of Lima by the Chilean army, Bolivia seemed for a moment to resign itself to trying to cede the entire maritime coastline to Chile (1882); however, it was only on April 4, 1884 that he signed (ratified on November 20) an armistice agreement by which he consented to the provisional occupation of the province of Atacama: since 1880, no longer owns territory bordering the ocean.

The year 1903 resolved the dispute that, over their respective borders, had arisen between Brazil and Bolivia. The well-known agree-

ment of November 17, 1903 designated as the limit of the two States the Aquirí or Acre River, tributary to the right of the Purús River, in its upper course; to compensate Bolivia for the loss of the rich forestry and mining territories that it abandoned to Brazil, he attributed to it the formerly Brazilian triangle formed by the confluence of the Madeira with its tributary the Abuna. By this convention, Bolivia is provided, from one extreme to the other of its border territory with Brazil, with a definitive frontier; but it is not the same anywhere else; On the side of Peru and Chile, certain limits were still in dispute at that time, and there was no point on the southern border, bordering on the Argentine Republic and Paraguay, which, at the beginning of the 20th century, can be taken as definitively determined.

URUGUAY

The coast of Uruguay was discovered by the Spaniard Juan Díaz de Solís in 1516, and Cabot built the first fort on the San Salvador River in 1527. But the occupation did not proceed methodically until the 17th and 18th centuries; Montevideo was founded in 1724 by Field Marshal Dom Bruno de Zabala. The "Oriental Band" depended on the Spanish Viceroyalty of Lima (Peru), then of Buenos Aires (1775). The ascent of José Bonaparte to the throne of Madrid provoked the English expedition of General Whitelock, briefly victorious in Montevideo (1807), and then the revolution, which broke out in Buenos Aires (1810). Artigas raised Uruguay, expelled the Spanish (1815), but could not prevent the Portuguese from taking Montevideo (1817).

The province, called Cisplatina, was annexed to the empire of Brazil (1824). A war between Argentines and Brazilians ended with a treaty recognizing the independence of Uruguay (August 27, 1827), which endowed itself with a liberal constitution (July 18, 1830). General Rivera ruled firmly from 1830 to 1834. General Oribe, his successor, allied himself with the Argentine tyrant Rosas, was expelled (1835) and returned with Argentine troops to besiege Montevideo, defended by Colonel Duchâteau y Garibaldi (1843 to 1851). Uruguay, ruined by this endless war, then torn apart by the struggle between Colorados (Liberals) and Blancos (Conservatives), was, after the fall of General Aguirre (1865), vigorously governed

by General Florès, chief of the Colorados, who 'allied with Argentina and Brazil against Paraguay and was assassinated in 1869. Further disturbances ensued, during which the government was frequently exercised by the presidents of the Senate Pedro Varela (1869), Dr. Gomensoro (1872). Presidents José Elauri (1873-1875) and Pedro Varela (1875-1876) were overthrown by pronouncements. Colonel Latorre remained from 1876 to 1882. Dr. Francisco Vidal (1880-1882) resigned. General Máximo Santos (1882-1886) was discredited for his violence against foreigners. Lieutenant Colonel Máximo Tajes (1886-1890), Dr. Herrera y Obes (1890-1891), safeguarded the order only imperfectly.

J. Idiarte Borda (who became president in 1894) was assassinated on August 25, 1897, under the portico of Montevideo's cathedral, when he had just attended the official Te Deum in memory of the declaration of national independence. An attempt The overthrow of Cuestas, interim president of the Republic, was unsuccessfully carried out by supporters of don Julio Herrero. On January 8, 1898, Cuestas issued a proclamation announcing that he was setting himself up as dictator and summoning five battalions of the National Guard to two artillery regiments mutinied in Montevideo on August 4, 1898 and declared in favor of former President Herrera, but had to surrender to the troops of President Cuestas, leader of the Colorado party.

Political agitation persisted in Uruguay (1902) and became common there. In July, a failed plot had been hatched to assassinate President Juan L. Cuestas, whose presidency would end in 1903. The "whites," who henceforth called themselves nationalists because they accused the opposing party of tending toward union with Argentina, have tried in vain, since 1865, return to business.

President José Battle y Ordoñez, Colorado, elected for four years on March 1, 1903, quickly became embroiled in resurgent partisan disputes. The situation, far from improving, saw the two sides locked in a war of mutual extermination, which lasted throughout the following year, causing a complete paralysis of industrial and commercial activity. During 1905 and the first half of 1906 the state of affairs seemed to improve under the presidency of Battle y Ordonez. His main adversaries were the Saravia brothers, who made the Brazilian province of Río Grande, bordering northern Uruguay, the headquarters of their intrigues.

PARAGUAY

Sébastien Cabot, the first, went up the Paraná River and the Paraguay River (1527); then this country was conquered by Ayolas,

who founded the city of Asunción. Competitions between conquerors and expeditions against native tribes bloodied the colony throughout the century XVI. In 1608, Philip III commissioned the Jesuits to peacefully establish their authority, and they founded evangelization and colonization centers, the Reductions.

The Indians lived there in peace, farming, bowed under inflexible regulation. Paraguay then formed a government, which was directed by the Jesuit order, not without violent conflicts with civil authority, and which depended on the Viceroyalty of Peru. The Jesuits were expelled in 1767 and Paraguay was assigned to the Viceroyalty of the Río de la Plata (Argentina), created in 1776. It did not participate in the emancipation movement that, in 1810, shook Buenos-Airess. Belgrano pushed back (1811) he hastened to impose the revolution, then, after a pronouncement, he instituted a junta, which proclaimed independence from Spain and also from the Argentine state.

France received the dictatorship for three years (1814), then for life (1817); he exercised it rigorously, systematically isolated Paraguay, but maintained peace and relative economic prosperity there. Upon his death (1840), his nephew, Carlos López, managed to seize power. He administered despotically, but with wisdom, spread education and resisted the Argentine tyrant Rosas (1845-1852) with arms. He was succeeded by his son, Francisco Solano López (September 10, 1862); after the difficulties with Brazil, he supported a fierce war against the triple alliance of Brazil, Uruguay and the Argentine Republic (1865-1870), which decimated the population. Died in combat (1870).

Paraguay, defeated, safeguarded its independence at the cost of some territorial concessions. Since then it had as presidents: Rivarola (1870), Jovellanos (1871), Gill (1874), assassinated in 1877; Uriarte (1877), Bareiro (1878), whose administration was restorative; Caballero (1880), Escobar (1886), González (1890), Morínigo (1894), Aceval (1898).

On January 9, 1902, a pronouncement broke out in Asunción because President Aceval, whose term was about to expire, did not want to support the army candidate in the presidential campaign. The president was imprisoned, forced to resign, which the Congress, overrun, had to accept. Executive power was handed over to the vice president, Andrés Héctor Carvallo.

THE TRIPLE ALLIANCE WAR

From the perspective of military history, the War of the Triple Alliance, also known as the 'Paraguayan War', was the first sustained 'modern' conflict in the post-Columbian South between modern nations with new weapons, such as the Gatling gun and the new rifles that use the Minié system. This, in turn, led to a gradual change in battlefield tactics, such as the abandonment of the frontal cavalry charge. Cavalry had traditionally been a dominant element in South American warfare, but (as in the American Civil War) began to shift to a primarily infantry role.

Before the War of the Triple Alliance, the armies of South America were small, semi-professional at best, and unsupported by the populations they often attacked. Political instability repeatedly involved them in internal struggles, and very frequently they were nothing more than bands of followers of the caudillo who held power.

They had no discipline or training to speak of, their weaponry was outdated, and they were rarely put to the test unaccustomed to performing the tasks faced by professional soldiers. Technical innovations and the hard lessons of the Paraguayan war changed all that, leading to a general acceptance of the need for professionalism among armies. Between 1875 and 1910, all South American countries were invited to participate in European military missions to train and organize their forces, with significant results. Medical services in the field have grown in importance under the scourge of disease, but especially wounds caused by modern weapons, which are increasingly deadly.

It was the largest military conflict in South American history. This war was fought between four countries: by Paraguay, against an alliance formed by Brazil, Uruguay and Argentina. It was unique in South American history for the number of troops involved and, above all, for its terrible cost in lives. These deaths were largely due to deprivation, disease, and starvation, which the belligerents were

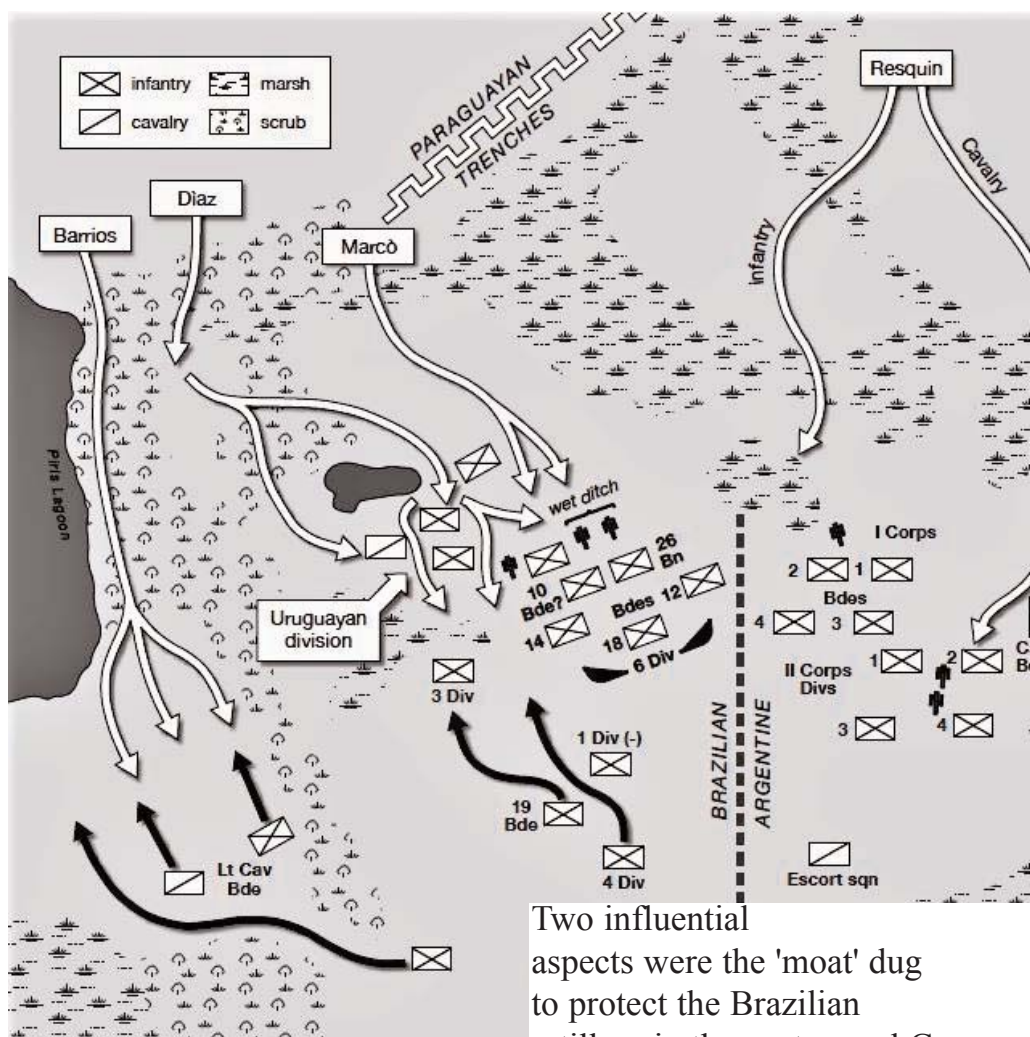
neither equipped nor organized to appease. Of Brazil's approximately 50,000 deaths, two-thirds were due to hardship and disease, especially smallpox and cholera. The war cost the lives of some 30,000 soldiers in Argentina and nearly 5,000 in Uruguay; But these losses pale in comparison to the catastrophic human price paid by Paraguay.

Although the figures are still widely disputed, some scholars have concluded that six years of war reduced Paraguay's population from around 450,000 to 500,000 people to a maximum of 160,000, a loss of around 65 to 70 percent of the destruction. whole of the country. - and the life of the country has been largely destroyed for decades.

The most important battle of the war was that of Tuyutí, fought on May 24, 1866, the largest battle ever held on South American soil, in which some 24,000 Paraguayans participated against 35,000 allied soldiers. The Tuyutí death toll is probably about 13,000 wounded (almost 55%), of which at least half were killed in Paraguay and the Allies about 2,400 dead and 3,000 wounded (about 15%), - a combined rate. of losses of 31 percent of those engaged on both sides. To put these numbers in context: At "Bloody Antietam" in September 1862, the Confederates suffered about 30.4 percent casualties and the Federals about 17.7 percent, for a combined 22.7 percent. .

Most of the campaigns were fought on swampy plains in a subtropical climate, and most soldiers found the physical environment too difficult to bear.

Their suffering was exacerbated by poor and unreliable rations and a lack of clean water. Care was often non-existent, and cholera and typhoid completely wiped out entire units of soldiers.



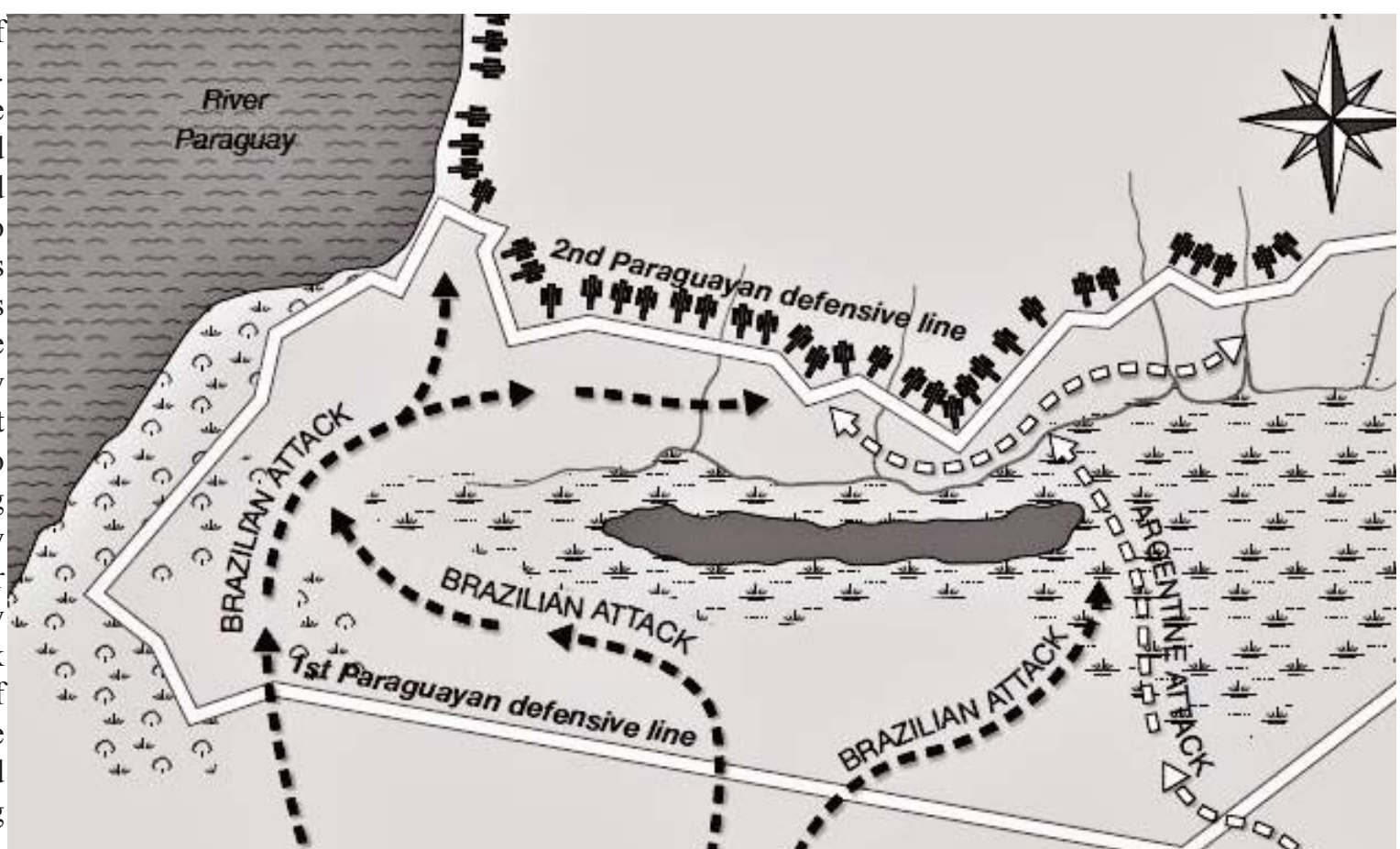
Sketch map of the first battle of Tuyuti, May 24, 1866, with partial identification of Allied units. The terrain, a plain of rough pastureland broken up by large areas of marsh and scrub, offered neither side a clear advantage. The cavalry-led Paraguayan attacks were determined, and the result could have gone either way.

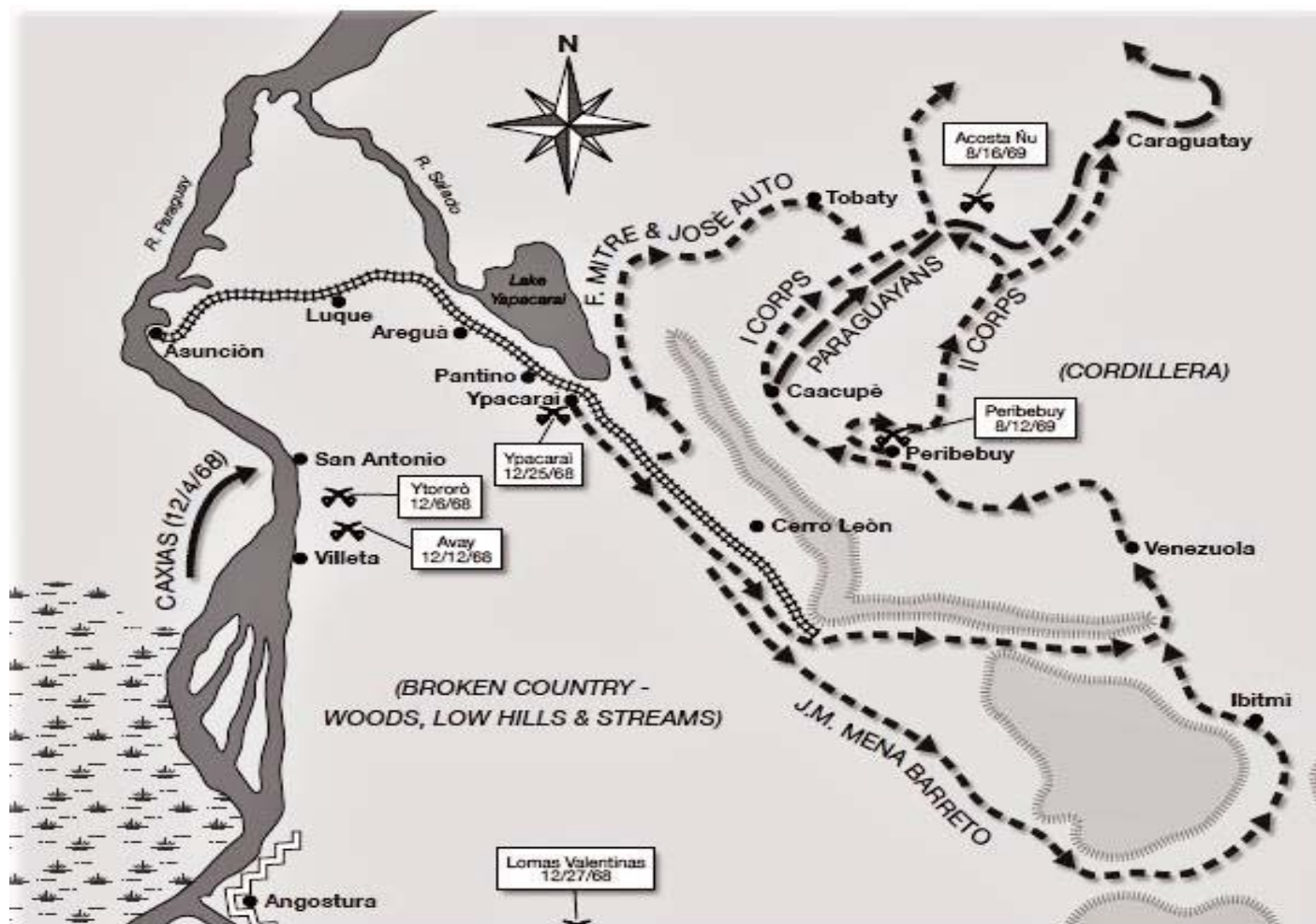
Two influential aspects were the 'moat' dug to protect the Brazilian artillery in the center, and Gen Barrios's delay in delivering the Paraguayan right hook through scrubland into the Allied left rear. After hours of bloody fighting the eventual Allied victory was not obvious to the C-in-C, the Argentine Gen Mitre; waiting upon the Paraguayans' next move, he failed to realize and exploit his advantage.

Mounted Capadores, 1869
1st Gd Cavalry of Rio Grande do Sul, 1865

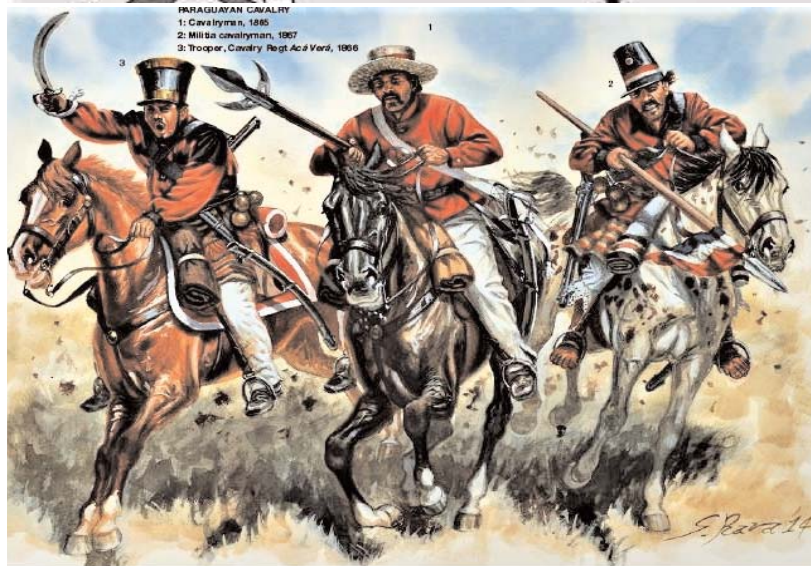


Sketch map of the battle of Curupaytí, September 22, 1866. The preparatory fire of the Brazilian naval squadron had little effect on the defenses, and it necessarily ceased so as to allow the Allied infantry attacks to go in. The assault columns greatly outnumbered the Paraguayan defenders; they managed to penetrate the first defensive line, but made no further progress, being slaughtered on the low, marshy ground in front of the higher second line as they vainly sought practical points to attack while under fire from most of the 50 artillery pieces. The Paraguayan infantrymen had been ordered to try to bring down Allied officers as a priority, thus leaving the rank-and-file leaderless. After his troops suffered hugely disproportionate losses Gen Mitre was forced to order them to withdraw, and it took the Allied army about a year to recover from this defeat.





Partial sketch map of the final Allied campaigns, December 1868-August 1869. Caxias's re-crossing of the Rio Paraguay to San Antonio (middle left) outflanked López's final fortified line further south, anchored on Angostura (bottom left). After landing on the east bank Caxias turned south, taking the Paraguayans in the rear; he then won a series of actions, typified by failed attempts by the Paraguayan Gen Bernardino Caballero to block water crossings while outnumbered 2-to-1. López fled the capital, at first to Cerro León (center), from where he launched his final hopeless attack at Lomas Valentinas. Thereafter, Count d'Eu pursued him around the highlands throughout 1869, initially using the railroad for re-supply. On December 28, 1869, by now a fugitive with only a few hundred ragged followers, López began his last retreat to the densely forested mountains of the northeast.



CHILE

The first inhabitants of Chile belong to two well-differentiated populations, the Araucanos or Araucanas, who still formed an independent state in the 19th century, and the Puelches or Huilliches, who particularly inhabited the mountains and were distinguished by their tall stature. Before the conquest of the Spanish, Chile had been invaded by the Incas and was nominally part of the empire of Peru, but without having been subjugated in fact. In 1536 Almagro, sent by Pizarro, entered this country, but



tried in vain to remain there. Valdivia, in 1540, attempted a new expedition; he founded the cities of Santiago, Concepción and Valdivia, but was defeated and killed by the Araucanians (1550).

However, Spain annexed Chile to the viceroyalty of Peru, but the continuous wars with the indigenous people delayed its submission until 1773. In 1810 Chile shook off the yoke of its metropolis and proclaimed its independence. Going back for a moment under Spanish domination in 1814, it revolted in 1817 under the command of General San Martín. Maypo's victory (April 1818) secured its independence and Chile became a republic. However, the new state was not definitively established until 1826, thanks to the efforts of Ramón Freire and

O'Higgins.

Its independence was recognized in 1844 by Spain.

From 1879 to 1883, during a war, called the Saltpeter War, against Bolivia, Chile acquired the province of Atacama (north of the country). During the 1920s social reforms were undertaken under the presidency of Alessandri. Starting in 1964, the Social-Christian government of Eduardo Frei nationalized the mines in the hands mainly of US companies and initiated an agrarian reform. In 1973, a military coup, supported by the agrarian and financial oligarchy and with the secret help of the United States, through the CIA, overthrew the leftist government of Salvador Allende. A bloodthirsty dictatorship is installed, headed by General Augusto Pinochet. This military junta, which stopped further nationalizations and land reform, remained in power until 1990, when elections finally allowed for the installation of a new president as well as the gradual establishment of a pluralist democracy.

Yupanqui, Inca of Peru, knowing that there was a rich country that they said they called Tchilé (Chile), undertook its discovery and conquest by his general Chinchiruca (1410-1445). The Maule River became the southern limit of the Inca Empire. The conquest of Peru by the Spaniards gave rise to that of Chile, which Magellan had touched (on the island of Chiloé), in 1520. Diego de Almagro left Cuzco (1535); He crossed the Andes Mountains in April and entered Chile along the road that is still called the Inca Trail, north of Copiapó. In the act of taking possession, he ordered the main caciques to recognize themselves as subjects and vassals of their sovereign. Almagro dead, Pedro de Valdivia succeeds him (October 1540); On February 12, 1542, he founded Santiago de Nueva Estramadura, current capital of Chile, and several other cities: La Serena, Concepción, Valdivia, etc. He was defeated by the famous Araucanian Caupolicán (1553) and executed. It is said that the Indians killed him by pouring molten gold into his mouth, saying:

"Be content with this gold you were so hungry for."

The viceroy of Peru, Hurtado de Mendoza, gave the succession of Valdivia to his son Don García, who managed to defeat the Araucanians. Villagrán succeeded Don García Hurtado de Mendoza, appointed Viceroy of Peru to replace his father. Under the successor of the son of François de Villagran, don Rodrigo de Quiroga, the royal audience of Chile was instituted (August 13, 1567), a council made up of four members and an attorney or prosecutor, in charge of political and military administration. of the province This real hearing, independent of the one of Peru, was installed first in Concepción; then it was transferred in 1574 to Santiago.

In 1578 the English admiral Drake came to surrender the city of Valparaíso to looting; Sir Thomas Cavendish, who attempted a further descent into this town in 1586, was rebuffed. The war of extermination against the Araucanians continued with alternating successes and failures. Under the administration of Alonso de Rivera (1600-1604), the Araucanians completely destroyed Villarrica, Angol, Imperial, Valdivia, Santa-Cruz, Chillán and Concepción. A peace treaty (1640) was signed in Quillen between the Araucanians and the Spanish.

In 1600 the Dutch admiral Olivier van Noort descended on the coast of Chile to destroy Spanish influence there. There he achieved great success. The Dutch, commanded by Spilbergen, reappeared on the Chilean coast in 1615. The Peace of Quillen was broken in 1655. Hostilities continued without interruption until 1724, the time of the Treaty of Negrete. From 1742 to 1746 Don José de Manso raised the towns of Copiapó, Aconcagua, San José de Lagroño, Mellipilla, Rancagua, San Fernando, Curico, Talca, to gather the subjugated Indians and govern them more easily. In 1766, Don Antonio Guilly Gonzaga, having also wanted to force the Araucanians to build towns and withdraw to them, war broke out again.

The Araucanians performed prodigies of courage under the leadership of Curignancu who imposed peace on the Spanish; the treaties of Quillen and Negrete were restored and the Araucanians had an ambassador in Santiago to represent them. In 1787, Ambroise O'Higgins, one of the best Spanish administrators, was Governor General of Chile; Chileans greatly missed him when he was called to the Viceroyalty of Peru.

The period from 1810 to 1818 is that of emancipation. It began with the act of independence on September 18, 1810. It includes the history of the exploits of the founders of the Republic of Chile, among whom are the Carreras, Bernardo O'Higgins, San Martín, the venerable Don Manuel Blanco, Admiral Cochrane. General O'Higgins held power for six years (1817-1823). The draft constitution of 1814 and the constitution of 1818 not having satisfied the majority of the country, the director general granted the constitution of 1822. The war of independence ended definitively in 1826, henceforth Chile was able to dedicate all its forces to its administration. The constitution of 1828 was the work of the liberal party; first organized the Republic; but the conservatives, who disliked it, managed to replace it with that of May 25, 1833. This constitution brought the country long years of peace and work.

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The period from 1810 to 1818 is that of emancipation. It began with the act of independence on September 18, 1810. It includes the history of the exploits of the founders of the Republic of Chile, among whom are the Carreras, Bernardo O'Higgins, San Martín, the venerable Don Manuel Blanco, Admiral Cochrane. General O'Higgins held power for six years (1817-1823). The draft constitution of 1814 and the constitution of 1818 not having satisfied the majority of the country, the director general granted the constitution of 1822. The war of independence ended definitively in 1826, henceforth Chile was able to dedicate all its forces to its administration. The constitution of 1828 was the work of the liberal party; first organized the Republic; but the conservatives, who disliked it, managed to replace it with that of May 25, 1833. This constitution brought the country long years of peace and work.

The two administrations led by General Don Joaquín Pinto, from 1831 to 1841, developed the new institutions without ever disturbing public peace and tranquility. They organized public finances and national credit, making the Chilean government appreciate its foreign relations.

The two presidencies of General Don Manuel Bulnes (1841-1851), who had just successfully completed the Peruvian campaign, were distinguished by the order they imparted to the administration, by a spirit of frankness and a greater breadth of vision than during the previous period. Above, due to the impetus given to public instruction and the preparatory work for the codification of civil legislation. This period was followed by the administrations of Don Manuel Montt, the first of the civilian presidents. During his two presidencies (1851-1861) order was firmly maintained, the civil code was completed and sanctioned, primary and free education was extended; a new organization was given to the postal service; the works of the railroads were initiated and favored; Telegraph lines were established.

This government practiced encouraging liberalism and opened the country to foreign capital and workers. He encouraged German colonization in the south of the country. During the two governments of Don José Joaquín Pérez (1861-1871), the roads were improved and the organization of the telegraphs was perfected; religious tolerance, which prevailed in customs, was consecrated by law. In 1865 there was a conflict with Spain, but it was a very brief war, marked only by the capture of a ship from the Spanish squadron and the bombardment of the unfortified port of Valparaíso (March 31, 1866). Peace was restored in 1883. The administration of don Federico Errázuriz (1871-1876) opened a broader field to the executive power; the re-election of the president was prohibited by the constitution; the network of railway and telegraphic communications was expanded, the military navy was reorganized and increased.

Under the administration of Don Aníbal Pinto, Chile's material development was hampered by a severe economic crisis. Congress was forced to reduce the public spending budget from 21 to 16 million. Fortunately, the successful exploitation of the saltpeter and mining deposits discovered in 1876 in the north of the Atacama province provided new resources for the treasure. In April 1879, President Aníbal Pinto had to, after having occupied the port of Antofagasta, declare war on the allied republics of Peru and Bolivia; This war, supported by national sentiment, ended with the taking of Lima (January 17, 1881) and the conquest of the southern part of the enemy territory.

Under the government of Don Domingo Santa María, the institution of civil registries of marriage and civil status, and the system of public cemeteries were conceived in a spirit of equality; the disputes with the Argentine Republic were settled with the ratification of the boundary treaty of October 26, 1881; peace with Spain and Peru was restored by the treaties of May 21, 1884; with Bolivia by the indefinite truce of November 29, 1884.

Under the administration of Don José Manuel Balmaceda, inaugurated on September 18, 1886, the Republic continued to enjoy internal tranquility and a friendly understanding with the outside. The conversion of the Foreign Debt was made under very advantageous conditions for the credit of the Republic; colonization received a boost, while education improved and developed thanks to the construction of a large number of schools. Contracts in the amount of £3,517,000 have been concluded with the representative of an American trade union for the construction of 600 miles of railway; The channeling of the Mapocho River, which crosses the capital, and the construction of an exclusive institute for boarding students have begun; the national guard was reorganized; a new court of justice was instituted in Talca; judges were appointed in the departments that did not have them; Vocational schools for girls were founded and Chile joined the Lisbon Universal Postal Convention.

President Balmaceda, elected in 1886, was in 1891, at the end of his mandate, when Congress took offense at a candidate presented by him for the presidency and fomented a revolution; it lasted seven months and ended with the victory of the congressmen over the Balmacedista troops. Congress then appointed Admiral Jorge Montt as president (September 18, 1896). The border difficulties between Chile and the Argentine Republic, which the treaties of 1881 and 1893 had not put an end to, were submitted in 1898 to the arbitration of the Queen of England, and it was also arranged in 1898, on April 16, between Peru and Chile, in relation to the disputed territories of Tacna and Arica.

Jorge Montt reached the end of his functions, without serious incidents marking his presidency. His successor, Federico Errázuriz, the son of a former president, only became president by a narrow majority; the division of the parties made the government very unstable and many ministries succeeded each other. On September 18, 1901, the town entrusted executive power to Germán Riesco, Errázuriz's brother-in-law, who, following a peaceful policy, avoided conflicts with Peru and Argentina. Riesco was replaced as president in 1906 by Peter Mont.

An arbitral award, issued on November 25, 1902 by King Edward VII of England, put an end to the difficulty that divided Chile and the Argentine Republic on the issue of the Andes border; the arbitrator drew an arbitrary limit between the main relief of the Andes and the continental basin, thus giving, in part, satisfaction to the claims of the two countries, without recognizing the merits of either of them.

The central part of Chile fell victim, in August 1906, to a terrible seismic catastrophe, unprecedented in this region but repeatedly tested by earthquakes. On August 16, in the afternoon, a series of earthquakes, directed from east to west, almost completely destroyed Valparaíso -particularly the lower part of the city, around the port, where a terrible tidal wave occurred- and damaged seriously Santiago, Talca, etc.

Demolinguistics

As for the continent's indigenous people, we must distinguish between the Aymaras, the Quechuas, the Mapuches, the Araucanos and the Alakufs, who generally live in "reserves" in the extreme south, in Tierra del Fuego, where the Yaganes and a few hundred In a. According to a 1996 survey, the Mapuche represent 81.3% of the indigenous people. They would be followed by the Aymaras (14.1%) and other ethnic groups (4.36%): the Atacameños (1.5%), the Coyas (0.8%), the Quechuas (0.5%), the Yaganes (0.15%) and the qawasqar. (0.02%).

The only significant indigenous language is Mapuche (or Mapudungun) spoken by more than 300,000 speakers (out of a population of 900,000) belonging to the Araucanian family; They live in the south of the Metropolitan Region of Santiago, as well as on the island of Chiloé. The other languages are all on the verge of extinction: Aymara (approximately 1,000

speakers in the Tarapacá region, out of a population of 40,000 people), Quechua (a few hundred speakers in the Antofagasta region) and Huiliche (a few thousand speakers of the Los Lagos area) of the Araucana family. Several other languages have disappeared for a decade.

Among the communities of foreign origin, let us first mention the Latin Americans (143,000) from neighboring countries, then the Italians (34,000), Germans (27,000), Spaniards (9,900), Basques (6,800), Greeks (6,300), British (5,400), the French (3,300), etc.

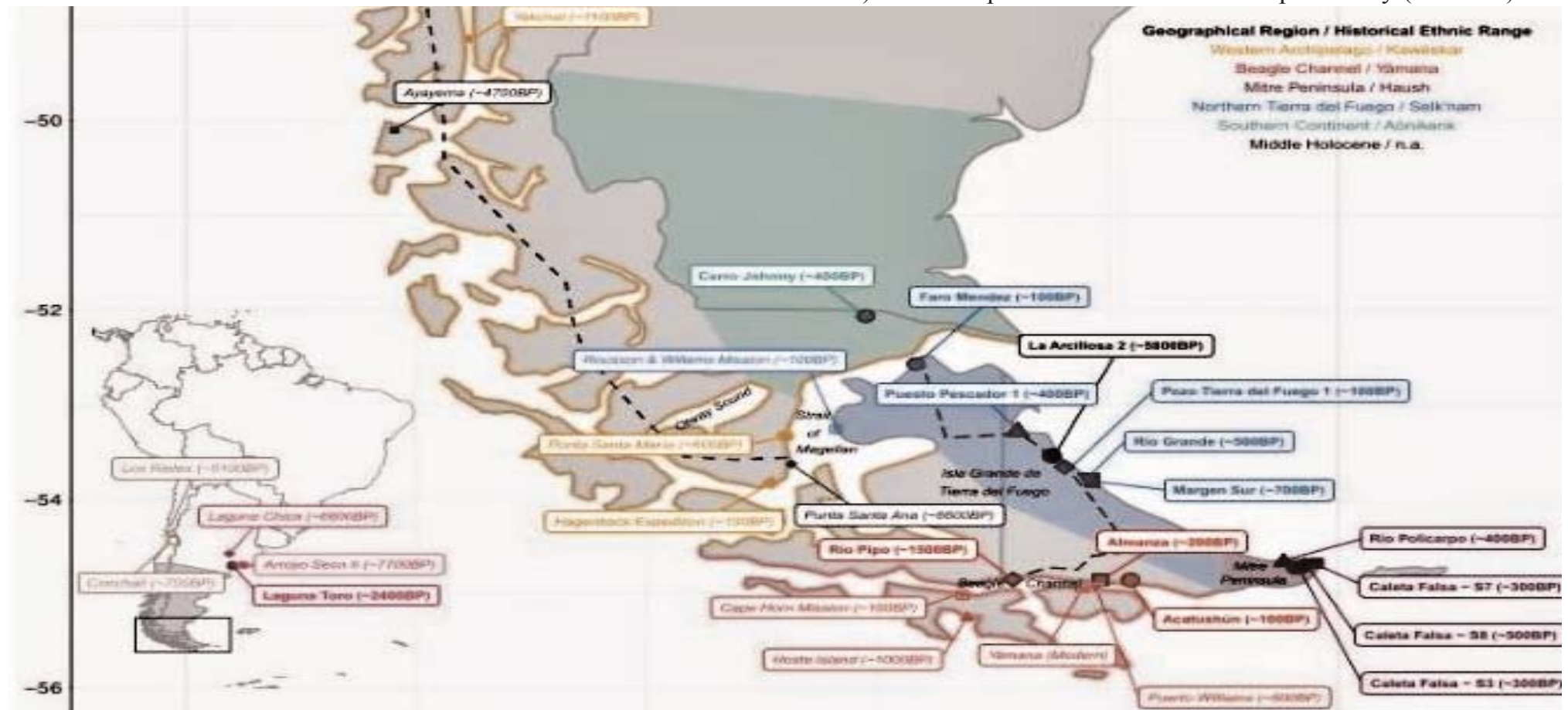


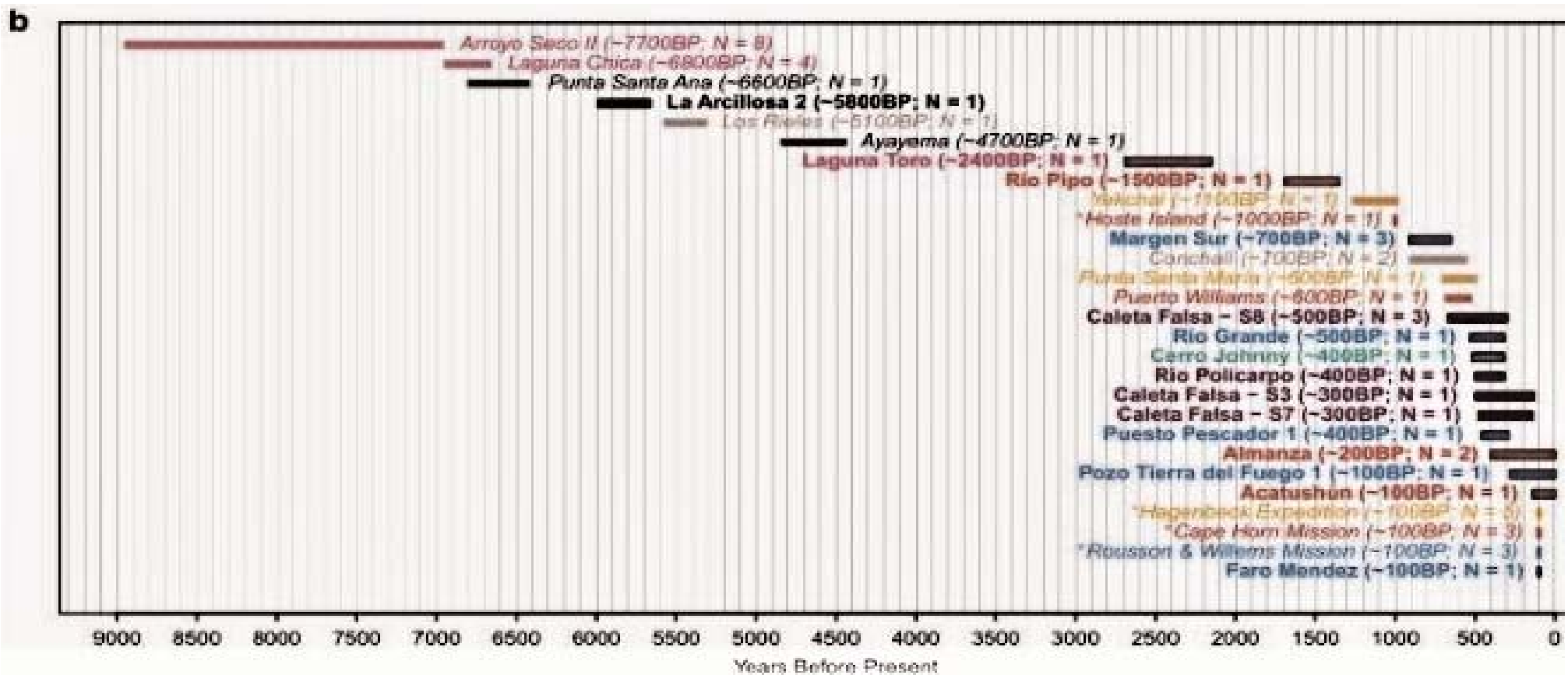
Ancient genomes in southern Patagonia

Southern Patagonia has been occupied by humans for at least 12,600 years. A handful of archeological sites date back between 12,600 and 3,500 years. The density of these archaeological sites increases significantly thereafter. The appearance of navigation technology (canoes, harpoons) dates back about 6700 years. On this date the colonization of the archipelagos to the west of Patagonia begins. There is a debate about whether this technology appeared locally or after the migration of people or the spread of ideas from the north. Another technological change appears in the western archipelago with the disappearance of the use of green obsidian in tools between 6,300 and 5,500 years ago. Finally, 2,000 years ago, we see an increase in population size and technological innovations.

In the 16th century, the first Europeans described five Amerindian groups that practiced hunting and gathering in the north and east, or fishing in the south and west. The first are the Aónikenk or Tehuelches from the south and the Selk'nam. The second are the Yámana and the Kawéskar. At the extreme southeastern end of Patagonia, the Haush are divided between hunting land animals and fishing for marine animals, although they do not have navigation technology.

Nathan Nakatsuka and colleagues have just published a paper entitled: Ancient Genomes in Southern Patagonia Reveal Population Movements Associated with Technological and Geographic Change. They sequenced the genome of 19 ancient individuals from Patagonia between 5,800 and 100 years old, and one individual from the Argentine pampas, 2,400 years old. These genomes (in bold below) were compared with those obtained previously (in *italics*):





All the individuals in this study belong to the mitochondrial haplogroups: C1b, C1c, D1g5 and D4h3a and to the Y chromosome haplogroup Q1a2a. Their heterozygosity rate is among the lowest in the world for small populations.

The f_4 statistic shows that all ancient Patagonian individuals share more alleles with other Patagonian individuals than with ancient individuals from the Argentine pampas or central Chile. This result suggests a significant degree of genetic continuity in Patagonia for at least 6600 years. A multiscale analysis based on the f_3 statistic shows that Patagonian individuals from the middle Holocene are different from more recent individuals. They are grouped together except for the 4,700-year-old Ayeyama individual from Chile, which is displaced by younger individuals from the western Patagonian archipelago: fig. high

The following figure also shows that at the end of the Holocene,

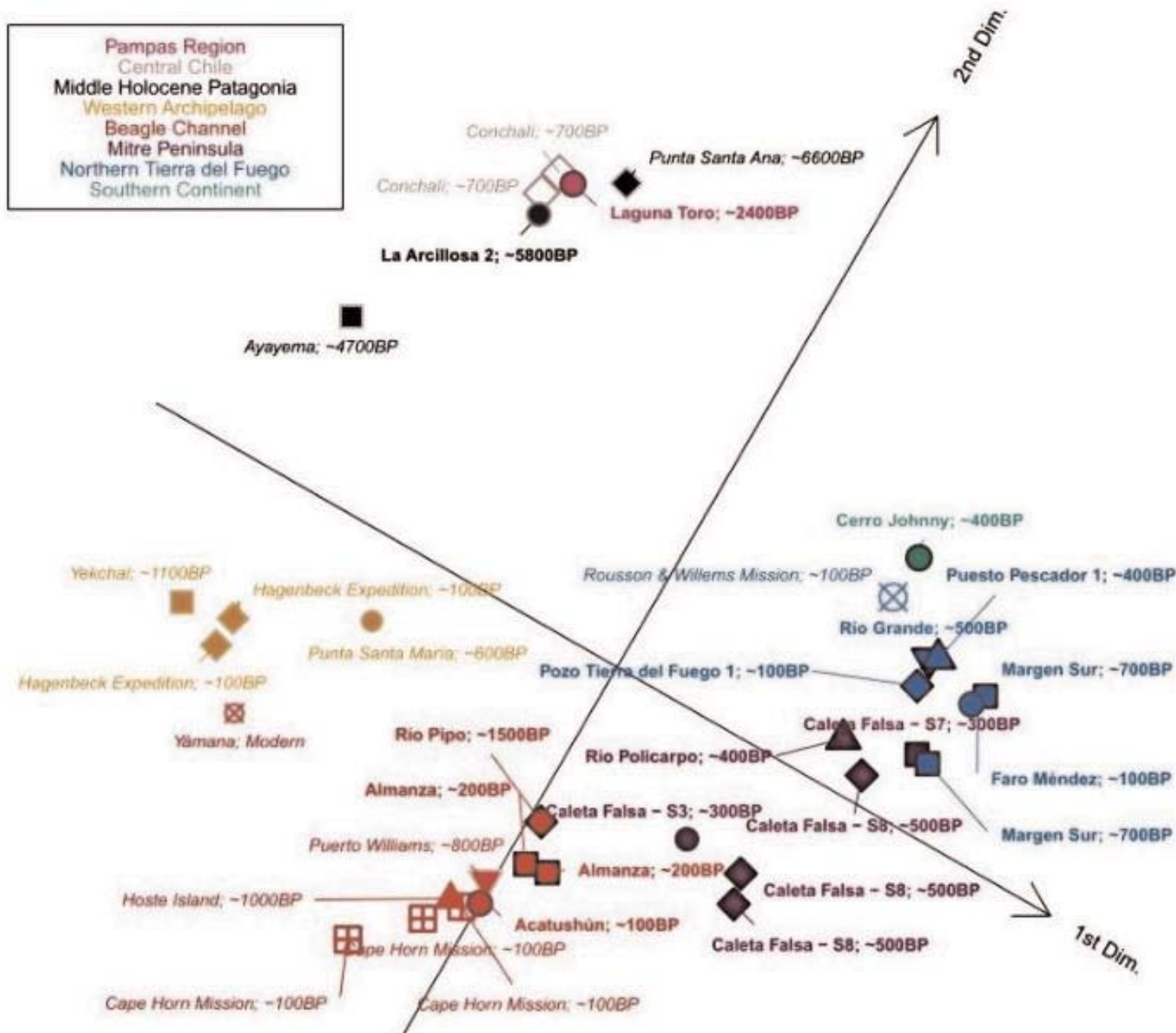
individuals are correlated with geography with different groups corresponding to individuals from the Western Archipelago (in orange), the Beagle Channel region (in red), and the region corresponding to the south of the continent and northern Tierra del Fuego (in green and blue respectively). However, individuals from the tip of the Miter Peninsula (in purple) are distributed in a genetic gradient between the red and blue groups.

The f_4 statistic shows that the middle Holocene ancient individuals: Punta Santa Ana from Chile dated 6600 years and La Arillosa from Argentina dated 5800 years are genetically equidistant from all late Holocene ancient Patagonian individuals, and genetically equidistant from from any other Native American group. outside of Patagonia. However, the isotopic results show that the individual from Punta Santa Ana has a marine diet while the one from La Arillosa has a terrestrial diet.

These results suggest that the adaptation to the marine environment in southern Patagonia is not linked to a migration from the north, but that it took place locally.

In addition, the 4,700-year-old Ayayema individual from Chile is genetically closer to individuals from the western archipelago, the Kawéskar and Yámana, but not to the Selk'nam, Aónikenk and Haush. This result suggests that the genetic ancestry present in the

Ayayema individual contributed to the more recent marine resource-based individuals. This individual from Ayayema dates from the change associated with the loss of use of green obsidian in the western archipelago. This technological change therefore seems to be linked to the arrival of a population from the north where Ayayema is located.



The f4 statistic also shows that 700-year-old Conchali individuals from Chile share more alleles with individuals from southern Patagonia from the late Holocene than with those from the middle Holocene. In addition, the qpAdm software shows that the Kawéskar and Yámana can be modeled as coming from a genetic mixture between the Conchali individuals (45 to 65%) and the former Ayayema individual (35 to 55%).

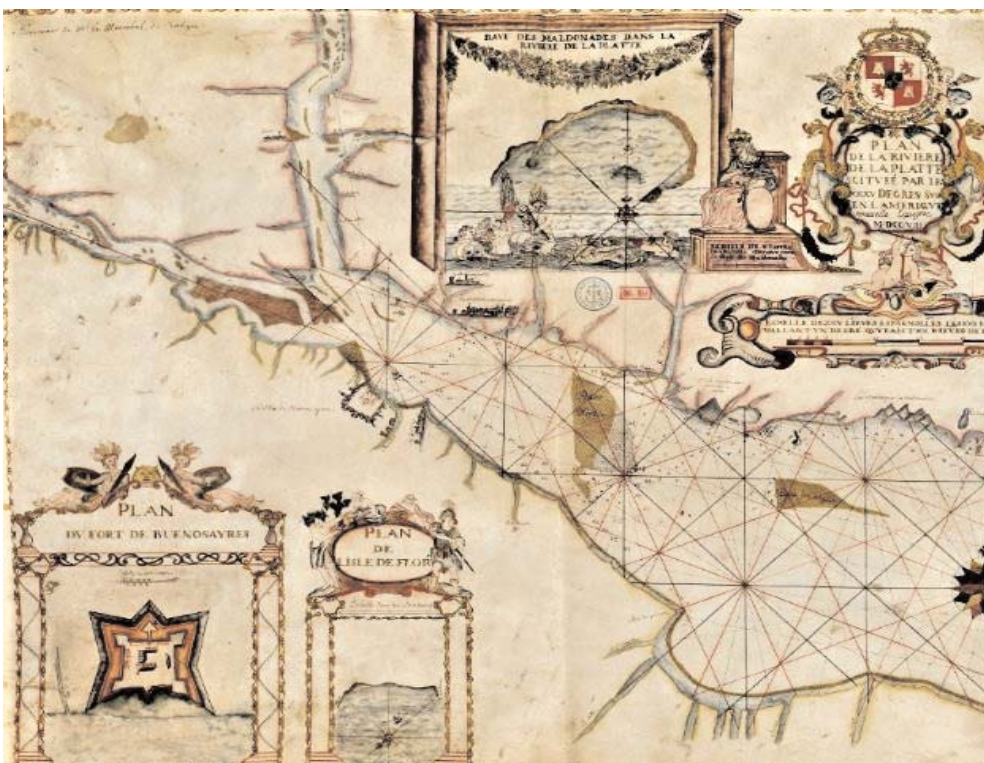
This model does not work if the individual from Ayayema is replaced by those from Punta Santa Ana or La Arcillosa. These results confirm the repopulation of the western archipelago during the middle Holocene. On the other hand, the eastern selk'nam can be modeled as the result of a genetic mixture between the individuals from Conchalí (50 to 60%) and the former individual from Punta Santa Ana or La Arcillosa (40 to 50%) . All these results, therefore, also suggest the arrival of a population from the north during the final Holocene, close to the ancient individuals of Conchalí and which mixed with all the groups from southern Patagonia.

In summary, this study indicates the arrival of at least three populations in southern Patagonia. The first is at least 6600 years old and corresponds to the arrival of the ancestors of the Punta Santa Ana individual. The second is related to the arrival of the ancestry included in the Ayayema individual to the Western Archipelago more than 2000 years ago. The third brings the ancestry included in individuals from Conchalí, in southern Patagonia.

On the other hand, the analysis of individuals from the late Holocene of southern Patagonia shows that the Selk'nam are genetically intermediate between their neighbors Aónikenk, Haush and Yámana. The Haush are genetically intermediate between their Yámana and Selk'nam neighbors. Finally, the Yámana are genetically intermediate between their Selk'nam and Kawéskar neighbors. The dates of the genetic mixtures are between 1200 and 2200 years. In conclusion, these results suggest that there has been genetic mixing between each of the neighboring groups in southern Patagonia.

The authors used qpGraph software to model the relationships between the different groups in southern Patagonia:

Finally, the comparison of the genomes of the current populations of southern Patagonia with the ancient individuals shows that all the current populations share more alleles with the ancient individuals of the same region, which suggests a certain genetic continuity.



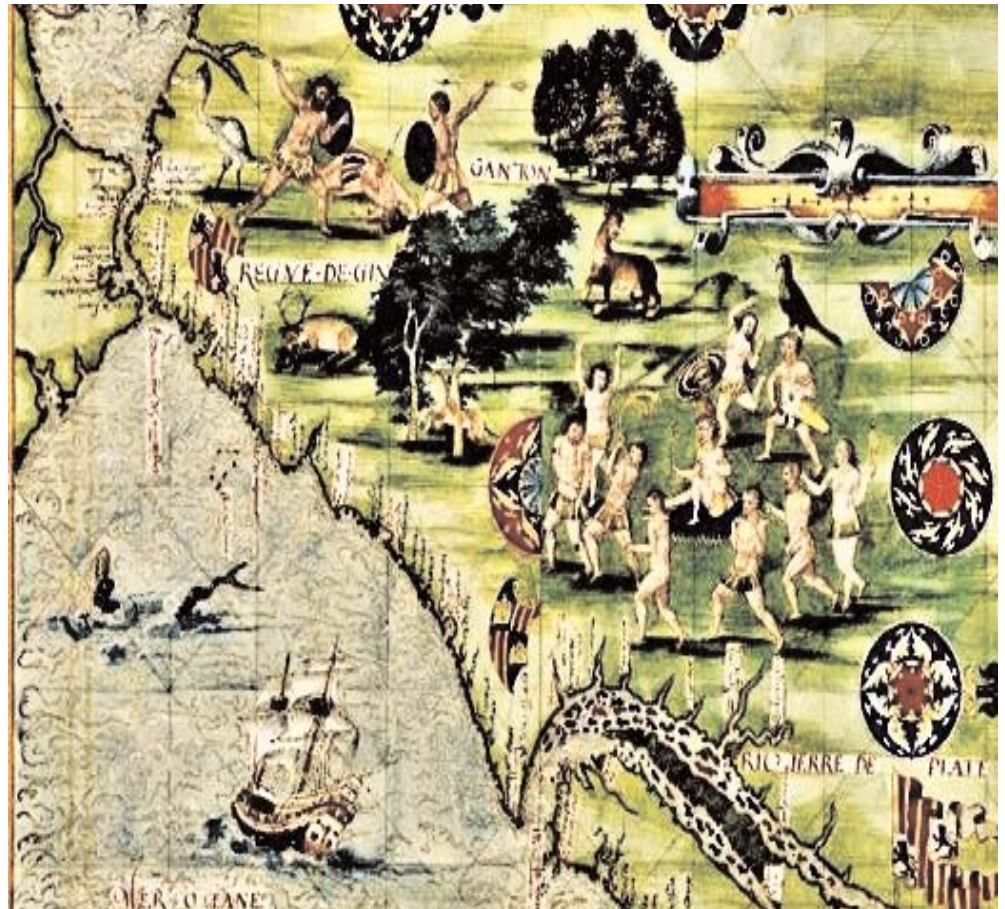
Platte River Plan

ADC, 1708.

Illuminated manuscript on parchment, 71 x 55 cm

*BnF, Department of Maps and Plans, CPL GE SH 18E PF 167 DIV
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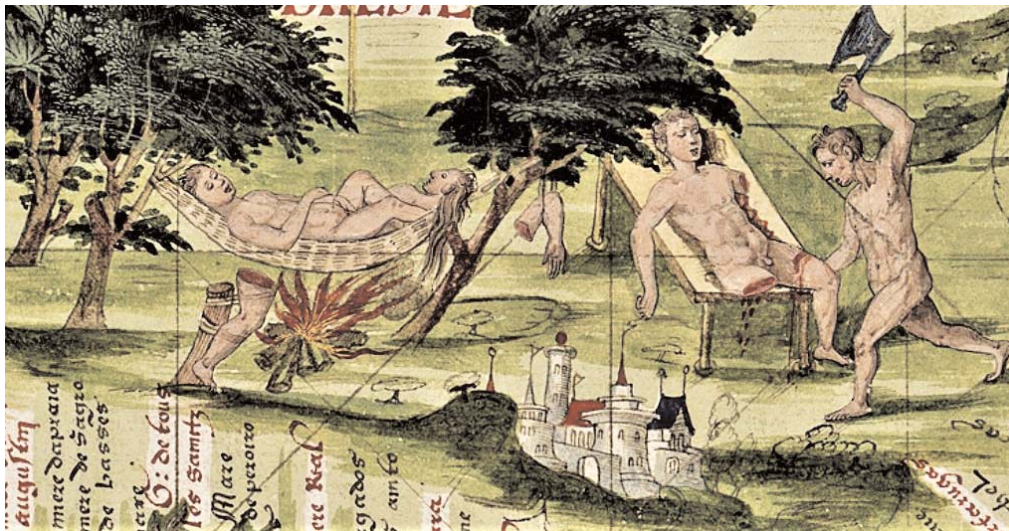
A pagan festival near the Río de la Plata

Universal cosmography (detail)

Guillaume Le Testu, Le Havre, 1556.

Illuminated manuscript on paper (118 p. of which 57 pl.), 53 x 36 cm

Vincennes, Department of Defense History, Library, D.1.Z.14, f. 53v



The American continent, to the south, is represented between the Río de la Plata, "very rich in silver" and the Strait of Magellan. The people of this land are "savage heathens, who have no knowledge of God" and are dressed in "cotton garments." Further south is the kingdom of the fearsome fighting giants, called in other tales the Patagonians and here the "Gingantons". More fanciful than the text, the image shows a procession of men and women dressed in colorful loincloths, playing various musical instruments around a figure (a pagan idol?) sheltered under a canopy.

ARGENTINA

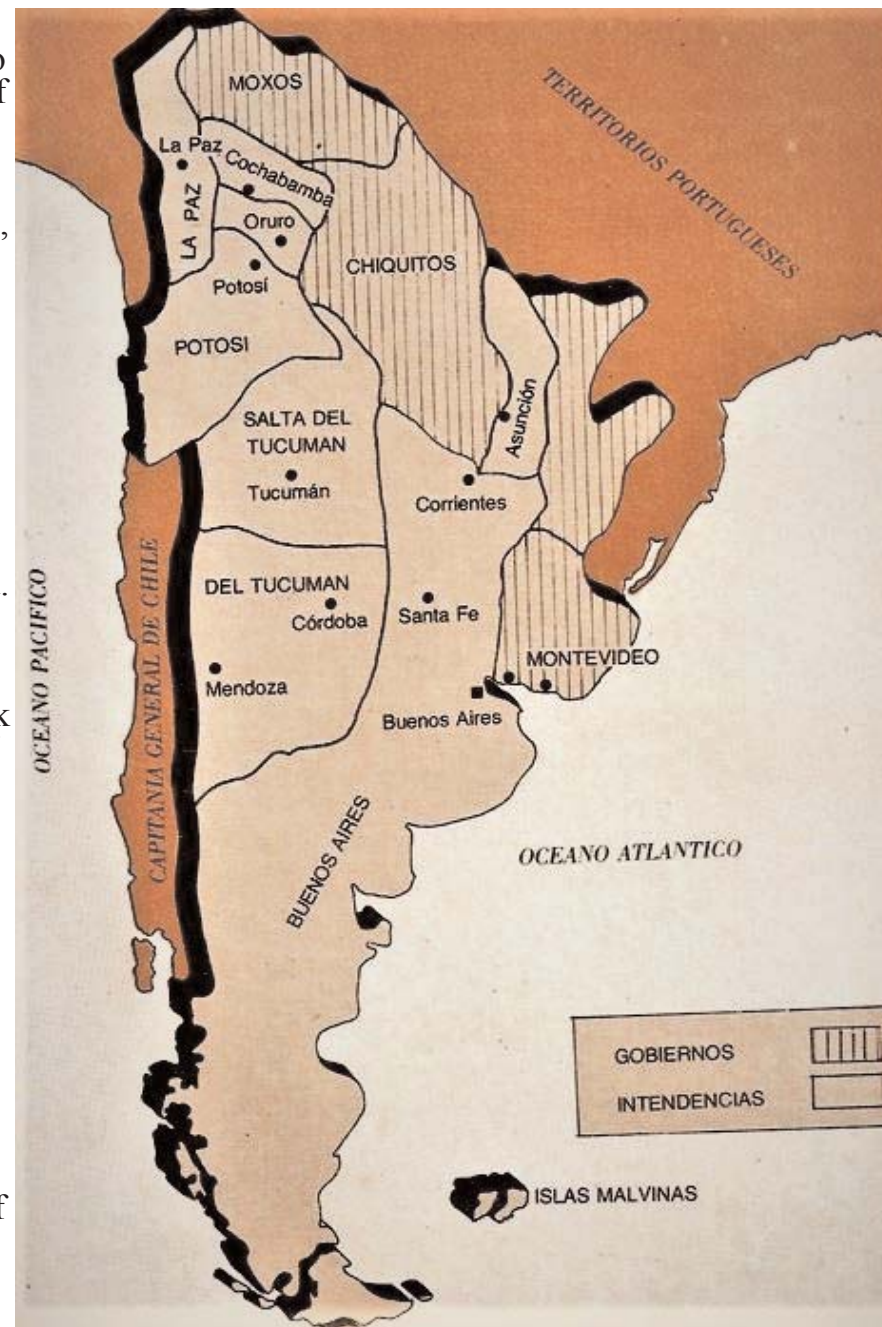
Discovery and exploration of the Plata region.

It was in the year 1515 that the Spanish pilot Juan Díaz de Solís discovered the Río de la Plata estuary, which he was the first to enter. Sebastián Cabot, a few years later, began the reconnaissance (1527), and carried out himself or had carried out the first exploration of the Uruguay, Paraná, Paraguay and Vermejo rivers. Thus, the hydrographic system of the Río de la Plata was soon summarily recognized; As for the interior of the territory, its exploration did not begin until after the founding of Buenos Aires, from which, in the 16th and 17th centuries, some armed reconnaissance began.

In the first half of the 18th century, however, we only had more or less precise notions of the Atlantic coast of the future Argentine Republic, of the two rivers Paraná and Paraguay, and of the two main postal routes that connected the Spanish colony with Peru. and Chile. In 1750, the topographic surveys, carried out in the upper part of Uruguay and Paraná, began to clarify notions that were reinforced by the work of the commission created as a result of the Treaty of San Ildefonso (1777) to delimit the possessions of Spain and Portugal. In America. Don Félix de Azaca then greatly advanced the knowledge of the country irrigated by the upper Uruguay, the Iguazú, the upper Paraná and the Paraguay. But the parts closest to the sea were still poorly studied.

Alcide d'Orbigny began, from the year 1826, to fill this gap with his work on the southeast of the province of Buenos Aires, and in 1832 a good description of the Gran Chaco appeared. Finally, the year 1854 marks the beginning of a series of topographical works on the

interior of the Argentine Republic. Martin de Moussy, Burmeister, Brackebusch, Paz Soldan successively study the country and each one contributes very valuable new data to the work of their predecessors, while Moreno undertakes (starting in 1873) the study of the eastern part of Patagonia together with the Argentine Republic.



Silver Confederation.

The political history of the country obviously did not wait for us to complete our geographical knowledge. The Plata region was first included in the Viceroyalty of Peru, and then became part of the Viceroyalty of the Río de la Plata, erected in 1778. In 1810 an insurrection broke out in Buenos Aires against the rule of the metropolis, and the Spanish troops They were defeated in 1811 at Las Piedras by the gauchos, a name given to the inhabitants of the fields of these regions. The independence was definitively proclaimed in a congress gathered in Tucumán in 1816. In 1817 the republic took the name of the United Provinces of South America, and later that of the Argentine Confederation. A constitution analogous to that of the United States was promulgated in Buenos Aires in 1819. But barely born, this republic was torn apart by the opposing tendencies of the two federal and unitary parties, and fell into complete anarchy.

General Rosas, an energetic man, full of tricks and subtleties, was elected governor general of the Confederation in 1829, and made the federal system prevail there. Absolute owner of power, he repressed the unitary opposition with bloody violence. In 1840 he signed a treaty with France, whose nationals had been harmed in their

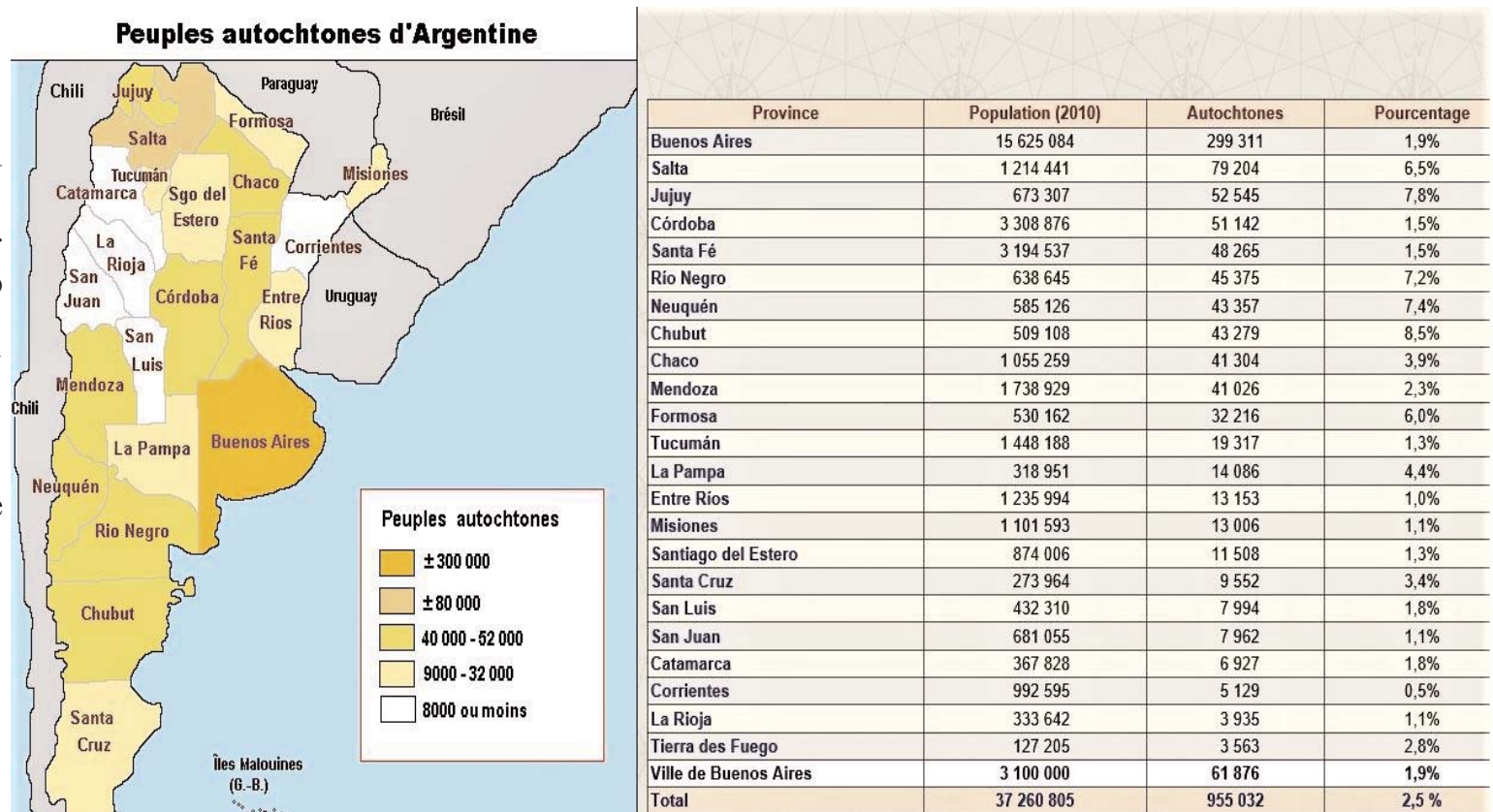
interests by the head of the Argentine Republic, and defended the independence of Uruguay against him. But this treaty was unsuccessful and Rosas resisted the united efforts of France and England against his views of exclusive domination on the banks of the Plata. He signed a special treaty with England in 1849. General Urquiza, governor of the province of Entre Ríos. he joined forces in 1851 with Brazil and Uruguay to overthrow Rosas, who, defeated at Monte Caseros in 1852, was reduced, after 22 years of dictatorship, to take refuge aboard an English ship.

A congress, assembled in Santa Fé, promulgated in 1853 a constitution qui laissa à chaque province constitution propre, established a federal congress composed of a senior and a chamber of deputies, and instituted a president, he for six years, chef du executive power. General Urquiza was elected president that same year, 1853. But the province of Buenos Aires separated from the confederation to form an independent state, and the Argentine confederation was made up of only thirteen provinces, with Bajada del Paraná as its capital.

On July 10, 1855, Urquiza signed a treaty with France, England and the United States guaranteeing freedom of navigation on the Río de la Plata. War broke out again in 1859 between the Confederation and the State of Buenos Aires. Urquiza defeated the army of this state, and a peace treaty, called the Pact of Union, established the return of the province of Buenos Aires to the Argentine Confederation. The habits of independence and nomadic life maintained the factions in this republic. The Senate of the Confederation, meeting in Buenos Aires, decided in 1862 to postpone the election of a new capital for three years. During this time, the national authorities had to continue residing in Buenos Aires, whose status as capital was definitively adopted at the end of this period.

The Argentine Republic.

The Argentine Republic, which, since the Treaty of Montevideo of 1890, had established its border with Brazil in the territory of the Western Missions in the rivers San Antonio (subtributary of the Paraná through the Iguazú) and Peperi Guassu (tributary of the Uruguay), It has found, since the arbitral sentence of November 20, 1902, provided with a definitive border on the Chilean side. On this date, the King of Great Britain and Ireland, putting an end to the endless conflict generated by the Chile-Argentina dispute, gave the two Latin American republics their border south of 40° latitude. This border, in general, does not pass through the line of the watershed, nor through that of the highest peaks, and most of the hydrographic basins claimed by one or the other of the two States are shared between them. of the 92,000 square kilometers in dispute, the 37,000 returned to Argentina, located especially in the north, west of the sources of Chubut, are fertile pastures, presenting a real value greater than the forest-covered mountain slopes attributed in Chile, and cover precisely the districts where this republic has already begun the work of colonization.



THE FALKLAND ISLANDS

The first European discoverer of the islands was, according to the Argentines, the Spanish navigator Esteban Gómez (1520); to the British it was John Davies in 1592. In 1600, the Dutch navigator Sebald Van Weert landed on the islands and named them the Sebald Islands. In 1690, Captain John Strong, an Englishman, sailed the strait between East Falkland and West Falkland, naming it Falkland Strait (after Lucius Cary, 2nd Viscount Falkland).



French falklands

Thanks to family capital, Count Louis-Antoine de Bougainville (1729-1811), a Frenchman who had been aide-de-camp to the Marquis de Montcalm, founded the Compagnie de Saint-Malo for the colonization of the Malvinas. Its goal was to relocate Acadians deported from Nova Scotia who had passed through France. In 1763, de Bougainville took possession of East Falkland on behalf of Louis XV and settled there the Acadians expelled from Canada by the British (during the deportation of the Acadians). The following year, other Acadian and French settlers from Saint-Malo (hence the name Malouines) joined the small nascent community. The Acadians and the French cleared the land and founded a small town called Port-Louis. In 1765 the British settled West Falkland. But the Spanish rebelled against this "illegal" presence of the French and English because the Malvinas were part of their viceroyalty of Lima.

Anxious to avoid conflict with allied Spain, Louis XV ceded his rights to the archipelago by selling the small colony to the Spanish. On March 25, 1767, three French Navy ships came to repatriate the colony founded by Bougainville, who then wrote:

On April 1 (1767), I handed over our establishment to the Spanish, who took possession of it, hoisting the standard of Spain, which land and ships greeted with twenty-one cannon shots at dawn and dusk. inhabitants of this nascent colony a letter from the King, by which His Majesty allowed them to remain there under the rule of the Catholic King. Some families took advantage of this permission; the rest, with the General Staff, was embarked on the Spanish frigates, which set sail for Montevideo on the morning of the 27th [...].

Almost the entire colony departed aboard the French ships, but about thirty Acadians remained on the island, where their descendants probably still live. In 1774, the British left the islands for economic reasons. Also read the article in "La nouvelle Acadie": the places of deportation and exile of the Acadians.

the spanish falklands

Therefore, the Malvinas Islands remained Spanish until 1811. A few years later, in 1816, Argentina freed itself from Spanish tutelage and, in 1820, claimed sovereignty over the Malvinas Islands. According to the Argentines, the new state would automatically inherit all Spanish rights to the region, which included the Malvinas (Malvinas).

The Argentine authorities established a governor and a small penal colony there. However, to prevent capture of the islands by the Americans, the British recaptured the Falklands from the Argentines in January 1833, without having to fire a single shot. Then they expelled the inhabitants and maintained that they had never renounced their rights, which did not prevent Argentina from maintaining its claims, in vain.

the english falklands

In 1837, the Falklands/Malvinas were officially named the Malvinas Islands and officially granted the status of a "British colony". The Malvinas Islands (Malouines, in French) then experienced a long period of peace for a century and a half.

During the two great world wars, the islands demonstrated their great strategic value. In December 1914, a British Navy squadron

based at Stanley fought the German fleet and regained control of the South Atlantic. In December 1939, a group of Royal Navy cruisers won the Battle of the Río de la Plata; after the conflict, one of the ships anchored at Port Stanley for repairs. The islanders continued to raise sheep and speak English.

The Falklands war

Negotiations for the solution of the Argentine-British conflict over the sovereignty of the Malvinas Islands began in the mid -1960s at the United Nations. Discussions were still ongoing in April 1982, when Argentine forces (more than 10,000 soldiers) invaded and occupied all of the British Isles (the Falklands, South Georgia and the South Sandwich Islands) for some ten weeks, in an attempt to resolve the matter by force. In the public squares of Buenos Aires, Argentine wrestlers were hailed as heroes. However, the then president of Argentina, Eduardo Duhalde (from 2002 to 2003), had declared: "The Malvinas are ours and we will recover them, not with war, but with work, faith and perseverance... There is no title of possession stronger than that granted by blood".

But the enthusiasm of the Argentines aroused the humiliation and anger of the British who decided to retaliate. This was the "War of the Malvinas" (sea blockade and attack on the Argentine fleet) at the end of which Argentina was defeated by British forces and surrendered on June 14, 1982. Three days after the Argentine capitulation, the General Leopoldo Galtieri resigned from the presidency. of the Argentine Republic; He had launched his country into a nationalist adventure in the hope of saving the military dictatorship threatened by the economic crisis and the union mobilizations. He also believed that the British would only protest for the sake of form, because London had really lost interest in the fate of these islands already described by Samuel Johnson in the 17th century as "a harsh, inhospitable and costly appendage of the possessions". of the Crown". However, the Argentine military junta had misjudged the much superior military power of Great Britain. The balance of the confrontation over the Malvinas rose to 904 dead, 649 Argentines, 255 British and three islanders. Argentina was collapsing, a victim of the violence it had unleashed against its people.

Far from being an insignificant crisis, the Falklands War left a vivid memory in both Argentina and Britain, arousing stubborn patriotic resentments. For the Argentines, Great Britain would have waged war and sacrificed lives, not for the shepherds of the Malvinas, but for betting on the mining and oil potential of the Peninsula, even to reinforce British pride, which seems even more "stupid" . For Great

Britain, the strategy of the military response to Argentina by the "Iron Lady" (Margaret Thatcher, then Prime Minister) corresponded to a desire to arouse national pride in order to forget unemployment, austerity, the problem Irish. and increase his own prestige among voters if he wins. In fact, Margaret Thatcher was going to benefit from a conflict that, diverting the concerns of the British population hit by her antisocial politics, would allow her, thanks to the rise of nationalist pride, to win the next election.

the return of peace

Since the 1985 Constitution, the Falkland Islands have been administered by a British Governor and a ten-member Legislative Council. Diplomatic relations between Argentina and Great Britain were not resumed until 1990. In July 1999, the two countries signed an agreement with the aim of reducing tensions linked to the Malvinas conflict. This agreement specified that the Malvinas Islands and Argentina should cooperate in matters of fishing and conservation of the natural environment; that Argentine citizens will be able to enter the Falklands with a passport (subject to permission from the Falklands government); that a memorial to the Argentine victims of the conflict will be built in Malvinas; that the two governments will continue to study the modalities and cost of clearing the antipersonnel mines left by the conflict (more than 25,000 mines). But a linguistic provision of the treaty deserves to be underlined. Paragraph 2 of Article IV of the Agreement specifies the following:

Article IV

2) The Argentine Government is willing to recognize the issue of toponymy in the Malvinas Islands. To this end, it will continue to consult the relevant national institutions.

This provision clearly means that the Argentine government undertakes to stop mentioning the Spanish toponyms that had been imposed by decree of General Galtieri. That said, the issue of Falklands sovereignty remains a hot topic today. On the one hand, the conflict itself demonstrated the UK's determination to retain and support in Malvinas, on the other hand, relations between Argentina and Great Britain are on the way to normalization. Paradoxically, London's efforts to reduce tensions with Argentina are poorly perceived by most Falklands residents. They are the feeling of being abandoned by the mother country and that they have little chance of influencing the British who retain responsibility for the defense and foreign policy of the islands. Until 1985, South Georgia (3,755 km²), an island located about 1,300 km southeast of the Falkland

Islands, and the South Sandwich Islands (337 km²), about 750 km southeast of South Georgia, depended on the government of the Falklands, before becoming a separate British colony.

Today, the economy is no longer based exclusively on sheep farming, but on tourism and squid fishing. In reality, the local government sells operating permits to foreign vessels. They annually contribute more than 30 million euros to the Malvinas government, which has made it possible to finance important infrastructure projects, such as roads and public buildings. As for the oil potential, the islanders do not even look any further, so much so that this hypothesis seems preposterous to them today. However, this eventuality has only increased interest in this windswept archipelago, populated by 2,800 inhabitants and 500,000 sheep, where nearly 2,000 soldiers are stationed. For its part, Argentina prohibits vessels heading to the territory from anchoring in its ports. It also sues the oil companies in the area whose exploration activities have been declared "clandestine."

The 2013 referendum

In March 2013, more than 70% of the estimated 2,000 voters in the Falkland Islands participated in a referendum intended to show Argentina and the rest of the world that the archipelago is determined to remain a British territory. The question posed by the referendum was: "Do you want the Falkland Islands to retain their current political status as a UK Overseas Territory?" No other solution, such as full independence or any political relationship with Argentina, was offered to the islanders. Falkland Islanders unsurprisingly voted overwhelmingly, or 99.8%, in favor of remaining in the British fold. Only three votes against were cast among the 1,517 voters.

For its part, Argentina described the referendum as a "British manipulation attempt" and warned that it will not end the dispute over sovereignty. For Buenos Aires, the islanders are a "settled population" by the British and cannot claim the right to self-determination.

A conquest by violence

The conquest of the Spanish colonial empire resulted in the disappearance of two pre-Columbian civilizations, the Aztecs and the Incas. The military superiority of the Spaniards (first massacre by Cortés's army in October 1519), their diplomatic skill that consists of raising the local tribes against the Inca and Aztec empires, the prophecies that announce the arrival of the Spaniards assimilating them to gods, contributed to the inevitable end of these two civilizations. The resulting colonization spawned a great

demographic catastrophe: the population of the Inca Empire, estimated between 12 and 15 million people before its fall in 1532, it plummets below one million a century later.



With the conquest of the Aztec Empire, the total population of Mexico would have decreased from 20 million to 2 million inhabitants, a decrease of 90% between the years 1520 and 1620. The island of Hispaniola (present-day Haiti and the Dominican Republic) lost all its indigenous population between 1492 (arrival of Christopher Columbus) and 1540; the evolution is similar for Cuba, Puerto Rico and Jamaica. How to explain such a human disaster while the crown of Spain intends to colonize to Christianize the Amerindians?

The question of the humanity of the peoples of America From the beginning of colonization, voices were raised in Spain to denounce the methods of exploitation of the Amerindians: in 1539, the theologian Vitoria, professor at the University of Salamanca, affirmed that all societies were equal in dignity and that no one could trust in them. the inferiority of their development to subjugate them. It takes up the bull of Pope Paul III of June 1537, which confirms that the Amerindians are free human beings and, therefore, condemns the practice of slavery. The Dominican Bartolomé de Las Casas, who traveled to Mexico and witnessed the massacres perpetrated by the Spanish, became a fierce defender of the Amerindians. Carlos V (king of Spain from 1516 to 1555) adopted the "New Laws of the Indies" in 1542, which placed the Indians under the protection of the Crown of Spain: it prohibited settlers from reducing them to slavery and emphasized that the natives are faithful North Americans to whom the Catholic religion opens its doors.

As of September 1550, the conference or "Controversy" of Valladolid takes place, bringing together jurists and theologians at the request of Carlos V. In reality, he opposes Bartolomé de Las Casas to the theologian Juan de Sepúlveda, defender of the conquerors. The discussions do not refer to the question of the humanity of the Indians since the Pope affirmed it in 1537. The debates are about how to colonize the New World by the right of conquest, with the moral justification of ending the ways of Prehispanic life. -Columbian civilizations (especially their practice of human sacrifice). Sepúlveda concludes with the inferiority of the Indians and the need to put them under tutelage. Las Casas manages to admit that the Amerindians "have a soul" and that exterminating them is impossible: the Spanish crown should limit itself to sending preachers to evangelize the populations, without any armed force. But Felipe II (king from 1556) lost interest in the Amerindian cause in favor of the settlers and the precious metals that supplied Spain.

A catastrophic human cost

If it is necessary to establish a human balance of the Spanish

colonization at the end of the 16th century, the confiscations, the massacres, the slavery and the epidemics are the causes of the massive extermination of the Amerindian populations. The microbial shock imported from Europe decimated the non-immune natives enslaved by mining work. Indeed, in a century between 80% and 90% of the population disappears, subject to diseases such as measles, chickenpox, smallpox or influenza. The Amerindians of the Greater Antilles were wiped out in the mid-16th century; they will be replaced by African slaves for the exploitation of these islands by the Spanish.

The conquest and colonization of the New World will lead to a double global demographic catastrophe: the large-scale extermination of the Amerindian populations (eighty million at the end of the fifteenth century, five million at the beginning of the eighteenth century) and the deportation of twelve million Africans to the 'America.

Syphilis vs. Smallpox: Deadly Barter

For almost five centuries, from the discovery of America to the discovery of penicillin, syphilis was the shameful disease par excellence, linked to sex and lust. It was before the appearance of AIDS...

Captain Martín Alonzo Pinzón, companion of Christopher Columbus, was in 1493 the first European victim of syphilis, a deadly venereal disease, hitherto unknown in the Old World.

Syphilis would thus contaminate the Italian peninsula in record time, taking advantage of the war waged by the King of France, Charles VIII, on January 25, 1494, the first of the Italian wars. This earned him the nickname "ill of Naples" by the French... and "morbo gallico" or bad Gaul, by the Italians. In 1504, a Spanish physician, Rodrigo Díaz de l'Isla, correctly described it and placed its home on the island of Hispaniola (present-day Haiti). Then we understood that it had been brought to Europe by the sailors of Columbus in contact with the Taíno women.

The terrible disease imported from the New World was called syphilis around 1530 (after a character in Ovid's *Metamorphoses*). It was also called smallpox. And later smallpox to distinguish it from smallpox, a nickname for smallpox.

Smallpox, an infectious disease of the Old World, has nothing to do with syphilis but, unlike the latter, it infected the New World in record time in the 16th century and decimated its inhabitants.

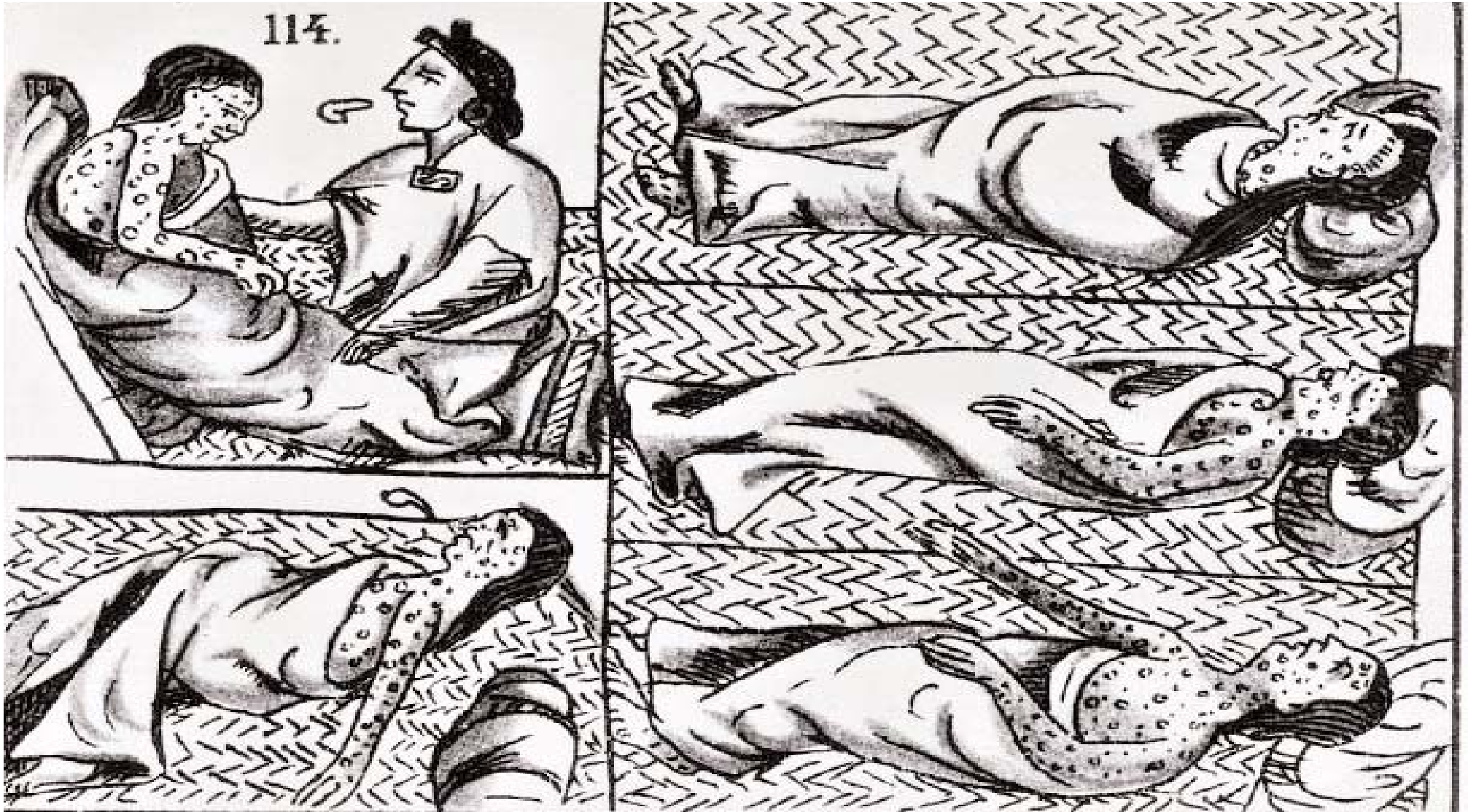
Globalization, a reality since 1500

In the 16th century, the disease continued its course throughout the Old World, as far as China and Japan. It was introduced to the Far East by the Portuguese, who established a trading post at Macao, at the mouth of the Pearl River, downstream from Canton, and made its appearance in Canton, southern China, from 1511, shortly after more than fifteen years. years after its introduction in Europe. Syphilis is manifested in men by the appearance of a chancre on the genitals, then, in a secondary phase, by a rash all over the body, finally by fatal paralysis of the brain, heart, or aorta.

chancre in the primary stage. Secondary syphilis results in particular in the appearance of pigmentations around the neck of affected women. This is what is ironically called the "Venus necklace". In his lecture at the Académie française, *The Body: Aesthetics and Cosmetics*, the philosopher Michel Serres surmises that it was to disguise it that the coquettes of the late Renaissance launched the fashion for strawberry, a lace collar with various overlays. layers.

Syphilis could not be controlled until the 20th century, thanks to the discovery of antibiotics. Previously no other remedy was known than the coating of the chancre with a solution based on mercury, to relieve the pain.

In women, the disease can go unnoticed due to the absence of



TOMB WASHER AND STELA FORGERS

Latin America is the object of a very intense looting of its pre-Columbian heritage. The looting of sites, in Latin America, is a long tradition. One could even say that it began with the conquest of the Americas. The first conquerors began by looting gold and burials in search of El Dorado and riches. Later, in Latin America, it became a real business, with real specialists, the huaqueros, the grave robbers... They are people, both in Mexico, Peru, Ecuador, and Colombia, many times peasants who have become true specialists in archaeology, who live, in fact, from the looting of sites, tombs and resale of their loot on the black market.

A STELA BROKEN INTO FOUR PIECES

The city of Yocib, now known as Piedras Negras, remains the most important Mayan archaeological site in Guatemala. Extraordinarily preserved because it is very difficult to access, in the heart of the jungle, its sculptures and inscriptions allowed archaeologist Tatiana Proskouriakoff in 1960 to decipher the Mayan alphabet and understand the political life of this civilization; an earthquake in the history of research. Before this date, very little information was available about the centers of interest of the Maya, who seemed passionate about religion, astronomy and the calendar, but not about politics. Stela number 9, a fragment of which will be auctioned in Paris, is irrefutable proof of the importance that the Mayans gave to their own history. It is precisely the fragment that represents this headdress that is intended to be sold in Paris by the couple Manichak and Jean Aurance. In addition to representing a sublime example of pre-Columbian art, this piece of limestone about fifty centimeters on a side above all provides essential information about the city of Piedras Negras.

"The bird, located at the top of the hairstyle, is topped by a geometric sign that we know very well because it is the glyph of the great Teotihuacan metropolis. This element proves to us that the

classic Mayans were related to Teotihuacan, although this sculpture was made long after the fall of the metropolis."

If we speak of a fragment, it is because the stela in question is broken into four pieces. Is this due to the successive looting that has occurred at the Piedras Negras site since the 1960s? Nothing less true according to Dominique Michelet: "In the photograph taken by the Austrian archaeologist Teobert Maler in 1899, which is the first representation we have of the stela, we can clearly see that it is broken into several pieces on the ground" .

While it is likely that it simply fell off, it is more likely that the Mayans themselves broke it. "At the end of the last great dynasty, at the beginning of the 9th century, Piedras Negras was defeated by its eternal rival Yaxchilán. It is very likely that the victors broke a

certain number of sculptures to mark their victory over the power they opposed" explains the archaeologist.

What is certain, however, is that the fragment of the stela offered at auction was cut down by looters to facilitate its transport. "Comparing the photos from 1899 with the fragment put up for sale, we see that the looters eliminated the parts they considered less interesting to concentrate on the best preserved part", analyzes Dominique Michelet. In the same way, they thinned it from about fifty centimeters thick to about six centimeters.

After being plucked from its surroundings, this stela fragment

was purchased by Earl Stendhal, a famous Californian art dealer, before being sold to the Aurance couple. Thus, it completely disappeared from the radar for decades, until the publication of the catalog of the Millon pre-Columbian art sale a few weeks ago. This allowed archaeologists, on the lookout for this type of sale, to locate the work and withdraw it from sale.



A FAKE MEMORABLE

The Fuente Magna Bowl was discovered in Bolivia near Lake Titicaca. Prior to this discovery, the site had not been excavated. It is a stone bowl (some authors say it is ceramic, although stone is the most accepted material) in the shape of a bowl for making libations, with zoological and anthropomorphic engravings. The bowl also has Proto-Sumerian writing, according to Dr. Clyde Winters, a severe

A t l a n t e a n
pseudoscientist, or
Phoenician, according to
Hugh Bernard Fox,
engraved on each side.
Clyde Winters translated
the script on each side of
the bowl.

The right side says:

"The girls take an oath to act with justice in (this) place. (It is) a favorable oracle of the people. It sends a just divine decree. The charm (the Great Fountain) (is) full of Good. The (Goddess) Nia is pure. Swear oath (to her). The diviner. Nia's divine decree (is), surround people with K i n d n e s s / J o y . Appreciate people's oracle. Soul (a), appear as a witness of [The good that comes from faith in Goddess Nia before] all mankind".

The left side says:

"Make a libation (this) place for the water (seminal fluid?) (or breath of life). Much incense, precisely, to make the pure libation. Catch the pure libation (/or Appear (here) as a witness of the pure libation) Divine good in this phenomenal closeness to the power of divinity." Alberto Marini translates it in another way; however, and affirms that the bowl says much more simply "the Lord of Serenity with light

gathers and reunites the great beasts and goats and kids (weakened from lack of fodder or wandering in search of food) to open fields to rest". In addition, linguist Anna Meskhi states that there are Kartuli Asomtavruli (Georgian) letters engraved on the bowl along with Sumerian letters.

Pseudoarchaeological account

Author Zecharia Sitchin uses the Sumerian supposedly engraved on the bowl, the bowl being found so far from Mesopotamia, as evidence of otherworldly intervention and interactions with the Sumerians, particularly by a race of aliens called the Anunnaki.

Others claim that the bowl was made by Sumerians who settled in Bolivia in 2500 BC. This "theory" says that the bowl is evidence of ancient transatlantic voyage and Sumerian influence in South America. To explain this journey, the Sumerians apparently traveled up the African coast and then used an ocean current to cross the Atlantic, where they eventually found and settled in Bolivia.

People who believe in this theory say that the bowl represents the goddess Nia, and the bowl was used in both fertility rituals and rituals to thank Bolivia for the abundant resources provided to the Sumerian settlers.

With the representation of the goddess Nia in hand, a pseudo-archaeological website states that "Nia is the Linear-A term for Neith. Neith is the Greek name for the Egyptian goddess Nt or Neit, Semitic Anat. This goddess was extremely important and popular among



the ancient peoples of Libya and other parts of Central Africa, before leaving the region to settle in Mesopotamia, the Indus Valley, and Minoan Crete. They argue that this is further proof of the settlement of the Sumerians in Bolivia.

The Fuente Magna bowl as an artifact

Probably the biggest point against the Fuente Magna bowl is the fact that there is no solid context for the artifact. No one knows when it was found, by whom it was found, if there were any other artifacts at the site, even where exactly the site was. There is no way to understand the context at all. Any archaeologist will tell you that once an artifact loses its provenance, it is effectively useless in terms of actual interpretation. To begin with, this artifact has no provenance, except for the story of an old man who claims to have seen it some 40 years before his account.

Second, no one agrees on what is written or what language it is in. Some people still argue about the composition of the bowl. There have been claims that it was Sumerian, Proto-Sumerian, Phoenician, Georgian, and some say there was Hebrew somewhere. Without a consensus on what the writing on the bowl actually is, people have been free to claim whatever language matches their personal narrative, such as Clyde Winters, who believes the Olmecs were descendants of Atlantis and originally settled in Libya. Even people who agree that it is in Sumerian (or Proto-Sumerian) disagree with the translation.

Unfortunately, there has never been any real investigation of the bowl by legitimate scholars and archaeologists, perhaps in part because the bowl has no context. It hasn't even been dated as it is made of stone with no residue to prove. It is possible that the stories of the Fuente Magna bowl relate to more than one bowl, as some say that it was whole and others that it needed to be restored. Its legitimacy is highly questionable and it only seems to appeal to people who want to use it to help fill their own personal narratives.

In this case, pseudoarchaeology seems to be rooted in racist and egocentric ideas. This idea that Mesoamerican culture was influenced and even created by an external force stems from the idea that non-European civilizations were not able to advance on their own. People who believe this may not be entirely racist, but they still push a colonialist propaganda narrative. Although they are not archaeologists themselves, a professor at the University of South Africa, Everisto Benyera, argues that people who destroy the achievements of non-Western peoples revoke the agency and abilities

of those peoples, going so far as to call this kind of dismissal "history theft".

Robert Cargill, Professor of Classics and Religious Studies, sums up racially motivated pseudo-archaeology by saying, "There is an underlying ethnic bias against people of color that many white people don't even acknowledge when the magnificent achievements of the ancient world are attributed to aliens instead." of their rightful creators: the ancestors of modern Egyptians, Iraqis, Guatemalans, Peruvians, etc. This is not to say that belief in the ancient alien theory makes one a racist, not having done it themselves could be seen as racist towards people of color who are descended from these ancient innovators.





The speaking strings

If genetics shows us that there was indeed a migratory continuity from Siberia to Beringia and then from North America to South America, then we should also have cultural correlations. Of course there are many. But the most enigmatic thing is the use of an almost secret code of expression: the South American quipa.

In South America, the Incas built a huge empire whose expansion began in the early fifteenth century. The "Empire of the Four Rooms", or Tahuantinsuyu in the Quechua language, extended through the current territories of Colombia, Ecuador, Peru and a large part of Chile, but also through western Bolivia and northeastern Argentina, for a total area of approximately 2,000,000 km².

The functioning of this empire had nothing to envy to that of the European kingdoms: on the basis of compulsory labor imposed on the population, agricultural and manufacturing production was subject to impeccably managed centralization by a complex and hierarchical administration. The Incas, however, did not know writing. Why did they never develop this instrument, which was considered essential for the cohesion of any empire? If they did not feel the need, it is because they had a unique and extremely precise registration system: the quipu.

A simple set of knotted ropes, the quipu (from the Quechua *kipu*, "knot"), however, formed the basis of a complex system used by the guardians of the quipus (or quipucamayocs) to record everything that could be useful to the eye. . of the empire The amount of information that these textile artifacts could store in memory amazed the Spanish chroniclers of the 16th century. José de Acosta, for example, described them thus: "These quippos are memorials, or registers, which are made of branches in which there are various knots and various colors that mean various things, and it is a strange thing that what "they expressed and represented by this means, because the quippos are worth as much as history books, laws, ceremonies

and accounts of their business". Pedro Sarmiento de Gamboa found "admirable to see the details of these modest ropes", while Martín de Murúa explained that "one remember [the recorded events] as if it were yesterday, even long after."

The empire files

The quipus have different types of knots, simple or compound, the observation of which revealed that the choice of tying the rope to the left or to the right was deliberate. We also know that the elaboration of the quipus was not irreversible: the recorded information could be modified simply by untying and retying the indicated knots.

We now know that the way of braiding the threads, their color, the distance between the hanging ropes and the main rope, the location of the knots, their shape, their direction and their number corresponded to the variables of the recorded data. The quipus left nothing to chance: every detail mattered. Undoubtedly, its complexity made it possible to file all kinds of data without difficulty: administrative (censuses, tax collection), genealogical, calendrical, historical, religious, etc.

Many researchers have tried to decipher the code of the quipus. During the 1970s and 1980s, Marcia and Robert Ascher thus analyzed a corpus of 206 specimens of which they meticulously observed the knots (type and location) and the cords (color, length and relationship). This study allowed them to discover the existence of numerical quipus based on a decimal notation system (unit, tens, hundreds, etc.), where each type of node corresponds to a value located from 0 to 9. Therefore, it is possible " read "the numbers written on the strings adding the number of ones, tens, hundreds, etc.

Therefore, the fall of the Inca Empire caused this ancestral tool to evolve without, however, shaking its foundations. This is why the Andes are still home to communities that perpetuate their use.

Whether they serve as ritual objects or symbols of prestige, or more recently take the form of textile artifacts far removed from the Inca quipus, they all testify to the deep roots of "these modest cords" in the organization of Andean societies.

The quipa of "memory knots"

Usually made of cotton or wool from camelids (mainly alpaca), quipus sometimes consisted of plant fibers or even hair. To make a quipu, all you had to do was lay a rope horizontally (the main rope) and hang vertical ropes from it (the secondary ropes), to which others could be attached (the subsidiary ropes). The information was written there in the form of knots placed on the hanging cords (secondary and subsidiary). While the length of the strings could vary, the main string was always longer than the segment from which the secondary strings hung.

Strings of different colors could be hung from the same quipu or from the same rope. Obtaining a monochrome or polychrome result depended

on the color of the threads used and the way they were wound around the cord. We even find strings whose color changes halfway down the length. Some are adorned with a distinctive sign, such as a feather the color of a bird, which makes it easier to recognize the geographical origin of the holder.



LA FILOSOFÍA CONTEMPORÁNEA DE ABYA YALA THE CONTEMPORARY PHILOSOPHY OF ABYA YALA

Five centuries ago the conquerors burned the books written by the thinkers of Mexico and Guatemala.

The voluntary burning of Mayan books in the 16th century.

This Sunday, July 12, 1562, in the main square of San Miguel de Mani in Yucatan, the smoke and ashes of the Inquisition carried away 5,000 precious codices, parchments delicately illuminated with vegetable colors, painted with a sea urchin brush, statues of fine wood carvings, suede manuscripts and wild fig tree bark".

Standing before the flames, the inquisitor faces the devil. The fire rumbles, blackens, devours, and a long complaint rises around the oven, that of the Indians hanging by their feet, beaten with rods, shorn, and sprinkled with boiling pitch. A little further on, other indigenous people wait with bowed heads, heretics dressed in the san-benito, the yellow cassock worn by those destined for the Inquisition's bonfire.

Today, these classics rise from the ashes like so many phoenixes.



Coincidentally, this philosophical conjunction takes place exactly five hundred years after Moctezuma II (1466-1520), the spokesman (tlatoni) of the Aztec Triple Alliance, met the conquistador Hernán Cortés at the gates of his capital in November 1519. Then begins the destruction of non-Christian manuscripts in the libraries of the

Nahua and Maya peoples by fanatics from Europe.

These handwritten texts explain, teach a largely forgotten philosophy, that of the original inhabitants of Mesoamerica: the Nahuatl-speaking Nahuas (also known as Mexicas or Aztecs, from the highlands of Mexico) and the Mayas (living in Guatemala, Belize, Honduras and southern Mexico).

As early as the 1530s, the Spanish brother Bernardino de Sahagún knew that the Nahua, or Aztec, societies had their own scholars, the tlaminime - this gender-neutral noun translates as "knower of things", "wise", "philosopher".

These philosophers dedicated themselves to writing, preserving the Nahua literary classics and educating children of both sexes, from the age of eight, on existential questions.

Many of them were women, benefiting from years of teaching at calmecacs - Nahuatl institutions of higher learning. Philosophers cared for and copied the content of books, the memory bank of their society. The Nahuas considered these tlamatinime, which also included poets and historians, to exercise intellectual and moral leadership.

When Sahagun realized - with the help of native collaborators such as Antonio Valeriano - the depth of thought of his Nahua informants, he praised these elders, elevating them to the rank of "sages or philosophers" (sabios o philosophos). Thus, a century before Descartes, anticipating the rise of modern European philosophy, we now know that, as among the "Greeks, Romans", it was "the custom in this Indian nation" to consider "the wise, eloquent, virtuous and courageous" in "high esteem".

Nahua philosophy

The Nahuatl argument for a "dignified life", or more exactly "rooted life", neltiliztli, "operates in ethical terms in the manner of Aristotle's eudaimonia". This Greek perspective is comparable to the Nahua concept of virtues (what is "good, noble": qualli, yectli): thus, Nahua wisdom "carries a look that in ethical terms is similar to that of Aristotle."

Starting in the 1540s, for four decades, Sahagún transcribed the content of his interviews with Nahua elders. They first wrote in Nahuatl, then in the Roman alphabet, before translating into Spanish.

The result was a 1,200-page bilingual encyclopedia, containing more than 2,400 illustrations drawn by Nahua artists, entitled General History of Things in New Spain, known today as the Florentine Codex

The Rediscovery of Mesoamerican Manuscripts

Fortunately, there are other Mesoamerican manuscripts that did not disappear during the looting and burning of the Spanish settlers. Thousands of pages were copied and preserved. Today they come back to life, through decipherment efforts, translations, new studies. The most famous Mayan text is the Popol Vuh ("Book of the Council", or "Book of the Community"), written in the mid-16th century in the north of present-day Guatemala City. This book

describes the origins and history of the Mayan people of the K'iche', who today number more than 1.5 million people in Guatemala. And give voice to women; the word "grandmother" is mentioned twice as often as "grandfather".

With the decipherment of the Mayan glyphs in recent decades, new paths are now opening for philosophers. Paths traveled by McLeod, when he stipulates in the introduction to his latest book on Mayan philosophy: "Today, for a philosopher who, like me, has not studied archaeology, it is now possible and constructive to explore the thought of the ancient Maya in a way that it was unthinkable just twenty years ago. The unearthed, deciphered, understood and accumulated knowledge of Mayan writing and culture makes possible the exercise of



Mayan philosophy as a philosophical tradition " Such acceptance is an unprecedented situation for classical Mesoamerican philosophy. In 1956, when M. León-Portilla published his Ph. Are we talking about philosophy when we evoke the indigenous peoples of the Americas, when the only name of America evokes European imperialism that thus named these continents? These lands were called Cemanahuac - "Surrounded by water" - in Nahuatl, and Abya Yala - "Generous Land" - in Kuna, the language spoken in present-day Panama.

The University of Oklahoma Press resolved the dilemma by replacing the term "philosophy" with the expression "thinking and culture" in the English translation of Mr. León-Portilla's thesis. Thus, the English edition received the title *Aztec Thought and Culture: A Study of the Ancient Nahuatl Mind* (1963). But whatever the title put on the cover, both in English and Spanish, the content was still explosive: because Mr. León-Portilla intended to demonstrate in this study that the Nahuatl-speaking philosophers (tlamatinime) had attacked each other, in a purely rational way, to reflections on the consciousness of being oneself! Reflections that were easily said to be typical of classical Greek thought, developed in the time of the Sophists

and Socrates, even if that means recognizing that certain Eastern thinkers had been able to outline similar reflections. In arguing this, Mr. León-Portilla echoed Sahagún, who four centuries before him wrote the following verse, from the confidences of his native informants in the first half of the sixteenth century, about the role of a philosopher among the Nahuas "It acts like a mirror in front of others, it makes them cautious, attentive." What Mr. León Portilla pours in the following terms:

"Again, there is a similarity with the ethical thought of Greece and India: man needs to know himself, to access the gnóthi seauton of Socrates."

Nahuatl thought through the prism of the challenges of the 21st century. As we enter, in this 2020s, a world that could experience political and climatic extremes, it might be a good idea for us to hold a mirror up to ourselves as well. Going to the other side, why not in a renaissance, if not a revolution of Mesoamerican philosophy? We who are gradually getting used to living in an era of fake news broadcast on a digital network with global ramifications, who are about to experience the multiplication of extreme weather events, which could hand over control of our lives to artificial intelligence ,



who are looking at democracies on the edge of the precipice...

anything be expected on earth?

In such an era, it's time to ask some fundamental, existential questions. We could, for example, take up again the enigma formulated by one of the great pre-Columbian philosophers of the fifteenth century.

EXERGE: "I, Nezahualcōyotl, ask: Is it true that we really live on earth?"

Nezahualcōyotl was a Nahuatl philosopher-king. Patron of the arts, he contributed to the beautification of the city-state of Texcoco, an intellectual center located slightly east of the city known today as Mexico City, on the shores of Lake Texcoco, now dry. Nezahualcōyotl ordered in his time the construction of aqueducts that would bring running water to the city. And he had rooms built in the palaces, so that philosophers, artists and poets could meet there.

But in matters of philosophy proper, Nezahualcōyotl never gave clear answers to their questions, and spoke in riddles. He therefore preferred to take as an object of reflection our general ignorance, our condition as "mortals that we are, human, always and again".

Nezahualcōyotl worries: "I am intoxicated, I sob, I think, I speak, and I discover it in myself." He asks his readers and listeners existential questions: "What is your mind searching for? heart? [...] Can



Nezahualcōyotl (28 avril 1402 - 4 juin 1472) était un érudit, philosophe (tlatimini), guerrier, architecte, poète et souverain (tlatoni) de la cité-état de Texcoco de la triple alliance mexicaine.

At the dawn of a new decade, such fundamental questions seem more relevant than ever if we really intend to establish a "global vision 2020". The United Nations Climate Action Summit, or activists like the young Greta Thunberg, are putting pressure on politicians decidedly too stuck in the short term to deal with a climate crisis. Collective calls for coordinated action on a planetary scale are increasing.

It is possible that a broader awareness will arise, simply because we will measure ourselves against global challenges. And in this case, among the philosophical inspirations that will allow us to face these existential threats, we can find hope in the classical philosophical traditions of pre-Columbian America. Simply because, 550 years later, Nezahualcōyotl's question is still valid: What is reality? What is true? And how do we keep our balance in our "land that slips under our feet" (tlaticpac)?

Such was the nature of the questions posed by Nahua philosophers in what is now central Mexico. His role was to "hold a mirror for others". The philosopher was to lead people through this analogy to be "cautious", to see "a face (a person) appear in them". Because we are passing

through this land: "We only came here to get to know each other" The skepticism of the greatest Mesoamerican thinkers echoes the rational reflections of a Socrates.

The writings of the indigenous peoples of the 16th century tell us that among the Nahuas, women were considered important philosophers. A chronicler relates that the "Lady of Tula" held philosophical discussions with Nezahualpilli (1464-1515), the elected leader of Texcoco, educated under the best auspices since the son of Nezahualcōyōtl -already mentioned. This "Lady of Tula" was described thus: "She was so wise that she could argue with the ruler and the wisest of her kingdom, and she was also an outstanding poet." Another well-known intellectual was called Macuixōchitl. Born around 1435, she is the author of a compelling poem about how women saved an enemy ruler in 1476.

His poem begins with these words: "I raise my songs, I, Macuixōchitl, to cheer the Giver of Life, let the dance begin!" As Christian Europe punished the sinful nature of women - witches at the stake of the Inquisition, indigenous Mexicans celebrated female fertility as a direct link with nature and the earth..."



If we refer to La Historia general..., the encyclopedic work compiled by Sahagún in the 16th century, and more specifically to his Book VI, dedicated to "The rhetoric and moral philosophy", we find there a crucial passage, which concentrates in a few words nahua metaphysics. It is at this moment that a philosopher (tlatimini) gives her daughter the following advice, referring to "the noble women, the old ones, the ones with white hair, [those who] raised us as we are": "We move, and we live, around the top of a mountain. There

is an abyss there; and there is an abyss here. If you go there, or if you go here, you fall. Only in the middle [tlanepantla] you have to go, that you have to live".

This "philosophy of balance" that allows us to live on this "slippery ground" is a vital part of Nahua philosophy. This thought could well be applicable to our time: who among us today does not have the feeling of walking on top of a precipice? Who thinks he is safe from soon feeling himself slipping down an increasingly rocky slope, each time steeper, until he falls into an abyss?

Nahua thinkers defended the need to seek a measured step, an intermediate path that associated being and living, as James Maffie points out in *Aztec Philosophy: Understanding a World in Motion* (2014) - A book dedicated solely to Nahua metaphysics; his next book, *Toltecayotl: An Aztec Understanding of Well-Ordered Life*, will focus on Nahua ethics and their concept of well-being.

Teotl is a key concept in Nahua thought: it is a power, an autonomous, dynamic energy that generates itself, that "vivifies the cosmos and what it contains", to quote J. Maffie. Teotl is, in metaphysical terms, both immanent and transcendent.

According to the Nahua pantheistic vision, which does not prioritize the world between the celestial and the terrestrial, life is essentially a movement of permanent maintenance of balance, knowing that the abyss is always one step away. If we were to follow the advice of Nahua thinkers, we should proceed more carefully, constantly weighing the consequences of our words and actions on society. The truth (*neltiliztli*) is something that we must seek by being genuinely rooted in ourselves.

This is how, believes J. Maffie, the truth becomes not a semantic question but a way of being and doing, a way of life. The Nahua concept of truth can be grasped in ontological terms, as a Heideggerian *aletheia* firmly rooted in being. The full meaning of the Nahua concept of *neltiliztli* "includes an inalienable Heideggerian component, namely, non-referential *aletheia*, unveiling", Willard Gingrich argued.

An even more cosmological view comes to us from the highlands of Guatemala. Where the advanced Mayan civilization developed, with the city of Tikal (Yax Mutal) as its epicenter, in the Classic Period (250-900 CE). The Mayans not only created some of the most impressive architecture and art in the world. They developed base 20 numbering, which used positional zero from 36 B.C. C., the oldest documented use of zero, and a logosyllabic writing system some

1800 years before the arrival of Europeans. The deciphering of the different combinations of the 800 signs - graphemes that combine, as the logographic term indicates,

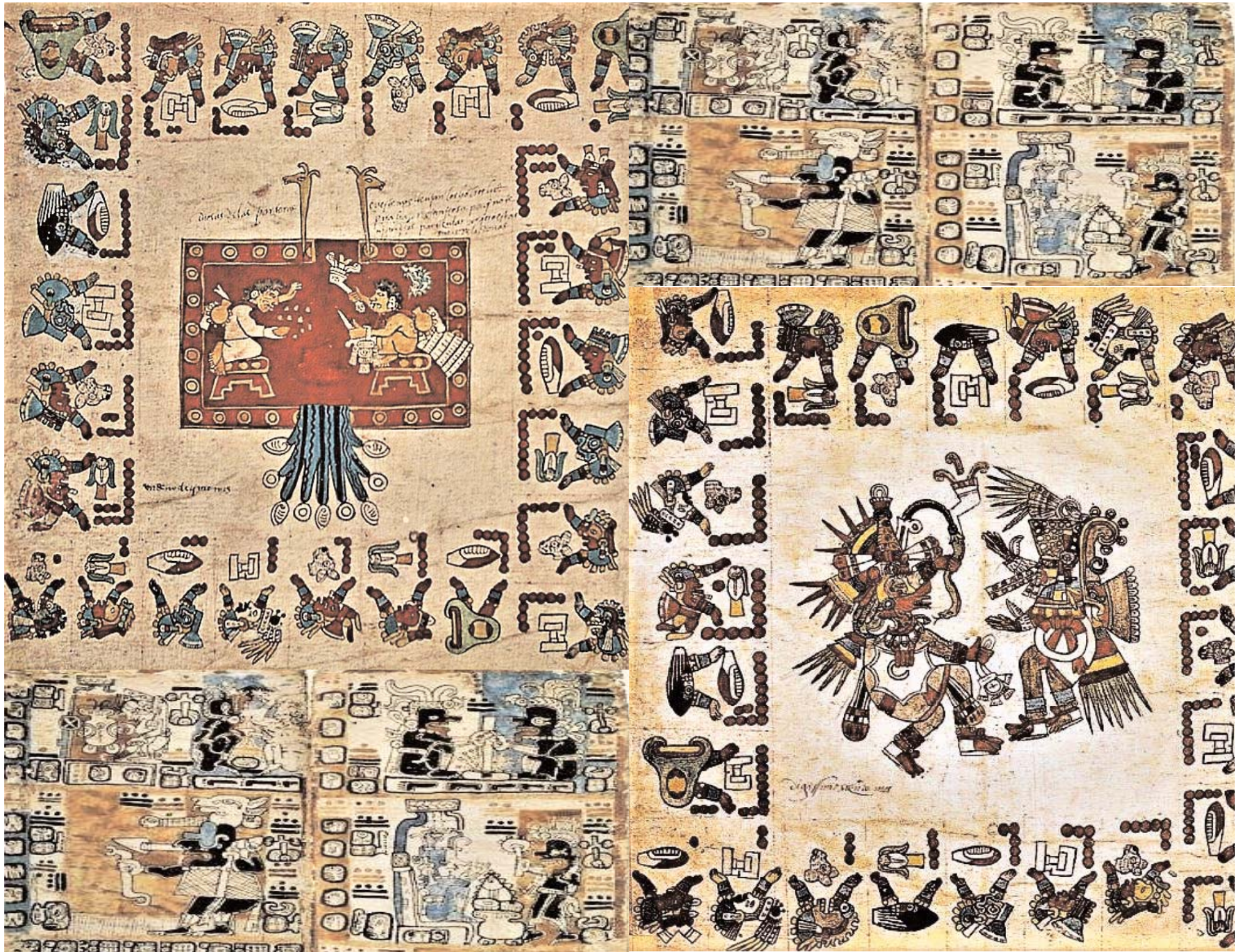
- 1) being symbols corresponding to words (lemmas)
- 2) which can be read phonetically as syllables, is still ongoing.

In 2018, chemical tests proved that the Mayan codex from Mexico (formerly known as the "Grolier codex"), belatedly resurfaced in 1964, was authentic. This document of syllabic glyphs, on folded and peeled pages, was completed no later than 1154, making it the oldest book in the Americas today.

The *Popol Vuh*, the quintessential Mayan classic, tells us how the different indigenous peoples, speaking so many very different languages, came together in the distant past, in the shared wait for dawn. Converging on the shores of the Atlantic Ocean, facing east, these diverse peoples were "united and exposed as a unit before the light."

In this world facing both massive climate change and social disunity, Mayan ideas make more sense than ever. In his latest book, Alexis McLeod compares Mayan philosophy with Chinese Taoism, with a view to identifying similar dynamics. It also underlines the relevance of the Mayan worldview, for which our actions are part of the "permanent creation of the world", to understand our global world. The philosophy of the Mayans thus teaches us that the Creation is not something unique, that it would have happened only once; Creation is a continuous process.

At times, scientists' warnings about anthropogenic climate change in our 21st century seem to echo whole swaths of Mayan philosophy, passages from their "Book of Advice" or *Popol Vuh*. It is now, more than ever, that it seems appropriate to think of our planet as a permanent recreation.



Perhaps it is time to stop thinking that we live in a stable world, created once and for all, a planet assembled four billion years ago. We could also consider ourselves, and our actions, and each of our breaths, to be so many parts of the ongoing creation of the Earth - whatever the Mayans might say. In this way, we could see ourselves as co-creators, helping each other shape the world of tomorrow. This would perhaps be the best way to respond to the challenge of our global climate crisis, uniting around a common goal that would materialize the need to think of ourselves as united. Because "the dawn is the same for everyone", we must consider all communities, all humans as "together united and exposed as a unit before the light".

If we add to this the Nahua philosophy of apprehension of a world in motion, always careful not to slip into the abyss while advancing along this slippery path of the earth, along an abrupt precipice, which is earthly life, perhaps we can project ourselves themselves in a new dawn - in philosophical terms. And who knows? One day, if we take the



trouble to listen to them, the classical philosophers of Mesoamerica - whose descendants and cultural heirs still live, and carry this thought in Mexico, Guatemala, Belize and Honduras - could help us to know ourselves better. .

Looking towards that day, we still need philosophers who can act "as a mirror for others", the only way to make us all cautious and alert to the consequences of our actions. Why do you think all this? To delay a new end of the world perhaps? But what end of the world are we talking about? For Mesoamericans, it has already irremediably taken place on a night in October 1492, and has taken place continuously since that date: it defines the state of the world. The end of the world is the whites.

The Yanomami shaman Davi Kopenawa, author with Bruce Albert of this "fantastic" work called *The Fall of the Sky*, to which Ailton Krenak pays homage in his little book, is also often in the garden. He goes there to work the land when things go wrong. And is bad.

Antonin Artaud, before fleeing from it, in the place or in Mexico, among the Tarahumaras, designated it in the mouth of his compatriots as "the white evil": the simple passage through an island of a ship that does not contain only "healthy" people and causes the appearance of unknown diseases, diseases that, says Artaud, "are a specialty of our countries" - "shingles, flu, rheumatism, sinusitis, polyneuritis, etc., etc." To which, for five centuries of history stolen from the island-Continent Abya Yala, must be added all these machines for the capitalist extraction of mineral, mineral, plant and animal life, which working ineluctably through colonial space, covered the Earth with thick asphyxiating gases. epidemic smoke, all forms of death or, if you prefer, of non-existence, invented by the Europe of the powerful and gold eaters: the cult of Jiji Cricri, the Nation-State and its coinage, the Royal Law, Science and the Philosophy of the Universities, forced labor, food, clothing, medical and school addiction, wars of extermination, prostitution of women, alcohol and objects in abundance.

Everything that, in our country as in all the places where the white evil has ended up spreading (since there is no doubt for anyone

that it was declared first on our side of the ocean), carries out by adaptive immunity, this formidable degeneration of how human its clientelization is: its fundamental inability to add more world to the world without buying it in a box in a store, in a commodity state -



even as a book - at the price of immense resource destruction. An acquired immunity that turns each one of us, consumers of objects and ideas, into terrible asymptomatic carriers of the pathogenic agents of state capitalism and that very often renews that conviction of innocence, which Artaud denounces as our lack of "culture", so characteristic of whites. colonizers, "healthy" only for having spent too long in an urban dregs bath and having survived the fatal diseases they contracted there, dying of them millions.

The thought and far-reaching message of Ailton Krenak's little book for white people - through friendly and wholesome academics who come to interview him in his orchard - will not be understood if one does not place himself at the point of contact where he has been

with us. for five centuries. It is true that the Indians feed the imagination of many Brazilians, and perhaps even more so of many Euro-Westerns, just as it is true that almost all of their modern treatises on economics, politics and metaphysics are based on theoretical fictions, most of the time racist. , sometimes panegyric, of the modes of existence of "savage"

peoples. The current pandemic in the world of the "healthy" has seen the hope flourish in the French press of a social and political revolution inspired by Amerindian ways of relating to non-humans, as if their example carried the possibility of a metamorphosis or a

advent. historical revolution of our own ways of life, thanks to which, in a final burst of consciousness, we were able to escape from the impending catastrophe. Which is another way of denying the scope and meaning of the intrusion of our absence of world in the Indian world, and more generally in all places where a world existed, that is to say a community of communities of beings and determined people without speciesism, gendered. without sexism, members without racism. Because Ailton Krenak does not talk about how to avoid, or even postpone the end of the world.

The end of the world is not, from their point of view, what whites potentially have in front of them as a more or less long-term perspective of failure, due to their expensive way of living, we would rather say inhabit, the Earth. and that, repentant, they could anticipate and conjure with the help of an Indian. The end of the world is the whites. As Deborah Danowski and Eduardo Viveiros de Castro forcefully remind us in *The Stopping of the World*, it has irremediably already taken place one night in October 1492, and has taken place uninterruptedly since that date: it defines the state of the world. The war with the white enemy was lost long ago. It is from the defeat of his peoples that Ailton Krenak writes his Ideas -and that defeat has been until now, for us who are first, in some way, socialized by capitalism, assisted by the Nation-State, consumers of material goods and ideas, whether we like it or not, our victory. The end of the world is us, and nothing can survive what we are.

The poetry and creativity of Amerindian "collective subjects", the strong and sensitive relationship they weave with everything around them, the technique of dreaming as a means of communion with the Earth, this "politics of dreams against the State", to use the fine expression of *The World Stop*, in short, everything that Ailton Krenak proposes as Ideas to delay the end of the world, this does not belong to any "traditional ethnic culture" (three terms coined by colonial Euro-Western anthropology) , but is part of "a conscious strategy of resistance" to cosmocide, adopted and practiced in situation by groups in contact with white evil and fully shareable and

modifiable by all those who are still capable in the current state of the end of the world to experience the pleasure of being alive. Because, these Ideas are not for the amphitheaters of the Universities, nor for the politicians who confuse the imagination of another possible world on the one hand with the reorganization of social relations between the members of a "club of humanity" closed to other people. , for example to our "sisters" the stones, and, on the other hand, with the regulation of the exploitation of natural resources for the sanctuary of "wild" spaces from which human groups likely to dream of them are inevitably excluded. A lethal double exclusion, of the non-human outside of humanity and of humanity outside of the non-human.

Ailton Krenak's Ideas are an invitation addressed to all those who are capable of seriously thinking, that is to say singing, that the Doce River, flooded in November 2015 by 60 million tons of toxic mud, is in a coma, that is, it is still alive. . To those who are capable of what the Congolese anthropologist and philosopher Patrice Yengo calls "vitality", that is, who are capable of intimately linking their own living existence to all living beings, so as not to give themselves alive without producing a world of to live, and above all to do so in the very place of death, under the impact of the massive devastation of the world by the forces of death of global state capitalism. To reject the death that kills, the white death that has the incredible arrogance of claiming to be able to precipitate the living into non-existence, - and to decide, in the expression of the writer Sony Labou Tansi who likes to borrow Yengo, to die living. This is what "delaying the end of the world" means: it is delaying death by remaining alive after being killed, implacably resisting the death inflicted, re-existing in death. Which is the exact opposite of the undead state to which the sane condemn those whose islands they invade.

The refusal to die that death, the death that murders, is the choice, as Ailton Krenak reminds us, of hundreds of indigenous peoples, "who are still very much alive, [who] tell stories, sing, travel, talk with us

and teach us more than we have to learn from that humanity that is not that special and most interesting thing in the world, but is part of the whole". That is why the Ideas to delay the end of the world do not ask for the help of naturally inclined whites, due to their propensity to consider themselves healthy (both medically and morally and politically), to express their sympathy towards the indigenous peoples whose dignity they plunder without the slightest shame - "indigenous peoples" according to the full extension that Eduardo Viveiros de Castro, in Brazil, gives to this expression in *Los involuntarios de la patria*: the Indian people, the black people, LGBT people, women's people; the peoples of all those who, "immanent to the earth", having the earth for a body, resist their submission by any foreign transcendent authority and cultivate that precious constancy in disobedience that, curiously, the Whites call their "inconstancy". No, what worries Ailton Krenak are the whites: "how are they going to get out of this?", because their victory has stopped protecting them so effectively from themselves and the effects of their own greed for food are starting to show on them. Earth, so much so that they have just realized the terrifying state of the world.

The same happens with the Amerindian cosmogony that the European missionaries try to eradicate. But what are they afraid of? Let us reread these words of Black Elk, Oglada shaman, as recounted by TC McLuhan in *Barefoot on Sacred Ground*:

You have noticed that everything the Indian does is in a circle. This is so because the power of the universe also works in circles and is the exact opposite of the undead state to which the good bearers condemn those whose islands they invade.

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"You have noticed that everything the Indian does is in a circle, this is so because the power of the universe also acts in circles and everything tends to be round (...) The sky is round and I have heard that the earth is round like a ball and so are all the stars. When the wind blows with more force, it forms whirlwinds. The birds make their nests in a circle because they have the same religion as us. It rises in a circle and sets the same. the moon does the same and both are round - Even the changing of the seasons forms a great circle and always returns to its starting point. The life of the human being describes a circle - from childhood to childhood - and so it is with everything that is animated by the force of the world. Our tipis were round like birds' nests and were always planted in a circle, the Ring of the nation, a nest made up of many nests where, according to the will of the Great Spirit, our children came into the world".

The circle is the symbol of a philosophy that advocates the integrity of a way of life whose qualities have been proven by hundreds of generations; while the loss of the circle is a tragedy that demonstrates the loss of social behavior of the members of a tribe or village.

How not to make a parallel between these stages and the transcendent and liberating symbolism of "Uroboros" the famous snake that "bites its own tail".

This snake, drawing a circular shape, breaks with a linear evolution, marks a change such that it seems to emerge to a higher level of being, the level of spiritualized being, symbolized by the circle; it thus transcends the level of original animality, to advance in the direction of the most fundamental drive of life; and this ascending interpretation is based on the symbolism of the circle, a figure of cosmic perfection.

These alternating periods of expansion and contraction, a kind of cosmic tide, imply that energy is rigorously conserved on the scale of the universe and its density flux follows a cyclic course that periodically increases and decreases over time. As spring differs with each cycle from the previous one, this cosmic tide of energy involves the renewal of a different universe with each step.

In the universe of shamanism, a unique order connects humans with the cosmic world through the "golden pillar", a kind of interconnection between natural living beings and supernatural beings. Nature, man, objects are all part of the sacred dimension of Earth and Heaven.

The world is a cathedral and all living beings, humans, animals, plants and even all "inert" matter -sacred mountains- are carriers of souls. Inspired by shamanism, Amerindian and Inuit cosmology also conceives of the presence of the Spirit (Isuma) in all natural forms and beyond all forms. In the indigenous world there is no place for the laity.

All life is sacred and this undoubtedly explains why no precise term translates the idea of religion as we know it.

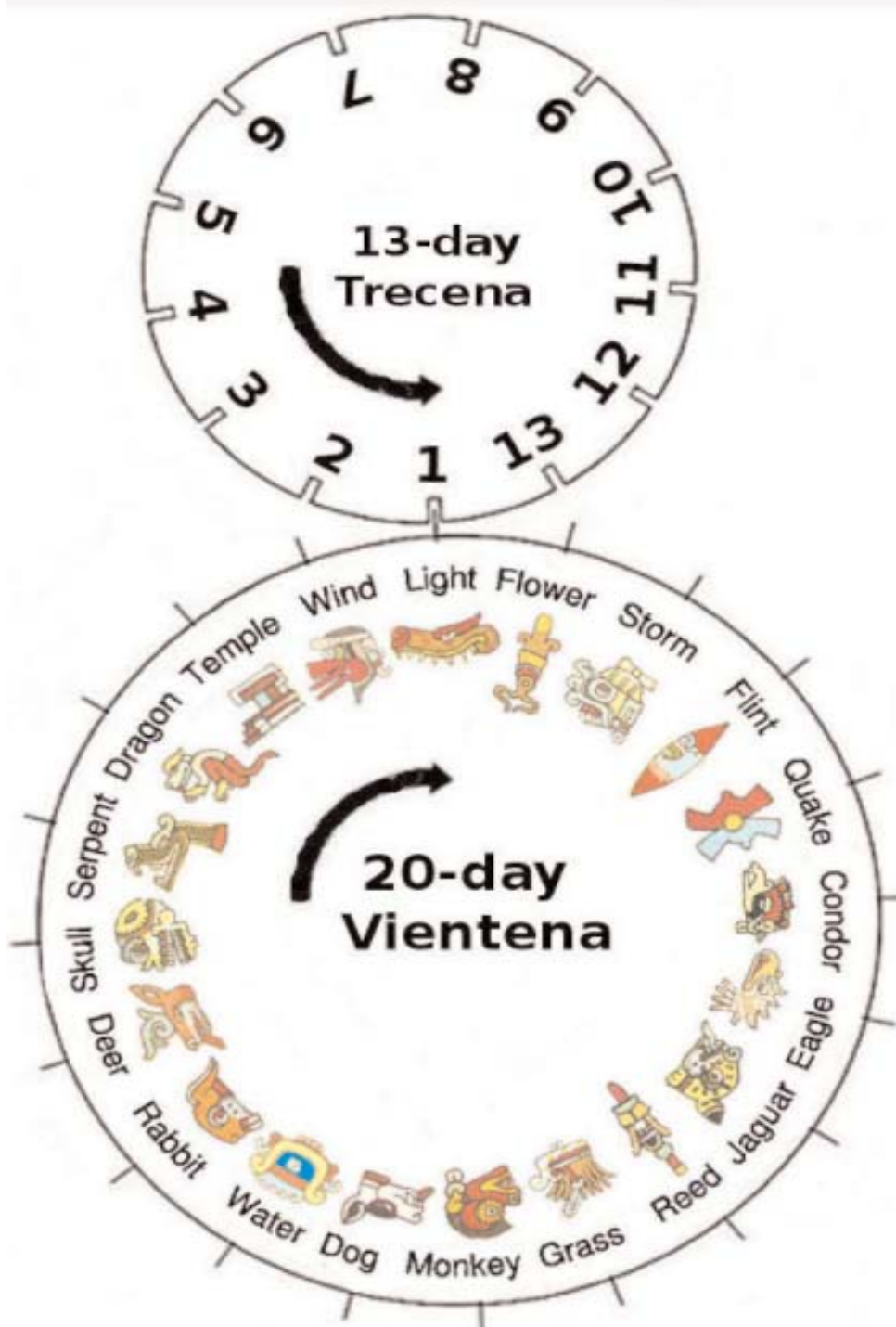
They do not need God, they do not name him. They are not theologians who study the divine because they are the divine, they are an integral part of it. The

Inuit had the highest respect for the living world (Nuna). Like all Aboriginal hunters, they believe that the

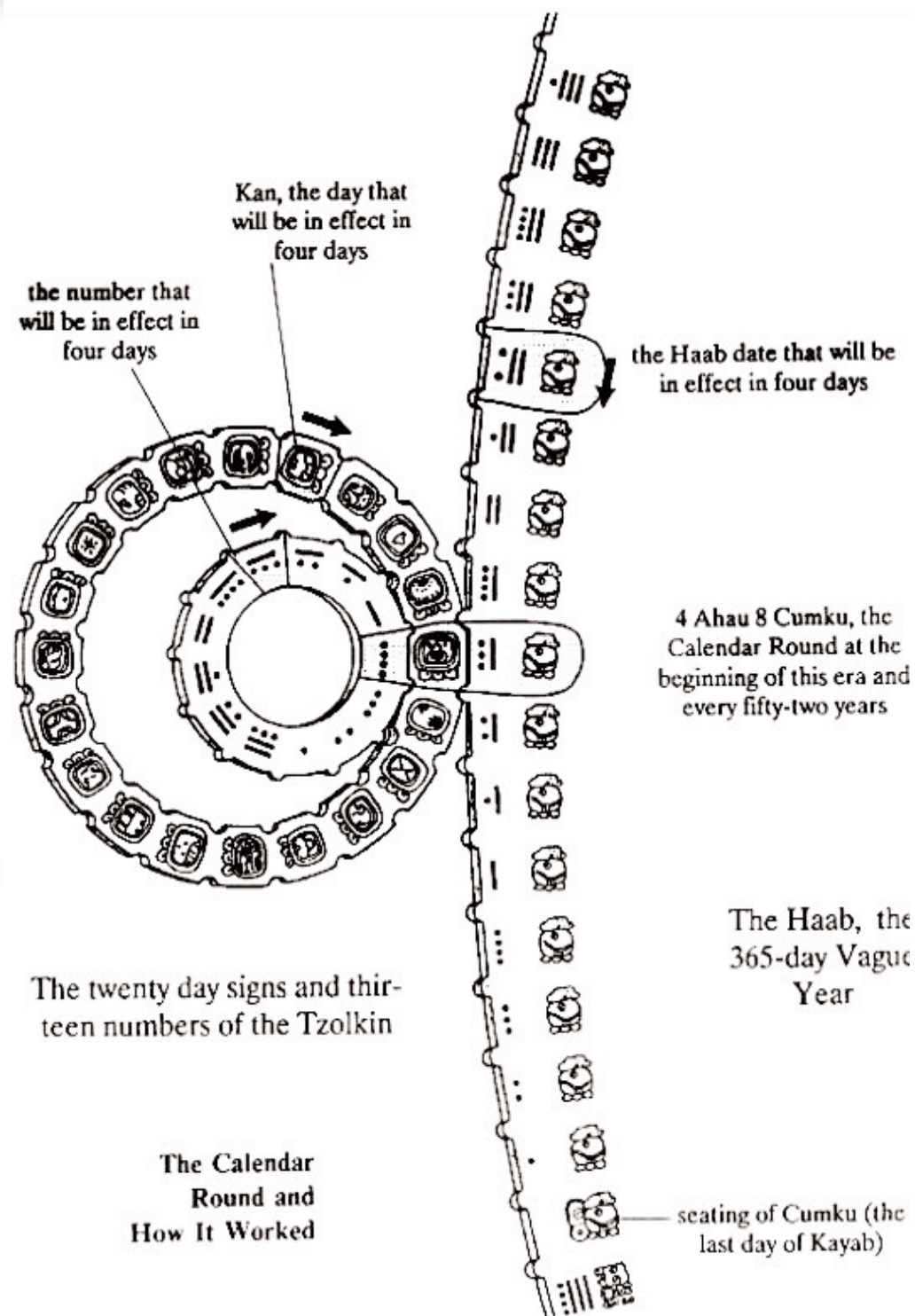
very act of hunting and killing for food is part of a powerful religious ritual. "The greatest danger of life, said an Inuk of Iglood, is

that the food of men is entirely composed of souls. All the animals that we kill and eat have souls that do not perish with the body, and that we must appease so much that they do not take revenge for us taking their bodies". That is why a piece of





The Sacred Round



walrus or beluga liver is always thrown back into the sea, whether the dead seal is given fresh water to drink or the feathers of birds are stuck in the snow or on the ground. . This form of spirituality also called "polysynthetism" implies that any creature, as a starting point, can reach the Great Spirit since everything is His mysterious manifestation.

This mystery gives natural forms a mystical meaning that combines order and harmony with the beauty it engenders.

The notion of respect is also essential in Inuit culture because for the Inuit, disrespect towards an animal or human can lead to difficulties during future hunts. The term "qikkutik" also corresponds to the shame or regret that a person may feel if they have disrespected an animal. The time is not so long ago when men and animals talked to each other. The alliance between man and plants, air and water was evident to all. Animals have stopped talking to men following the blunders of hunters disrespectful of rites or women who have not kept the proper distance from the animal world, thus creating monsters, dwarfs, giants, mutants: the tupilaks. For them, their greatest fear stems from the certainty that non-compliance with the rules of nature will lead to the disappearance of the human being or his return to the animal stage. Like most other indigenous societies, they considered living in harmony with nature to be their highest "art."



This mystery gives natural forms a mystical meaning that associates order and harmony with the beauty it engenders, but also means that a formidable spiritual world rubs shoulders with human life from which one protects oneself by creating protective amulets. This is why the prehistoric Inuit never had a word for art because they didn't need it. All the harmony of the cosmos, of the earth, including all living beings, is part of the circle, a perfect form that generates life. Thus the tents, the igloos, the homes are oval like the fertile egg. The wise men, gathered to make important decisions, sit in a circle. In a circle, everyone is equal so only wisdom, truth, justice can

flourish, a philosophy very well articulated by the term miyupimaatisiium: "being good in one's life".

It took us twenty-five centuries of Western philosophy, of scientific method, to understand the metaphysical respect for all living things on the part of primitive peoples. Modernity will have created, therefore, scourges "that are born from man's claim to acquire super-human knowledge in the name of which he is inclined to exercise unquestionable omnipotence over others."

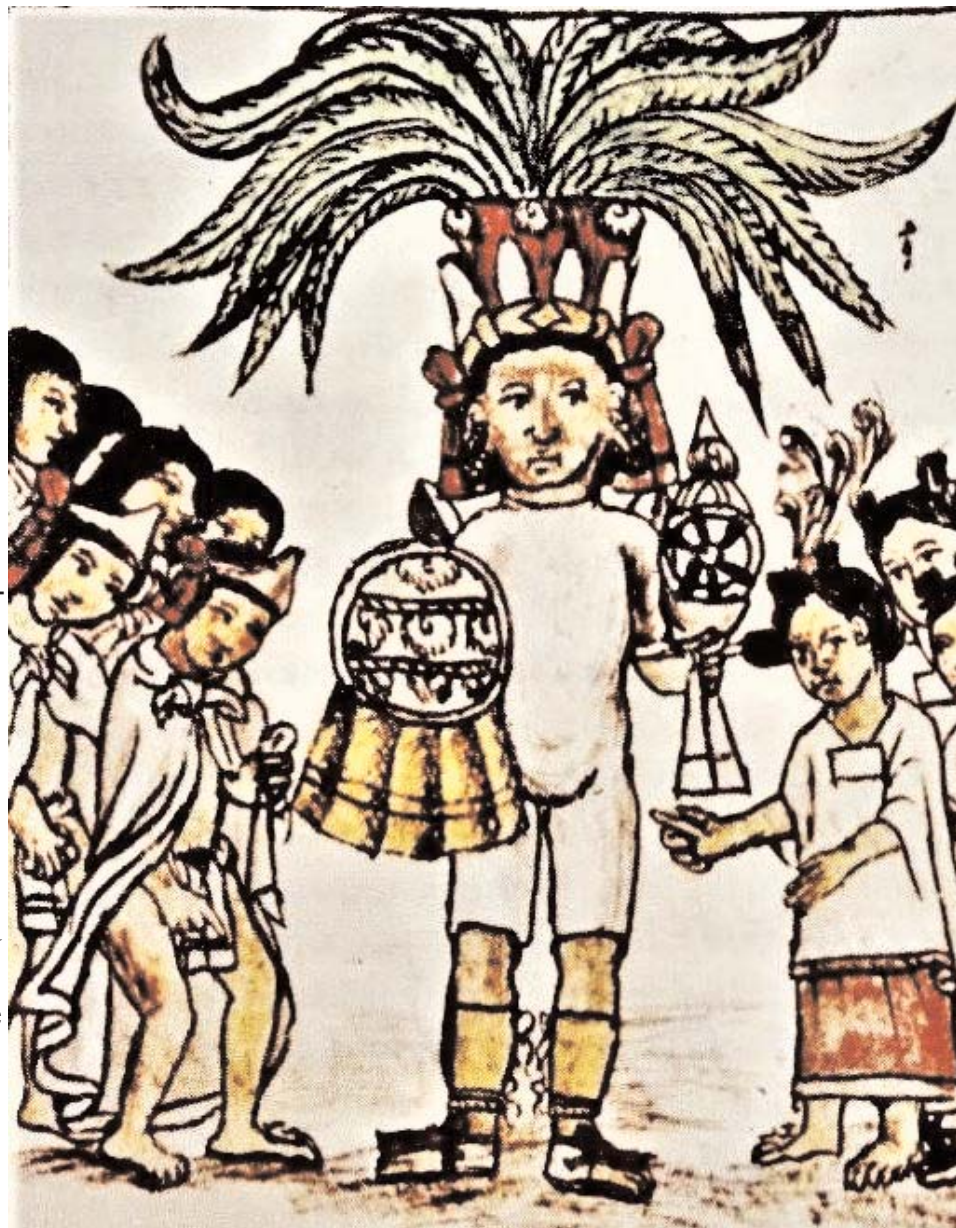
So it was with the archaic peoples: instead of listening to them, we eliminated them. The collective gods of ancient religions associated with notions of peoples,

nations, territories, whether polytheistic or monotheistic, are hallmarks of a cultural and political nature. Spiritually speaking, they are misconceptions and as the ethnologist de Brosse pointed out: "It would have been wonderful if the cat worshipers lived in good

harmony with the rat worshippers." I had no political or cultural identity. God exists only in relation to the "I" itself in relation to the community and the meaning of his whole life lies in his effort to find his place and fit into the totality of which he is a part. Instead of bringing everything back together, rationally amalgamating into a single god who fights against other pagan gods, our Amerindian ancestors had intuitively felt that all forms of biodiversity naturally converge towards ONE (THE GREAT MANITOU) and that all manifestations of God in matter, beings and forms, their "theodiversity", deserve to be respected.

Preceding all written knowledge, animism shows great respect for all beings in nature, because they would all have a soul emanating from the Great Spirit that is the Universe. More than believing in determined spirits like angels, animism emphasizes an invigorating, mysterious, impersonal "power" present in everything: THE TOTEM.

Again it is important to specify that animism represents a force, a breath, a spirit, a "logos" present in all things. In fact, it is an intimate relationship between man and the Universe that should not be confused with collective totemism where a thing, a plant, an animal, a being, are invested with supernatural powers for social, cultural and political purposes.



However, this Amerindian philosophy from another age has been verified by quantum philosophy. It will be up to the mathematician and physicist Louis de Broglie to formulate that each particle has a "look" towards the outside called a "psi wave" coupled to an internal memory called a "sigma field" that allows a choice of behaviors according to the set of symbols. that 'she disposes; therefore, this choice is based on "memory points". Subsequently, Bell's theorem

predicts that a particle is capable of immediately registering the change of state of another particle several light years away. Each particle has a cumulative memory and its behavior increases when crossing thresholds, stages. What you have to understand is that all particles in the Universe have a set of symbols at their disposal, some particles will be high resolution and some will be low resolution, a bit like the number of dots of resolution on a high resolution TV screen. definition versus a standard screen. .

Broglie's academic calculations (fusion of particles with spin) allowed physicists to take a new look at matter. Thus the mineral world would have a set of 256 memory locations, the plant, next level, with its 65,536 locations, the animal with its 4 billion memory locations, the human being with its 18 billion memory locations and the The next stage will give rise to an entity that has 340

trillion, trillion trillion trillion memory locations. (Charon, The Whole, matter, spirit, 1987)

If we place ourselves at the level of elementary particles and at the atomic level, we realize that stone, flower and white coat are identical. Only at the level of molecules do significant differences appear at the level of differences in matter between the mineral world and the organic world.

Thus the white coat appears much more structured than the flower and the flower more than the stone. The fundamental difference between the "inert" and the living is simply that one is richer in information than the other and within the world of the living, the species themselves have almost identical informational baggage to some annoyances.

Life is therefore better informed than inert matter characterized by its evolution and indeed there is a continuous passage from inorganic matter to life as observed in the stromatolites, these stones that are called "bioconstructors". These are rocks wrapped in a thin layer of microscopic bacteria that make up the living part of the rock. Stromatolites are, therefore, organosedimentary structures that store the first manifestations of life on earth. We will then speak of "self-organized criticality": from a critical threshold of development, a system tends to spontaneously reach a higher level of organization or performance in a more complex way. We are talking here about emerging properties. This evolution can be done without transition,



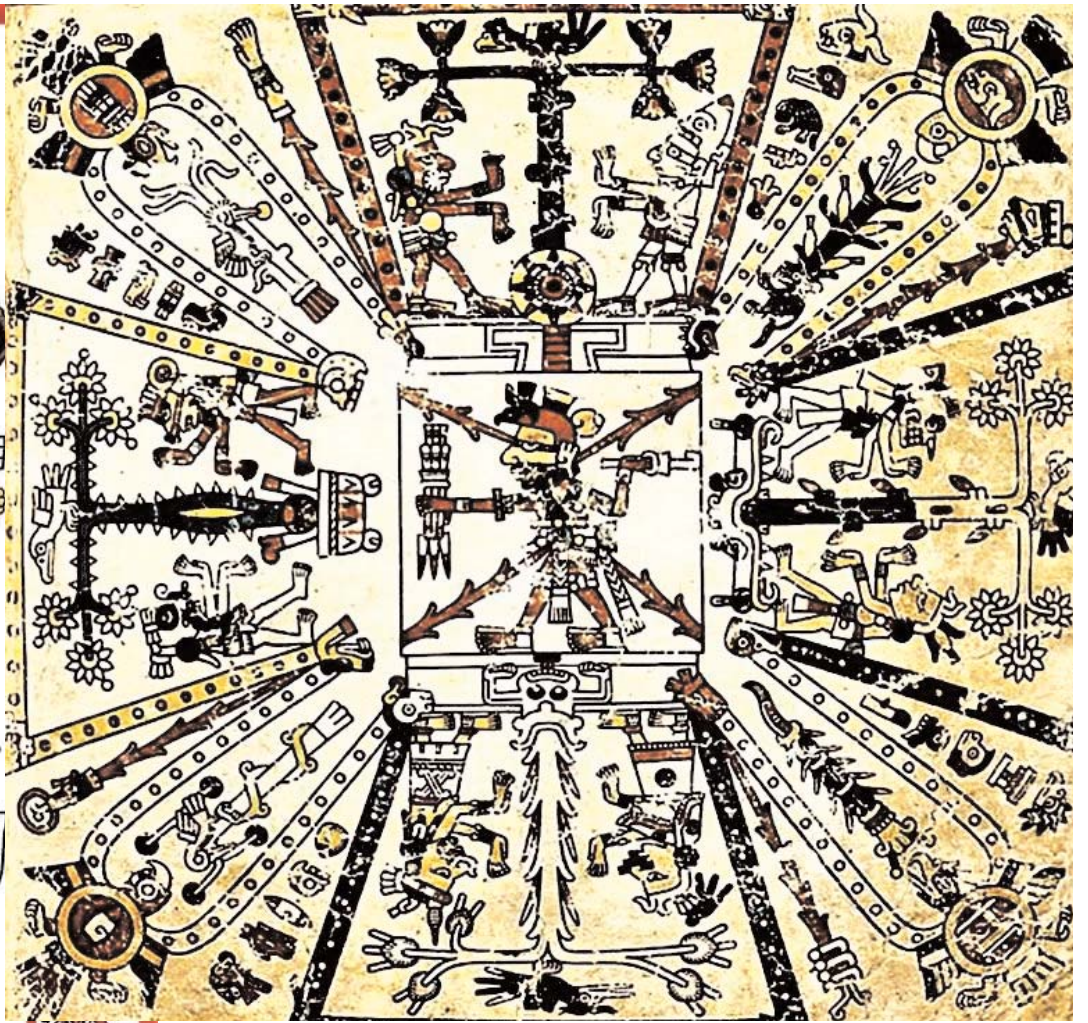
or go through a "chaotic" phase, as a kind of indecision. These finally become observable when they go in the direction of a new organization.

Richard Buckminster Fuller proposed calling "synergy" the combination of several functions that ensure the emergence of a single distinct function. Synergy (from the Greek synergos meaning "working

together") refers to the phenomenon in which several factors or influences acting together create an effect greater than the sum of the effects expected if they had operated independently. The Chilean researchers Maturana and Varela transferred the synergistic phenomenon to biology, which they called "autopoiesis"

(from the Greek auto (oneself) and poiësis (production, creation). It defines the property of a system to be produced and maintained, Henri Atlan, In an interview in the newspaper Le Monde dated November 19, 1991, he declares that the idea of self-organization "corresponds very broadly to the hypothesis of a program that would program itself.

An example of an autopoietic system is the biological cell. The cell is made up of various biochemical components, such as nucleic acids and proteins, and is organized into limited structures such as the cell nucleus, various organelles, a cell membrane, and the cytoskeleton. These structures based on an external flow of molecules and energy "produce" the components that, in turn, continue to



maintain the contained structure, allowing the growth of these components. The first forms of life, probably bacteria, appeared almost 3.5 billion years ago. 600 million years ago, flat-bodied organisms, algae and vegetable mosses appeared, followed by scorpions, spiders and crustaceans. Some 360 million years ago, Eusthenopteron foordi, the famous fossil fish discovered in Miguasha in Gaspésie (www.pc.ca/miguasha) with terrestrial breathing and the ability to crawl, undertook the difficult and dangerous way out of the water and found itself in a Totally different environment place where the ferns, among others, reach more than 30 meters in height.

Continental drift has only just begun. All the continents are united in a compact mass below the Equator. Even more incredible, in addition to breathing, our earliest ancestor moved by relying on articulated bones (our modern limbs, legs, and forearms).

Yes, man is a descendant of fish and evolution over several million years became more complex: amphibians, dinosaurs, birds, primates (50 million years) and finally the arboreal Australopithecus (5 million years) our primate ancestor followed by Homo erectus (one million years old) and Neanderthals (300,000 years old) and finally Homo sapiens, our 40,000 year old immediate ancestor. According to André Bourguignon in *The Unexpected Man*: "the self-organization of matter in diverse and increasingly complex forms has been produced by random oscillations, trial and error, trial and error, around an axis oriented in time, whose two ends they are represented by a single entity: originally the simplest chemical species, the hydrogen atom; currently the most complex animal structure, Man". (in *Natural History of Man*, *The Unexpected Man*, Volume 1, PUF, Paris. 1989, p.299)

Thus an inescapable constant arises, the purpose of life is to increase the Consciousness of the living and each cell continuously exchanges information with its environment to increase its "memory points". The construction of the human brain whose 1013 neurons, once deployed in the cerebral connective tissue, are connected by 1015 synapses constitutes a spectacle that defies all imagination.

Following Broglie's theorem, it is clear that henceforth creation and evolution go hand in hand. In the current state of our knowledge, the big bang appears as a rupture, a sudden creation characterized by the evolution of information in matter until the appearance of life. So this stock of information did not stop growing and for millions of years, our brain was constituted thanks to the exponential volume of cultural and technical information acquired by practice and transmitted by tradition.

Creation and evolution then appear as two infinities: the Universe as an infinite magnitude and the nature of our terrestrial world as an infinity of possible temporary forms and diversity of living beings. Two apparently contradictory universes but united in a single totality: "vital moment" and "creative evolution" forming a Whole in itself in "continuous creation of unpredictable novelties". (Bergson, *Creative evolution* in works, PUF, Paris, 1959, p.1331).

This "continuous creation of unpredictable novelties" encouraged Hegel, before, to think of a philosophy of history beyond that of man, it becomes the history of God lived through nature, time and men. This history of the Absolute is "permanent revelation" by which the Being attends the engendering of the Absolute in the history of the World; what Hegel called "phenomenology", that is to say, "the Spirit itself in the process of 'phenomenonizing itself', of constituting itself as a phenomenon". (Hegel G., *The Phenomenology of the Spirit*, Editions Aubier, Paris, 1939)

Finally, the whole of the Work, our Universe, is the self-generator of the Absolute revealed by the knowledge of its history. In short, dynamic, in eternal movement, God as his work, as our Universe in an eternal process of continuous creation confines us to permanent learning of information in perpetual growth (negentropy), such is infinity.

Thus, this diversity of levels of consciousness common to all species down to the smallest particles forms a specific Unity for the entire Universe. Thus, a conception of the sacred is perpetuated that associates the cosmic order with personal responsibility towards the preservation of the balance, of the harmony of Mother-Earth.

European explorers brought from the Americas stories of incredible sacred rituals: sun dance (Sioux), hozho (Navajo), search for harmony and other rites that celebrate the cosmic renewal of the seasons. Not to mention the discovery of sacred mountains and lakes, mystical stones, shamanistic songs with healing power. All space, living beings, plants, animals, air, fire, water, rain; all creation is permeated with the presence of a supreme power. It is all of nature that speaks to man and reveals to him the greatness of the Great Spirit, of the Great Manitou who gathers in himself the multiplicity of the sacred mysteries.

"O Great Spirit, whose voice is heard in the wind and who with a breath animates the entire universe, listen to me. I am one of your children, small and weak. I need your help, your wisdom.

May my ears be attentive to your voice, may my eyes contemplate forever the splendor of a setting sun, may my hands respect your creation. Make me wise so that I learn what you taught my people: the lesson hidden in every leaf, under every rock.

I ask for strength, not to be superior to my brothers, but to fight against my greatest enemy: myself. Always prepare me to come to you with immaculate hands and clear eyes. When my life fades like a setting sun, I want my soul to go to you with confidence."

However, no story was so combated by the institutions of the time as that of the noble savage as told in the stories of the great travellers. It was inconceivable that the generally friendly primitive peoples could sometimes know more than we do without the help of European philosophy, science and books, including the Bible.

This finding is all the more disturbing as it implies the following question: What use are so many philosophies and systems if the man of Nature, who does not know how to read or write, who does not know Allah, or God, or Jesus, surpass us? The poet began to speak passionately about these unknown peoples and lands, the philosopher began to write about the natural rights of the indigenous people, who were also wanted and loved by God. The greed of European man, the intransigence of the servants of God and the fear of the elites brought the "civilized" answer to the above question.

"Schelling said in *The Ages of the World* that 'anguish is the fundamental feeling of every living creature.' "so that the different types of neuroses only appear as desperate forms of self-repression and self-destruction of human freedom".

"Over the millennia, the feeling of fear has produced and implemented, along with human reason, an organ designed to avoid anxiety-provoking situations... but this reason has turned against its goal by taking defensive measures that in turn they spread fear, ad infinitum.... It is a matter of reason subject to the dictation of fear, fears that have not ceased to worsen for millennia, under the pretext of eliminating them, such reason should simply be defined as a morbid, pathological phenomenon. It is, literally, about a reason that never ceases to create new pains and that forces man to suffer more and more for himself and for the consequences of his actions (...) Since the beginning of history, men have waged wars. more and more cruel and devastating (some scholars even affirm that war is the only true religion of man) To be able to say that throughout history reason has only gone madder and man sicker and sicker? of himself? Nothing unmasks the sick animal in man as much as this unlimited hypertrophy of fear and violence.

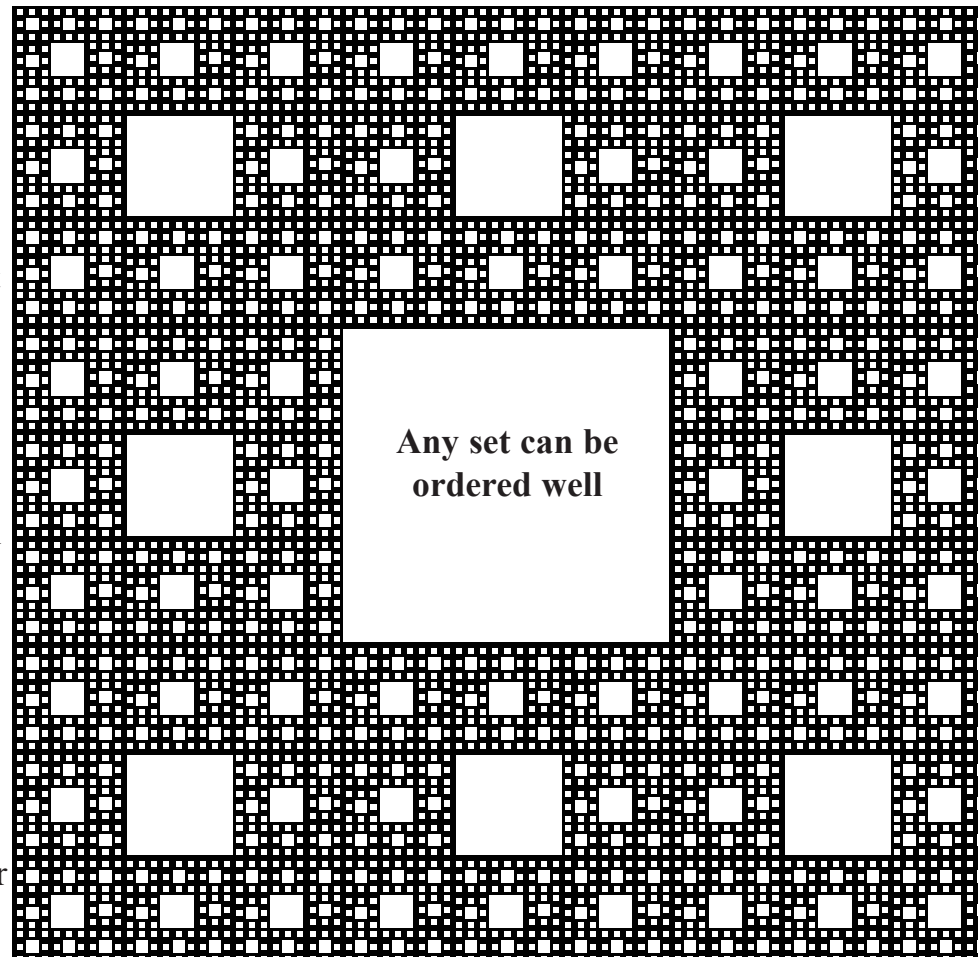
Western Christian white society is not left out and is just as nihilistic. The French, whose racism towards the North Africans and Malagasy has reached repugnant dimensions. The Spanish, who massacred with unprecedented brutality more than three quarters of the Indians of South America, the Dutch slavers who enslaved the local populations of South Africa, the Italians who, barely half a century ago, attacked Ethiopia, one from the poorest countries in Africa, with uncommon courage with poison gas, the British who enslaved and exploited nearly half the world, repeatedly shot at Indian mobs and put Canada's Native American tribes on reservations. The white Afrikaners who organized "native parties" where the game was replaced by black natives.

This is what "delaying the end of the world" means: it is delaying death by remaining alive after being killed, implacably resisting the death inflicted, re-existing in death. Which is the exact opposite of the undead state to which the sane condemn those whose islands they invade. The refusal to die that death, the death that kills, is the choice, as Ailton Krenak reminds us, of hundreds of indigenous peoples, "who are still very much alive, who tell stories, sing, travel, speak to us and teach us more than that we have to learn from this humanity that is not that special and most interesting thing in the world, but is part of the whole". But the other good existential question now is "how are white people going to get out of this?" to make them feel their own greed for eating the Earth, so much so that

they have just become aware of the terrifying state of the world. Will they be able to be free enough to worry about being white and learn to dream of something other than themselves? And finding, in doing so, the good idea of delaying his own end of the world. But what good idea from whites holds water? What idea of Western reason can be merged with Nahua or Mayan philosophy?

In 1904, the great mathematician Ernst Zermelo formulated a theorem considered the greatest achievement of modern mathematics and of all set theory:

"Any set can be ordered well"



"What Zermelo demonstrated is that any set, whatever it may be, has a choice relation that allows all the elements of the set to be well ordered. This is a result of great importance, because it applies to all sets... and therefore to the set of all possibilities, that is to say both to the Being and to the Universe". (Charon, The lights of the invisible, 1985, p.122-123)

So our body, our reason has the relationship of choice that allows it to order itself with the great laws of the universe, but it also has a choice of relationships that can mess it up. The lack of understanding of the great laws of the Universe, of life and of nature is only equaled by the ignorance of our planet, its ecosystem, in short, our own body. Contamination, among other things, becomes the

Les deux notions d'Égalité

Identité :

Type « $A = A$ »

$$0 = 0, 1 = 1$$

$$2\pi = 2\pi$$

mais JAMAIS

$$0 = 1, 0 = 2\pi$$



Équivalence :

Type « $A = B$ »

$$0 = 0, 1 = 1$$

$$2\pi = 2\pi$$

mais aussi
et SURTOUT

$$0 = 1 ! 0 = 2\pi !!$$

$$0 = \infty !!!$$



Logique correspondante

Negation

Alpha \neq Omega

$$0$$

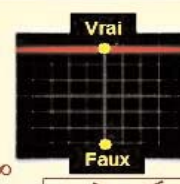
$$0$$

$$0$$

$$\omega$$

$$2\pi$$

$$1$$



~~A~~ ~~NON-A~~

Logique Négative, Continue,
Statique, **LINEAIRE**, celle d'un Univers NON-TOTAL

Alternation

Alpha = Omega !

$$0 = \omega$$

$$0 = 2\pi$$

$$0 = 1$$

$$0 = \pm \infty$$

$$A \neq B \text{ ET } A = B !$$

$$A \Leftrightarrow \text{NON-A} !$$

$$A \Leftrightarrow \text{NON-A} !$$

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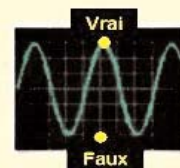
$$A \Leftrightarrow \text{NON-A} !$$

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$$A \Leftrightarrow \text{NON-A} !$$



$A \Leftrightarrow \text{NON-A} !$

Logique Alternative, Cyclique, Dynamique;
Logique **FRACTALE**, celle de l'Univers TOTAL !

Contamination, among other things, becomes the expression of a bad choice of freedom that prevents properly ordering all the elements of the whole.

The characteristic feature of the first peoples is the conception of the body as a miniature replica of the cosmos in direct communion with the surrounding nature. The body is the bearer of meanings revealed by the ornamentation, the cosmetics of the Greek "kosmetikos", which "consists in putting on cosmic qualities", in becoming, in a certain way, "in accordance with the cosmic order". Primitive body painting and dance/trance express a cosmic wisdom inscribed on the body in harmony with the rational intelligence of nature.

Thus, the Universe is a continuous creation of primordial information, of the order of the spirit materialized in the living as primordial sensation, order of nature.

Thus, as Pascal thought, nature as "infinite in flesh and bones", is the "spirit in action" and man, both in body and in spirit, because free and conscious he is capable of progressing indefinitely in the infinite domain of knowledge. . Man will never be outside of nature since the essence of nature is in the heart of man; nature, like man, is unfinished. (Conche Marcel, *Philosopher to infinity*, PUF, Paris, 2005, p. 130-161)

Anaximander has already seen the essence of nature: that it is unfinished. There is only it, but nevertheless an open infinity, since it is nothing other than continuous creation. 'infinite, whichever way you look' (Vors. 12 to 17) - only successive and succeeding each other in infinite time, some begotten, others destroyed: and this cannot have an end, says Aristotle (explaining Anaximander's position), "because generations and the destruction of worlds necessarily suppose movement, which will always exist". (Phys., VIII 1, 250b 20-21 in Conche, 2005, op. cit. p.160)

In short, the evolution of the Universe, of nature including ours, has

not ended. Bergson's creative evolution published in 1907 shows that creation is not synonymous with beginning but with continuity.

Just one planet

For Humboldt, the general balance of the planet is the result of an infinity of balanced mechanical forces and chemical attractions. In describing the Earth as a dynamic physiological system in perpetual evolution, he anticipates by more than a century the Gaia hypothesis formulated by the English climatologist James Lovelock in the 1970s. He understood very early that if the Earth is a single organism and interconnected, it could suffer catastrophic damage from human activities.

A true prophet of the Anthropocene, Humboldt enumerates the three ways in which the human species influences the climate: deforestation, excessive irrigation, and "great masses of steam and gas" generated by industrial activities.

Worthy heir to Humboldt's theories, George Perkins Marsh published in 1864 the book *Man and Nature, or Physical Geography Modified by Human Action*. The more pessimistic original title, "Man as Disruptor of Natural Harmonies", was rejected by its publisher for fear that it would hurt sales...

In this work, Marsh, like Humboldt, again insists on the fact that all the elements of nature are connected. It evokes the disasters of deforestation, explaining the importance of the invisible ecosystem services that forests provide. Thus, according to him, the more the forests disappear, the more the soils become poorer, the more biodiversity decreases and the more the climate changes.

Man and Nature denounces the misdeeds of economic and industrial omnipotence. The book tells "a story of destruction and greed, extinction and exploitation, depleted soils and torrential floods".

We are becoming autopoietic, driven by a perpetual motion of creation.

"It is no longer a terrestrial problem, or only a terrestrial one. We are facing processes of increasing complexity, of memorization, of integration, which we find absolutely everywhere, and at all times; at the origin of life, throughout the evolution of life, but also before life. We can go back as much as we want: there are no atoms if we do not integrate quarks, there are no molecules if there is no diversity of atoms, and the integration of these atoms in more complex structures, there is no single-cell stage if there is no diversity and integration of complex molecules, RNA, DNA, enzymes, etc.

In short, the omnipresent process in the Universe, both inert and alive, is the integration of diversities in a dynamic structure that has the genius of being able to generate the memory of its own construction. It is absolutely fabulous! However, we ourselves fall under this logic that consists of reintegrating an old memory. No doubt evolution also requires a diversity of memories. Two or more memories meet, fertilize, integrate, recognize each other in their diversity, and then a new memory can emerge.

This story, therefore, is not earthly. It is much deeper, and I think you have to go all the way: it is directly linked to the initial conditions of existence, to the initial conditions of this integration process of increasing complexity, and finally to what happened at the origins of the Universe. ." (Anne Dambricourt-Malassé, Researcher at the CNRS / Institute of Human Paleontology - Prehistory Laboratory of the National Museum of Natural History. Interview, ideas and souls, no. 8. www.leshumans-associates.org)

Thus, this diversity of levels of consciousness common to all species down to the smallest particles forms a specific Unity for the entire Universe. This "dynamic structure that has the genius of being able to engender the memory of its own construction" also finds its reason for being in Christian theology. Indeed, it was the Church father

Anathase of Alexandria who, long before de Broglie's "memory points," sixteen centuries earlier to be precise, developed the argument for an intentional genetic code of spirit, a sort of logoi spermatikoi translated into French for "seminal reasons". Anathase completed the analysis of this force by attributing to it a dynamism (dynamis spermatika) responsible for the development factors of matter.

These logoi spermatikoi or "seminal reasons" are individual and concrete participations in the great divine Logos, simple expressions and particular realizations of the thought and intentions of the Artisan of the Universe, who unites all the beings of the Cosmos in a great divine Logos. conception that evidently has its plan, its logic and its organic dynamism". (Bertrand Guy-Marie, *Cosmic Revelation in Western Thought*, Editions Fides, Montreal, 1993, p.218)

It will correspond to the natural philosopher Von der Weltseele to conclude in these terms: "nature is the visible spirit, the spirit, the invisible nature", such is "the soul of the world".

All thought is subject to a metaphysical premise that includes scientific logic. Everything is language, the atom, like the letters of the alphabet, is the language of the Universe (Leucippus), the Universe is musical language (Pythagoras and Kepler), the Universe is mathematical language (Copernicus, Galileo and Einstein). In fact, they all join the metaphysical objectives of Anaxagoras (610-547 BC) who then proposed intelligence as the principle and organizing force of the Universe that quantum physics describes as "primordial information". Thus, this diversity of levels of consciousness common to all species down to the smallest particles forms a specific Unity for the entire Universe. We can take up this word of Plato:

"nature is an enigmatic poetics (poiesis)".

Because not only is nature alive, but man also has the particular faculty, thanks to the logos, of transmuting the knowledge of life into a spiritual experience; what the theosophist Joseph de Maistre called "the Revelation of the Revelation".

Thus, Einstein advocated a "cosmic religiosity" to which corresponds "no idea of a God analogous to man"; a cosmic religiosity without dogma, without Church, without caste of priests. Certainly, because this religiosity is inevitable; the more science apprehends the limits of the Universe, the more its representation escapes the rational and takes refuge in metaphor and poetry, which the famous physicist Werner Heisenberg illustrated in these terms: "Certainly we end up managing to understand the world, presenting its structures of order in mathematical forms; but when we want to talk about it, we have to content ourselves with metaphors and parables, almost as in religious language".

Should we then be surprised by the statement by the physicist Niels Bohr according to which the Asian Yin-Yang symbol played a major role in the formulation of his theorem on the law of wave-particle complementarity while his colleague Capra publishes his best-seller under the title revealing title *The Tao of Physics* and Edwin Schrödinger, *A Physicist's Veda*.

Now it remains to decode and understand how uniqueness can be multiple at the same time. Morphological theories (science of forms) will come to our aid. With these we leave the quantum world of the infinitely small (a millionth of a millionth of a centimeter) and the world of relativity of the infinitely large (a million billion billion billion kilometers or 1 followed by 24 zeros, that is, the dimension of the Universe that can be observed today.) to land both feet on the ground and tackle the world around us, our daily lives.

It can be said without fear that morphological theories can be considered as the philosophy of nature of modern times by shedding new light on the situation of man in the world, his relationship with

things and with himself. We leave the galactic coldness of pure rationality to approach the world of sensitive qualities, the warmth of colors, the brilliance of shapes, the undulating movements of matter, in short, the world where we live, where we smell the perfumes of lifetime. feel his poetry. From the world on our scale, you just have to open your eyes to perceive the richness of a complex and multiple nature where everything is intertwined.

The immense variety of nature's forms comes from the modeling and reshaping of a small number of fundamental forms of which the spiral, the meander, the ramifications, and yet from these "fundamentals" hatch a whole panoply of subtle differences. . The variety of forms arises from strangely limited primary structures.

"But when you see how the branches of a tree resemble those of arteries or rivers, how crystals resemble soap bubbles and patches on a tortoise shell, how the spirals of violin heads and of galaxies are like the whirlpools of a draining bathtub, one cannot help but wonder why nature uses only a few related shapes in such different contexts (Stevens Peter S., *Shapes in Nature*, Editions du Seuil, Paris, 1978 , p.1)

Real ! But, are the Universe, nature, space and its seemingly elementary structures that simple? If there is limitation, does it not come from the observer? Because indeed, modern physics from Einstein's relativity and Planck's quantum mechanics with their consistent mathematical descriptions showed us the probability that there are other spaces in the Universe where the structures and shapes are not the same as ours. To better understand the concept of a single universe and multiple spaces, let's take the example of the chrysalis that turns into a butterfly. This butterfly is not a new being (another universe) but the same being that has changed and revealed a disposition intrinsically understood in its genetic system. Multiple spaces are part of the arrangements of the "genetic" system of the Universe. They are present there, but as invisible as the chrysalis of the butterfly can be to us. The butterfly (our reality) masks the

the chrysalis and vice versa, so that for the observer, the butterfly, although it appears as a total reality, is nevertheless only one of the possible perspectives.

In this "world of flesh", evolution continually causes the appearance of new states of matter. The amazing and abundant variety of forms describes, each in its own way, a ramified nature of rare complexity. Like the Quantum Universe, the forms are in perpetual expansion and, while they endure, they change through a series of different states, it is a world populated by corpuscular and undulating matter capable of innovating and that weaves incredible correspondences between them, a true "construction site". in progress". The more the perception multiplies the perspectives, the better it captures the "truth" of the object. This is exactly what we have tried to represent in the following pages where the same reality is presented from

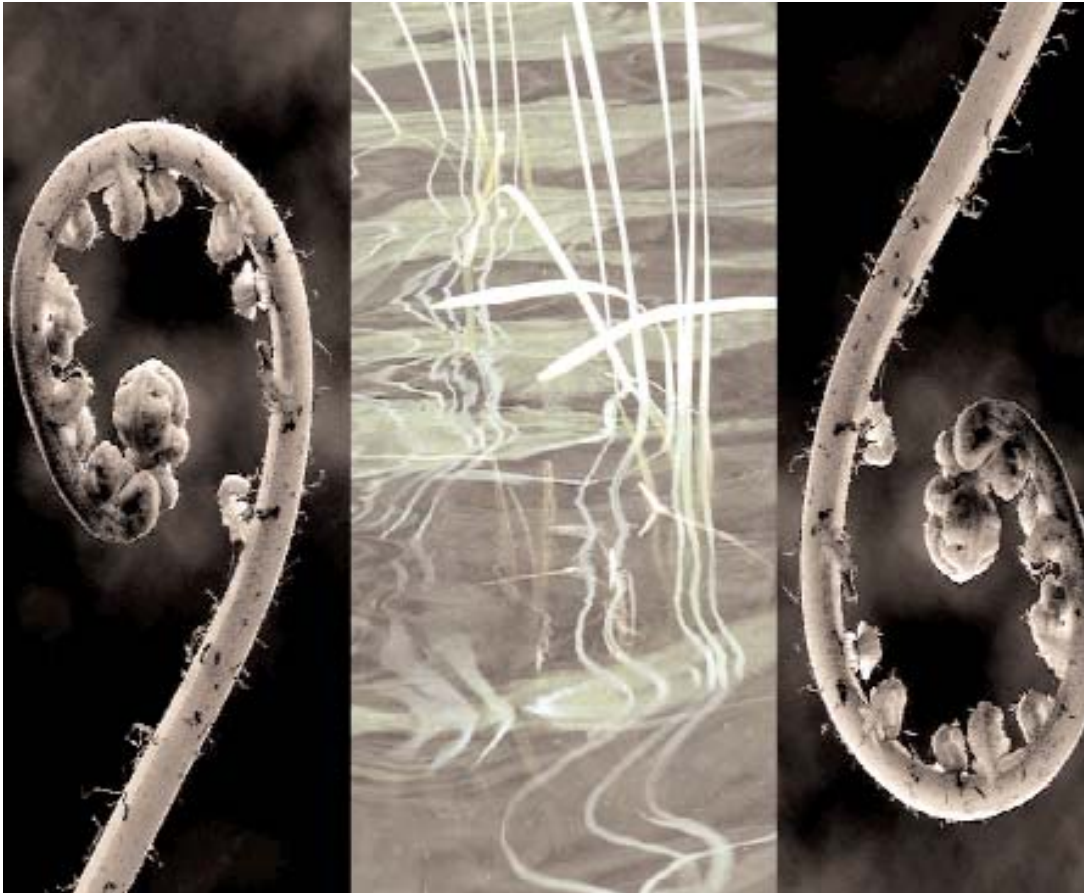
another perspective so different that our brain wonders if both represent the same entity.

However, the evolution of forms obeys specific laws other than those that act on matter. Indeed, the figure of a form has no magnitude, no length, no speed, no volume, no temperature, and no mass; in short, it cannot be quantified. The shape of a thing is an elusive reality that one cannot hold, grasp, weigh; the form of a thing can only be perceived. It requires an intellectual disposition that favors contemplation and resembles a more "spiritual" science.

So: "in nature, the conditions are never completely simple, and any "elementary" or "isolated" object is part of a larger system, which in turn operates within other even larger systems. (...) The warning is clear: nature never exactly fits our simple patterns" (Stevens, op.cit., p.44)

We would therefore be in the presence here also of a "logos" that globally regulates and orders the development of the forms of organisms and of the different parts that compose them. It is a global morphogenetic field (Thom) that governs the various particularities of each organism. Thus, all the objects in our world each have a singular form that obeys the specific "laws" of a global field that governs all possible probabilities and, by this very fact, infinity.

Thus, all the great groups of matter, from the infinitely small to the infinitely large, all the great families of living beings, plants, animals, humans, all the groups of forms respond to an internal logic that forms an ordered Whole. Man no longer imposes his law on reality, descended from his pedestal, now he is part of nature whose diversity he knows. It is a living being that must "harmonize its individual action with the action of all other living beings to preserve the life of the other and ensure the perpetuation of all living phenomena."



"The Living form a vast network throughout the Universe and that, at least in general, and as far as it is perceived, everything is held together and helps each other in Nature, the Living relying on the Living who rub shoulders with it or precede it to feed itself and ensure the survival of its offspring: the plant feeds on the mineral, as the animal feeds on the plant and the human feeds on the animal (Charon, The Whole, Spirit, Matter, p. 107)

"Nature is not made for us, it is not left to our thinking"
(Prigogine-Stengers)

According to anthropic thought, the world exists only to satisfy the needs of man, even more so than it was created for man. Well, no ! Evolution follows its course inexorably and know that if the event of a giant asteroid falling to earth 65 million years ago had not happened, well it is a safe bet that humans would not exist and that the earth would always be under the reign . of the dinosaurs were so well adapted to the environment and their brains might have climbed the ladder of "memory points" necessary for consciousness. Therefore, nature is not a system of rigid laws that can be manipulated at the whim of man, but a set of forms over which we have very little control. Life results from the general tendency of matter to organize systems creating order from disorder (Prigogine) whose movement is oriented from unity to diversity, thus developing increasingly complex structures where, paradoxical thinking forces, one is also everything. Like the hologram where the whole and the parts are one and the same, the One and the variety of forms express one and the same reality. The One is multiple, the multiple leads the One to the Whole and vice versa.

All liberation is chaotic.

Physical science is based on the assumption that the Universe has laws, and its whole ambition is to find them. From this point of view, there is therefore no disordered system: all systems have an order, some laws that describe them. On the other hand, it is quite

obvious to everyone that there are "complicated" systems, endowed with too many factors for us to take into account and make accurate prediction calculations. These systems seem messy.

Chaos theory demonstrates the existence of particular combinations of order and disorder, measures this degree of irregularity through fractional geometry, and represents, through the computer, the fractal image of chaos. All the sciences are involved, to respond to Plato's intuition reformulated by James Gleick: "(...) behind the visible and particular forms of matter there must be hidden ghostly forms that serve as invisible models". So much so that the disorder of matter, of forms, of the world, is only apparent disorder. It is only after the fact, only after the storm, that one can see that the evolutionary development is perfectly consistent. The regulation of the system returns us to autopoiesis.



"There was light and order was freed from disorder."

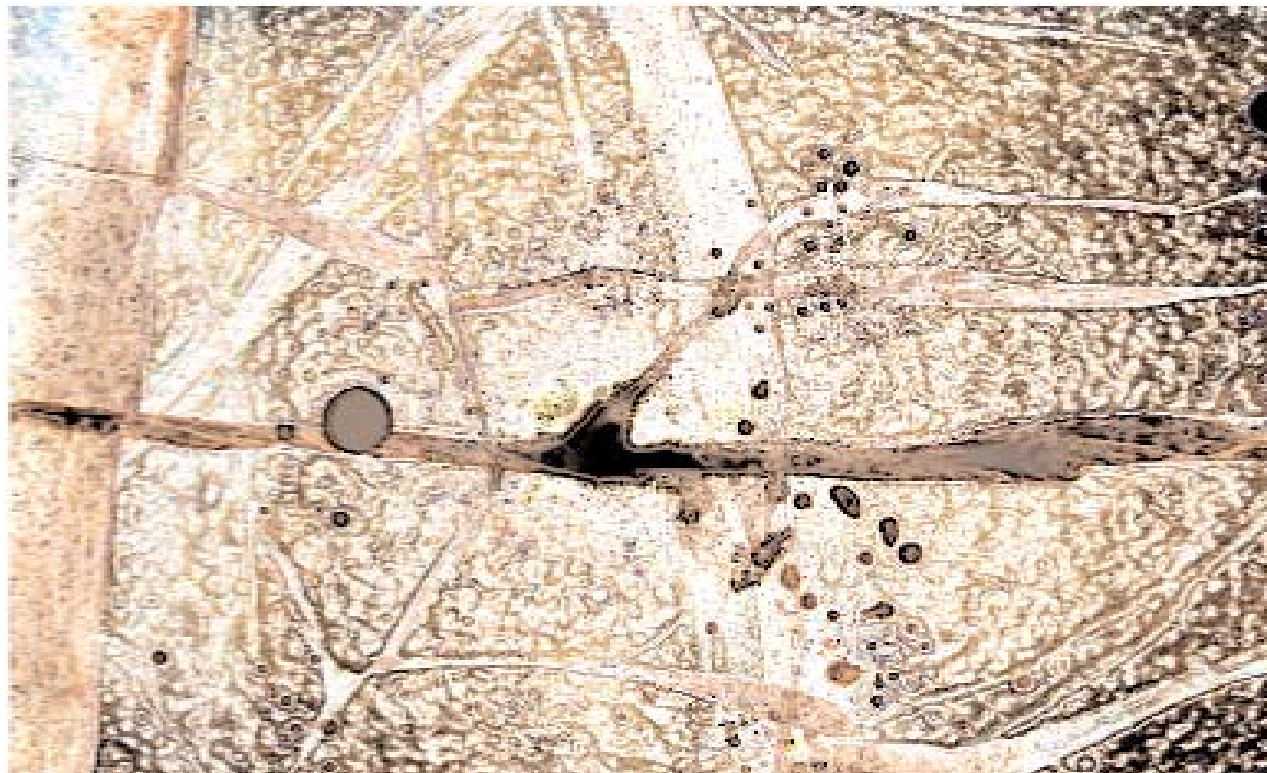
This famous verse of Milton inspired by Genesis inevitably refers us to Prigogine's work on chaos. It was he who reversed the famous principle of thermodynamics that "the Universe is in perpetual struggle against the irresistible increase of disorder." On the contrary, he showed that life is nothing more than the story of an increasingly higher and more complex order that underlies the apparent chaos of matter. Since chaos is a necessary and transitory instability towards order, thus confirming Zermelo's theorem is that every system includes choice relations that make it possible to order it well.

Since Prigogine's declarations, we have witnessed a "re-enchantment" of the world, a "resacralization" of nature marked by a new discourse that "rationally" reformulates the old cosmologies that have managed to preserve the ties that bind the living to the Universe, the earth to heaven, man to the cosmos.

According to mainstream physics, there is an irreversible process in the cosmos called

entropy that involves a process of increasing disorder. The entropy defined by the degree of disorder increases irreversibly. Prigogine's work on chaos showed that, on the contrary, the irreversibility of entropy is possible.

Again we must appeal to paradoxical thought, according to Prigogine "non-equilibrium is the source of order; chaos produces order.



Thus, increasing disorder implies the creation of a new order. One could even think, theologically speaking, that Prigogine resolves the famous struggle of the Children of Light against the forces of Darkness, so dear to Zarathustra. Philosophically, it can even be argued that the question of evil as disorder only arises in periods of chaos as the absence of good. We are thinking here of Seneca who writes in one of his Letters to Lucilius: "What is Good? Knowledge of reality. What is Evil, its ignorance." This misunderstanding of reality can lead the free being to turn this freedom against himself. But this is exactly the situation we are facing. The reproduction capacity of Humanity as a socioeconomic entity focused on innovation-marketing-consumption has reached the limit threshold of available natural resources and thus endangers the entire self-reproductive system of living beings developed on earth for millions of years. . As such, we are destroying hundreds of square kilometers of forest every day, even though it took 3 billion years for plants to fully colonize the earth and establish this extraordinary evolutionary system that we depend on.

Everything is just perception.

A subatomic particle is not a solid body like a grain of sand. Quantum mechanics considers the particle or "quantum" as a possibility, "a tendency to exist", a quantity of energy that seeks to manifest itself, in short, a potentiality. Classical physics assumes the existence of a world separate from us, an external world that we can quantify, weigh, measure.

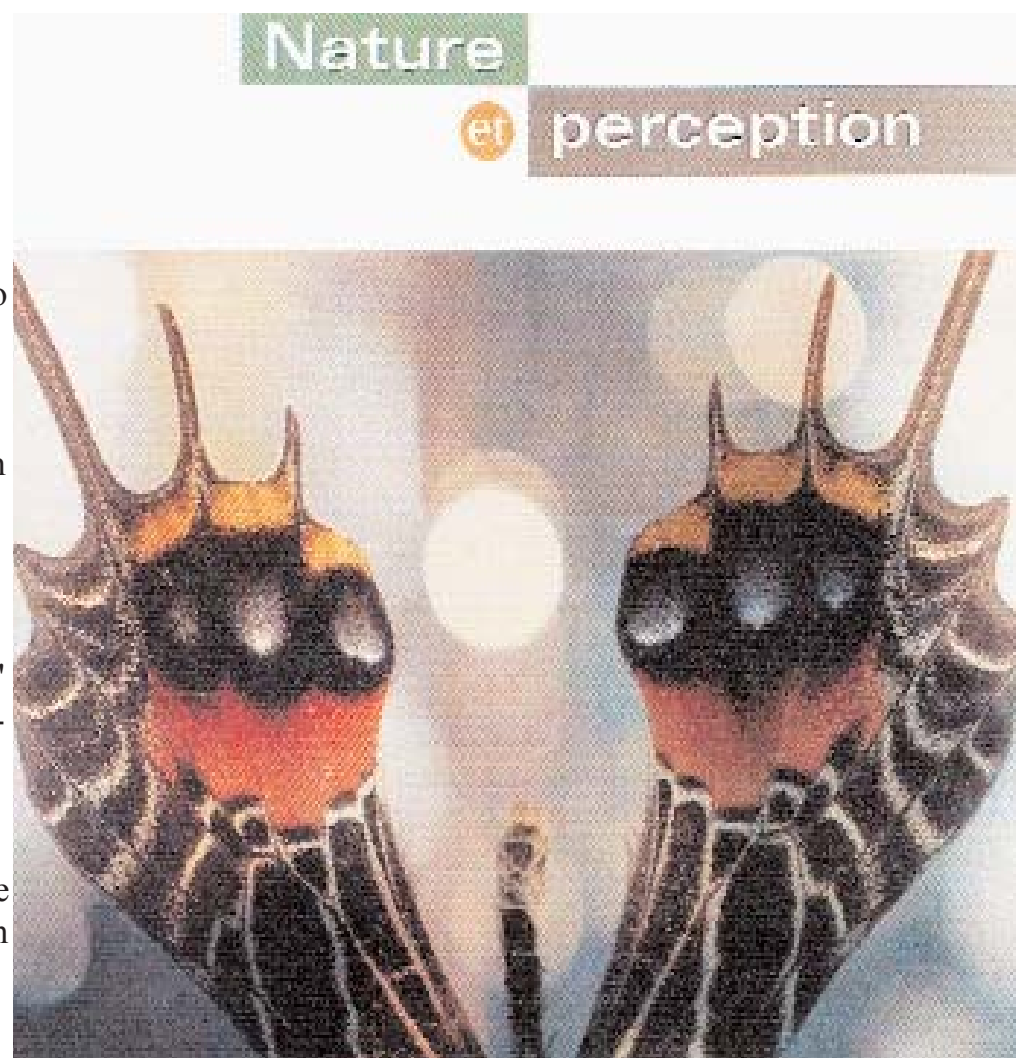
Quantum mechanics annuls this separation, integrates us into its universe to the point of existing because we observe it and "it is not possible to observe reality without changing it".

Let's go back to the idea of light being both corpuscular and wave. If we want to demonstrate the wave character of the phenomenon, we must choose the appropriate experimental device; by doing so we contaminate the objectivity of the experience because we ourselves create the properties of an object because we decide to observe and measure them. We can only prove one property at a time, either the ripple or the corpuscular, never both at the same time. We cannot predict quantum phenomena with certainty, we can only calculate their probabilities.

Thus, the most "impenetrable" theorem of quantum physics is that of Bell who, let us remember, suggests that "the different parts of the Universe would be, at the deepest and most fundamental level, united among themselves in such a way that at the same time intimately and immediate." The question inevitably arises: how can two particles separated by millions of light years communicate so instantly? Such communication implies that information travels faster than the speed of light. However, most of physics postulates that "nothing in the Universe can move faster than light". As we can see, the implications of Bell's theorem open the door to various interpretations and of course divide many physicists among themselves. But the only inescapable conclusion is that "if the statistical predictions of quantum theory are correct (and they are to this day), then our conventional ideas about the world are profoundly flawed." From then on, the physicist Stapp proposed the theory of superluminal speed, in turn confirmed by Sarfatti's postulate which he named "superluminal transfer of negentropy" generally called "quantum jump". What happens here is intimately and immediately related to what happens in other parts of the Universe and vice versa; there are no separate parts in the Universe. "We cannot extract ourselves from the picture of the world." (Zukav Gary, *The Dance of the Elements*, Éditions Laffont, Paris, 1982, p.290-323).

We create the world we live in at every moment and therefore we can influence our reality, but we cannot objectively observe the world because we participate in it, which the Hindu wisdom expresses in these terms *Tat tvam asi*, "That is you". But who is this? And the physicist Bohm replies: this is "what it is", a "flawless totality", the supersymmetry of string theory. It is here that quantum physics takes a metaphysical, if not theological, "leap."

"The real is one, but the scholar calls it by different names." (Rig Veda, X; 129, 2).



In 1922, a great scientist and Jesuit priest tried to bring the Catholic Church closer to the natural sciences. His writings considered too revolutionary, the Vatican prohibited him from teaching and publishing in 1926. This brilliant paleontologist chose exile in China - we owe him the discovery of Peking Man (*Sinanthropus*) - and then visited all the great excavation sites of the globe. Very soon, his travel diaries are transformed into philosophical essays that he decides to "slide" during meetings with friends or conferences between colleagues. In 1946, the American intelligentsia, favorable to his avant-garde thinking, offered him to settle in the United States.

Pierre Teilhard de Chardin can then express more freely the great spiritual metamorphosis that awaits humanity: the noosphere. The more matter, the atom, becomes more complex, the more conscious it becomes, he explains. Man, as the most sophisticated conscious organism, has allowed evolution to access the technosphere, the fruit of reason. This new leap follows the successive spheres that have covered the earth: the lithosphere, the biosphere, the atmosphere. By adding the technosphere, man takes evolution to the threshold of a new leap where the men of the future will no longer form, somehow, a single consciousness, the noosphere that he announced in 1924, taking up again the idea that he raised several centuries ago. Above by Anaxagoras has since been revised and corrected. In *The Human Phenomenon*, he conceives of humanity as a stage of evolution leading to the development of the noosphere.

De Chardin was probably the first theologian to link quantum logic and spirituality. "The Absolute is not only in the perception of truths and principles: it is above all in the vital current that we feel within us", "nothing is profane here below. Who knows how to see", everything is being, there is only being everywhere, outside the fragmentation of creatures and the opposition of their atoms." (Teilhard de Chardin quoted in *Pantheism, Action, Omega*, Éditions Desclée de Brouwer, Paris, 1967, p.27).

He is convinced that the spiritual movement of our time is charac-

terized by the "appearance" in consciousness of a new Universe where God is "as vast and mysterious as the Cosmos; as immediate and enveloping as Life; as linked to our effort as The humanity". Man must widen his heart to the measure of the Universe." (*Pantheism, Action, Omega*, op. cit., p.19)

The Omega point is conceived as the pole of convergence of evolution and will manifest with the advent of an era of harmonization of consciousness based on the principle that "the Universe is psychically convergent": each center, or individual consciousness, is brought to enter into ever closer collaboration with the consciousnesses with which it communicates, eventually becoming a noospheric whole.

The term "omega point" was taken up by the American physicist Frank Tipler, apparently without reference to the name of Teilhard de Chardin and his work; as if there had been a convergence of the concept between science and spirituality. Evolution takes place, according to de Chardin, in the possibility that consciousnesses communicate with each other and de facto create a kind of super-being: when grouped through communication, consciousnesses will make the same qualitative leap as the molecules that, when assembled, had suddenly passed from the inert to the alive. This "supraluminal" communication between beings takes up exactly the concept emitted by Bell's theorem. Except instead of communication, de Chardin prefers to use the term "communion." Teilhard therefore predicts a growing unification of the intellectual (even "spiritual") activities of the planet, just as human activities have become unified within the frameworks of societies and civilizations, or of cells within organisms. Not for some mystical reason, but much more simply because the efficiency gains lead to it just as surely as, say, the issues of potentially "forcing" a chemical reaction to occur like the deuterium atoms that fused during the big bang when the temperature lent itself to that. Finally, the physical evolution that led to hominization is linked, according to him, to a spiritual evolution that he calls humanization. Wondering where this increased consciousness comes from, he also attributes it to the growth in the complexi-

complexity of the nervous structures according to the "memory points" theory, proposed by the physicist de Broglie: the mammalian brain is more complex than that of reptiles, that of humans more complex than that of mice.

God is the eternal present of movement, without this pure act, everything falls back into nothing. It is not a static, frozen Absolute, but on the contrary dynamic, in formation. Man "in the image of God" now takes on a quantum meaning, merging the observer with the "participant." (Wheeler) When man observes nature, it is nature that observes itself. When man destroys nature, he destroys himself.

"The Universe is a machine for making gods." (Bergson)

Classical physics from Galileo to Newton had accustomed us to consider reality under the sign of trust in immutable laws. This period corresponds to that of man conquering new territories thanks to the discoveries of new continents, new civilizations. Nature suffered the same fate, its "hostility" had to be overcome, its order fragmented, dissected.

The art scene was a field of experimentation where all the research and all the claims were expressed: deconstruction of forms by cubism, disfiguration by expressionism, subversion of images by Dadaism. In this sense, cubism, by fragmenting bodies, dismantling them into so many separable parts, restores Descartes's concept of the body-machine, while Mondrian's neo-plasticism marked the apogee of the geometric vision of the world since Pythagoras and Galileo during which the Italian futurism was slow to praise the

movement and speed of the mechanized object. A new concept appears that describes painting no longer as a process of representation but as a method of knowledge.

"The visible world only becomes the real world through the operation of thought" (Gleizes, Metzinger)

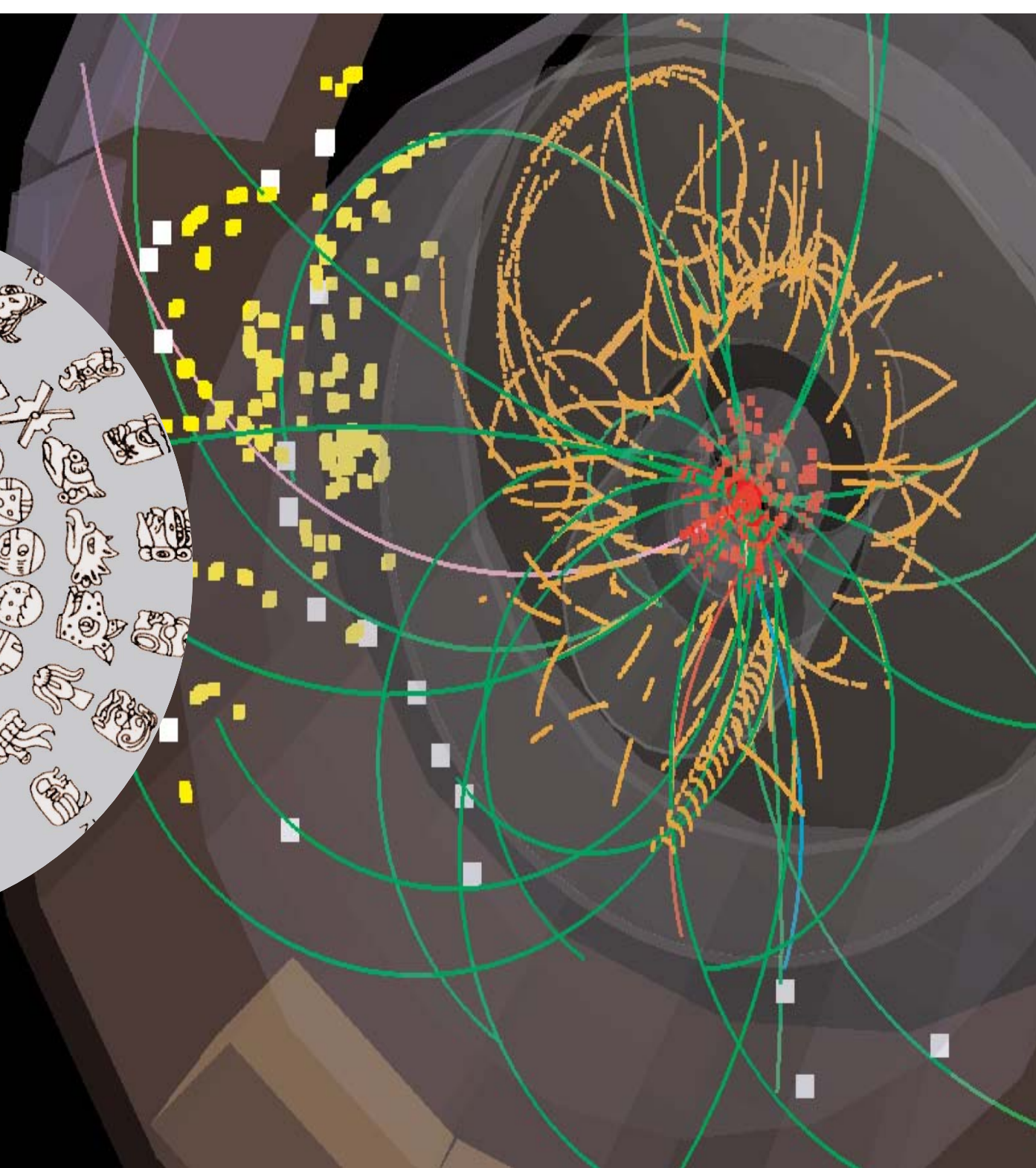
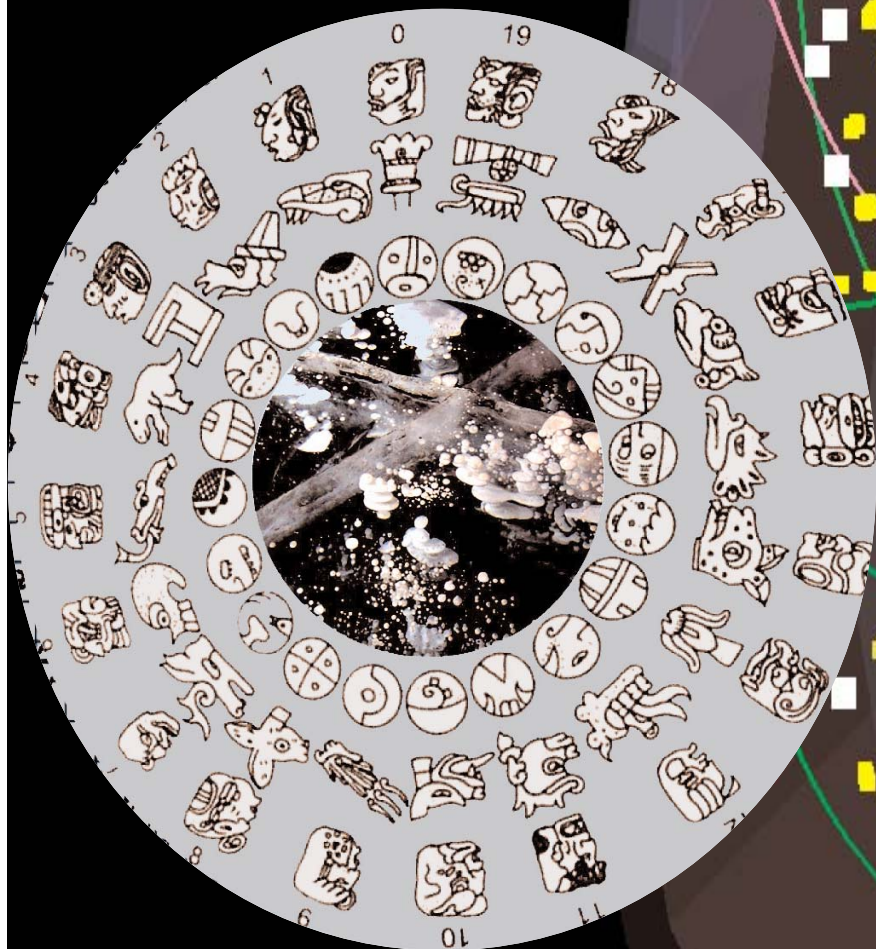
Human history is littered with discoveries so fundamental that they often close eras. Thus, the scientific discovery of Copernicus (1543), which revolutionized the astronomical system by placing the sun at

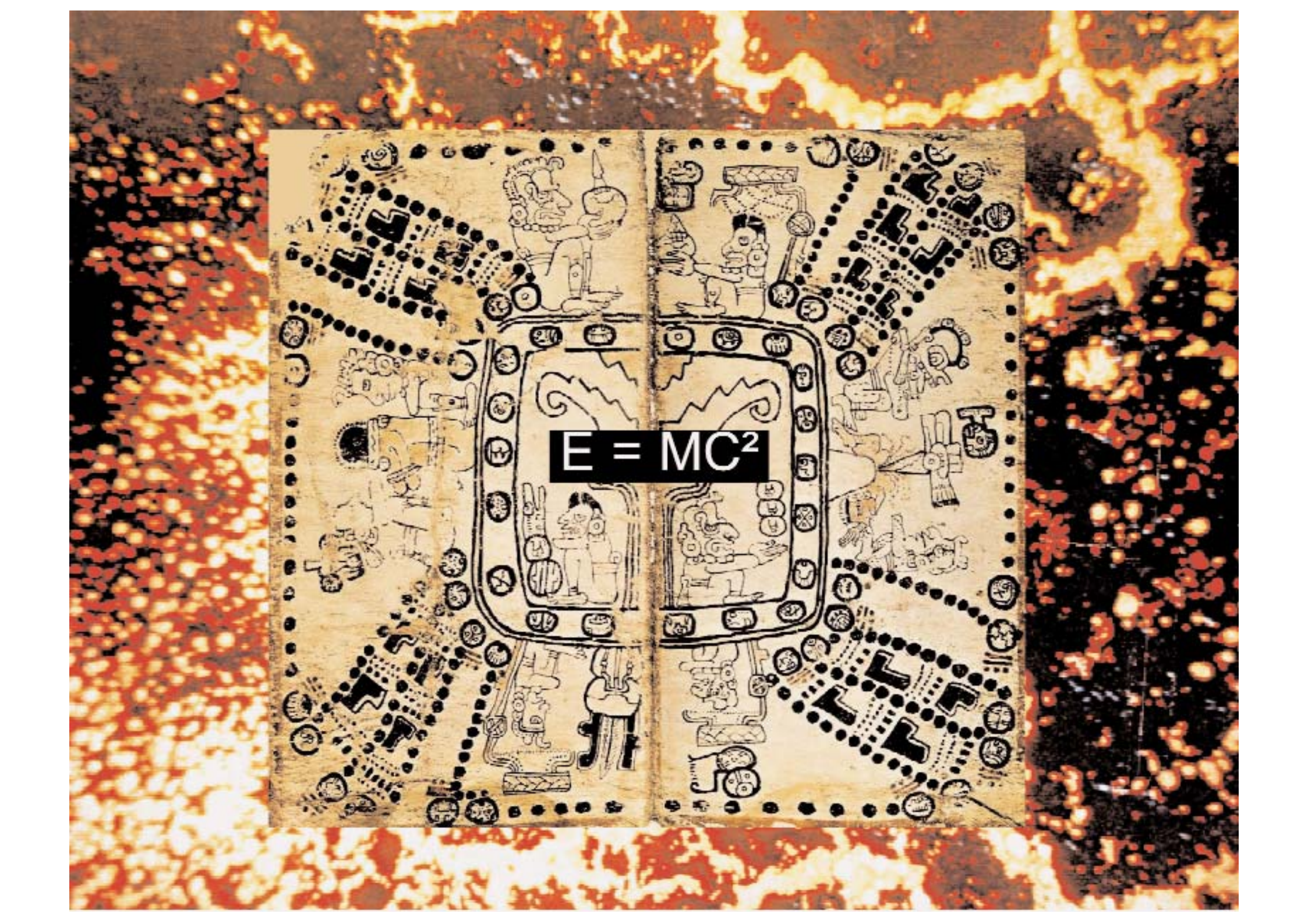


the center of the Universe, marked "the end of the Middle Ages and the beginning of modern times, because, much more than the conquest of Constantinople by the Turks or the discovery of America by Christopher Columbus, symbolizes the end of one world and the beginning of another." (Koyré) In Structures of scientific revolutions, the historian of science Thomas Khun tells that in addition to the normal process of accumulation of knowledge and discoveries, all civilizations were, at some point, driven towards a new dimension of reality that questioned the foundations, the cognitive frameworks, and even the ideological context that until then made it possible to make the

world and society intelligible. These moments of transformation that Karl Jaspers calls "axial epochs" are characterized, according to Khun, by paradigm shifts that constitute the intellectual framework of a new field of knowledge. Another important characteristic is that the paradigm shift is taking place, rather revolutionizing all sectors of human activity, whether it be science, art, politics or religion. Thus, the ancestral philosophy of Abya Yala must once again become the path to the creative evolution of the future.





The image is a composite. The background is a vibrant, abstract pattern of orange, red, and yellow, resembling a close-up of a lava flow or a starry night sky. In the center, there is a rectangular inset showing a page from an ancient Mayan manuscript. The manuscript page is made of light-colored bark or paper and is covered in intricate black ink drawings. These drawings include various human figures, some with large, ornate headdresses, and geometric patterns. A central rectangular frame on the manuscript page contains a figure. Overlaid on this central frame is a black rectangular box with the white text $E = MC^2$.

$E = MC^2$

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